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*Shake the bottle before using.*

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JONES & EVANS,

Successors to C. M. JACKSON & Co.

From Rev. J. Newton Brown, D.D., editor of Encyclopedia of Religious Knowledge.

To Dr. C. M. JACKSON.—Although not disposed to favor or recommend Patent Medicines in general, through distrust of their ingredients and effects, I yet know of no sufficient reason why a man may not testify to the benefit he believes himself to have received from any simple preparation, in the hope that he may thus contribute to the benefit of others.

I do this the more readily in regard to "Hooiland's German Bitters," prepared by Dr. C. M. Jackson, of this city, because I was prejudiced against them for years, under the impression that they were chiefly an alcoholic mixture. I am indebted to my friend, Robt. Shoemaker, Esq., for the removal of this prejudice by proper tests, and for encouragement to try them when suffering from great and long continued debility. The use of three bottles of these Bitters, at the beginning of the present year, was followed by evident relief, and restoration to a degree of bodily and mental vigor which I had not felt for six months before, and had almost despaired of regaining. I therefore thank God and my friend for directing me to the use of them.

J. NEWTON BROWN.

Philadelphia, June 23, 1860.

From the Rev. Dr. Joseph H. Kennard, Pastor of the Tenth Baptist Church, Philada.

Dr. JACKSON—DEAR SIR.—I have been frequently requested to connect my name with commendations of different kinds of medicines, but, regarding the practice as out of my appropriate sphere, I have in all cases declined; but with a clear proof in various instances, and particularly in my own family, of the usefulness of Dr. Hooiland's German Bitters, I depart for once from my usual course, to express my full conviction that, for general debility of the system, and especially for Liver Complaint, it is a safe and valuable preparation. In some cases it may fail, but usually I doubt not it will be very beneficial to those who suffer from the above causes.

Yours very respectfully,

J. H. KENNARD.

From Capt. Sickels, of Scott Legion, Co. K.

GENTLEMEN—In the camp diseases, such as Dysentery, Typhoid Fever, and Chills, so common in active service, I find nothing equal to your Bitters. As a preventive or cure, I look upon them as invaluable, and cheerfully bear my testimony to their excellence.

Yours truly,

WM. H. SICKELS

Lived Four Years on Rice.

PHILADELPHIA, May 19, 1860.

Dr. C. M. JACKSON—DEAR SIR.—Though somewhat reluctant to give you a certificate, I think that my duty to those similarly afflicted requires that I should give a brief statement of my case.

I had suffered for years from Liver Complaint and Dyspepsia in their most aggravated forms—was unable to eat animal food, or indeed any vegetables, with the single exception of rice, on which I subsisted for four years. I cannot pretend to describe my sufferings; it is almost with pain that my memory recurs to the period. I should long since have been in my grave had not my physician, Dr. Fickardt, recommended the use of your Bitters, as the best Tonic with which he was acquainted. I had tried a number of remedies without success, but concluded to follow the advice of my medical adviser. I did so, and my most sanguine hopes were realized. I am now well, and to your invaluable Bitters I owe it that I am permitted to write these lines.

Very gratefully yours,

MRS. S. A. LEINAU, 1607 Wallace St.

THE  
PRESBYTERIAN  
HISTORICAL ALMANAC,

AND

Annual Remembrance

OF THE CHURCH,

FOR

1863.

BY

✓  
JOSEPH M. WILSON.

Volume Five.

PHILADELPHIA:  
JOSEPH M. WILSON,  
No. 111 SOUTH TENTH STREET, BELOW CHESTNUT STREET.  
1863.





TO

Joseph C. G. Kennedy, Esq.,

SUPERINTENDENT OF THE EIGHTH CENSUS

OF THE UNITED STATES OF AMERICA,

THIS VOLUME

IS RESPECTFULLY DEDICATED

BY

THE AUTHOR.





## INTRODUCTION.

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THE PRESBYTERIAN HISTORICAL ALMANAC AND ANNUAL REMEMBRANCER OF THE CHURCH, FOR 1863, contains a record of the current history of the Presbyterian Church for the year ending with the annual sessions of the different branches of the church for 1862. Those having the preceding volumes will find in this additional evidence in favor of the plan I adopted when I began the work. The simplicity of the plan enables me to introduce various tables of value and enlarge upon matters of special interest, thereby increasing the importance of the volume. As evidence of this, I refer to the history of the Theological Seminary at Princeton, New Jersey, giving its origin and progress, the memoirs of its deceased Professors, the catalogue of its Alumni, together with the semi-centennial oration of WILLIAM B. SPRAGUE, D.D., of Albany, New York.

The MANSE QUESTION is considered in a *second* article, (the *first* article is published in the *Almanac* for 1862, p. 375,) the value of light upon this theme is acknowledged. I have thought it best to set forth the numerical condition of the church, in order to supply an argument in favor of the erection of Manses; or rather, to prove the actual necessity for such provision being made for the domestic comfort of ministers and their families. This is all that need be said at present upon this subject, as the condition of public affairs is such as would prevent the adoption of any plan, or the successful accomplishment of any which might be proposed.

The same care which has been heretofore exercised upon the statistics, has been employed in preparing the present volume. They will repay examination, revealing, as they do, the progress the Church is making in her various departments, whilst the histories of the churches, where the Annual Sessions of the Assemblies and Synods were held, are replete with facts, interesting, not only to the student, but to the antiquary.

THE BIOGRAPHIES OF DECEASED MINISTERS enter, largely into the contents of this volume; in addition to those who have died during the year, is a record of those ministers and ruling elders who have been connected with the churches whose histories are given. Whilst the "Acts and Deliverances" of each General Assembly and Synod, and the annual reports of their boards and committees, give us all we wish to know concerning the *outer* life and zeal of the church; the

memoirs of those who die reveals a view of the church's *inner* life. What a minister does, what has been the extent and success of his labours, what sacrifices he has made, how he has lived and how died, give us a clearer conception of the power of true godliness than could be otherwise obtained.

I have been greatly aided in the preparation of these narratives by friends of the deceased, of which due acknowledgment is made in the places where their contributions are introduced, as also in the table of contents, where will be found a list of all who have thus enabled me to perpetuate the memories of those loved and cherished men of God, "who through faith and patience inherit the promises."

The wants of intelligent Presbyterians can be supplied only by placing within their reach the history of their Church, characterized by the accuracy of official records, prepared as this has been, with the painstaking labor of the enthusiast; and such was the impression made upon the mind of the church by the volumes of this work already published, that the General Assemblies of the church, during their sessions in 1862, gave it their official sanction.

The illustrations in this volume indicate, by their excellence, the care which has been taken to render the whole work worthy the attention of the church. Nothing superior has been issued for correctness of likeness, delicacy of finish, and softness of tone. The artist, Mr. Samuel Sartain, stands unrivalled.

This volume has been prepared under the most painful anxiety, arising from the state of our country, when everything wears such a martial aspect and the interests of religion are unheeded. Still, there never was a time like the present, when we should deem it our privilege as well as our duty, to see that the interests of religion do not suffer by our neglect, but we should take seriously to heart the solemn truth, that "righteousness exalteth a nation, but sin is a reproach to any people."

By carefully studying the history of that branch of the Church of God to which we belong, our views become more enlarged, our minds more comprehensive, and our opinions more valuable.

The experience gained by the preparation of these volumes, very naturally enlarges my vision; I feel that many subjects of vital interest to the church, yet remain to be fully developed; and in sustaining this labor of love for the church, I kindly ask the aid and co-operation of the ministers, the elders, and the people.

J. M. W.

PHILADELPHIA, 1863.

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NAME.	EDITORS AND PUBLISHERS.	TERMS	PLACE.	TIME.
<i>Presbyterian.</i>	ENGLES & GRIER.	\$2 50	<i>Philadelphia, Pa.</i>	<i>Weekly.</i>
<i>Presbyter.</i>	J. G. MONFORT.	2 00	<i>Cincinnati, Ohio.</i>	"
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<i>Central Presbyterian.</i>	WILLIAM BROWN.	2 50	<i>Richmond, Va.</i>	"
<i>Southern Presbyterian.</i>	ABNER A. PORTER.	2 50	<i>Columbia, S. C.</i>	"
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<i>True Witness and Sentinel.</i>	RICHMOND McINNIS.	2 50	<i>New Orleans, La.</i>	"
<i>Presbyterian Standard.</i>	A. NEVIN.	1 50	<i>Philadelphia, Pa.</i>	"
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<i>True Presbyterian.</i>	ROBINSON & MORRISON.	2 00	<i>Louisville, Ky.</i>	"
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<i>Home and Foreign Record.</i>	SECRETARIES OF BOARDS.	50	<i>Philadelphia, Pa.</i>	"
<i>Foreign Missionary.</i>	BOARD OF FOREIGN MISS.	25	<i>New York.</i>	"
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<i>Southern Presbyterian Review.</i>	GEORGE HOWE.	3 00	<i>Columbia, S. C.</i>	"
<i>Danville Review.</i>	R. J. BRECKINRIDGE.	3 00	<i>Danville, Ky.</i>	"
<i>Minutes of the Assembly.</i>	STATED CLERK.	56	<i>Philadelphia, Pa.</i>	<i>Annual.</i>
<i>Presbyterian Historical Almanac.</i>	JOSEPH M. WILSON.	2 00	<i>Philadelphia, Pa.</i>	"



## THE PRESBYTERIAN CHURCH, (O. S.)

THE SEVENTY-FOURTH GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA met, according to appointment, in the First Presbyterian Church, Columbus, Ohio, on Thursday, May 15, 1862, at 11 o'clock, A. M.

JOHN C. BACKUS, D.D., the retiring Moderator, opened the sessions with a discourse from Hebrews xii. 28: "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear."

After the sermon the Permanent Clerk reported the following commissioners, who were enrolled as members of the

### Seventy-Fourth General Assembly of the Presbyterian Church.

MINISTERS.	PRESBYTERIES.	RULING ELDERS.	MINISTERS.	PRESBYTERIES.	RULING ELDERS.
Abbott, R. B.	White Water.	W. A. Pugh.	Dickey, James W.	Erie.	J. H. Culbertson.
Akey, J. B.	Maumee.	James Miller.	Dickson, Cyrus	Baltimore.	.....
Allen, A. C.	Indianapolis.	C. D. Campbell.	Dickson, Robert	Beaver.	Thos. B. Wells.
Allen, B. R.	Londonderry.	J. W. Kionieut.	Donaldson, W. M.	Fort Wayne.	Matt. Wilson.
Anderson, James	Richland.	L. W. Knowlton.	Doolittle, Henry L.	Northumberl'd	M. C. Grier.
			Dumont, A. H.	Connecticut.	.....
Backus, John C.	Baltimore.	Wm. B. Canfield.	Edgar, William	Blairsville.	John Hosack.
Barr, J. C.	Rock River.	Charles Crosby.			
Beatty, C. C.	Steubenville.	L. W. Ralston.	Forman, A. P.	Palmyra.	D. J. Garth.
Beer, Thomas	Wooster.	T. G. Hays.	Frothingham, Jno.	Chippewa.	.....
Belden, E. L.	Cedar.	Chas. O. Waters.			
Batville, Jacob	Philadelp'a 2d.	Jos. B. Mitchell.	Gardner, James	Ogdensburg.	.....
Bishop, William	Highland.	.....	Grier, John H.	Northumberl'd	J. M. Gallaher.
Boardman, Wm. E.	Stockton.	.....			
Boggs, John M.	Dubuque.	Wm. C. Morris.	Hale, George	N. Brunswick.	.....
Breckinridge, R. J.	W. Lexington.	W. L. Sutton.	Halsey, Job F.	Philadelp'a 2d.	Silas E. Weir.
Breed, William P.	Philadelphia.	Winth. Sargent.	Heroy, Peter B.	Bedford.	Joseph Banks.
Brown, Robert A.	Carlisle.	William Blair.	Hoge, James	Columbus.	David Taylor.
			Hogue, A. A.	Transylvania.	W. W. Waring.
Caldwell, James	Fairfield.	William Elliott.	Holliday, Wm. A.	Muncie.	James Browne.
Caldwell, R. F.	Ebenezer.	John Mackoy.	Hughes, Daniel L.	Missouri River.	.....
Cameron, James	Wyanoda.	James Wallace.			
Campbell, Sam'l M.	Mohawk.	H. H. Curtis.	Irving, David	Passaic.	Keen Pruden.
Chase, James M.	Schuyler.	J. P. Wikoff.			
Chester, William	Burlington.	G. H. Van Gelder.	Johnston, R. A.	Transylvania.	G. W. Welch.
Christian, Levi H.	Phila. Central.	Wm. A. Piper.	Jones, William E.	Genesee River.	Hugh T. McNair
Coe, H. I.	St. Louis.	Arch. Gamble.	Junkin, George	Philadelphia.	Daniel L. Collier.
Conover, Robert	Bloomington.	D. C. Rayburn.			
Cortleou, Thos. F.	Cincinnati.	Jos. Anderson.	Kay, Richard	Michigan.	H. K. Clarke.
Coulter, John	Allegheny.	James Wilson.	Kemper, James S.	Miami.	Henry Stoddard
Crocker, James N.	Albany.	John Kelso.	Killen, J. T.	Lake.	David A. Watt.
Cummins, C. P.	Clarion.	Alex. Guthrie.	Knighton, F.	Newton.	Dan. Hulshizer.
			Kost, J. K.	Fudlay.	A. W. Worley.
Dale, John	Sangamon.	J.S.Vredenburg.	Koutz, William P.	Logansport.	Thos. G. Rainey.
Dalzell, William	New Lisbon.	Stephen Miller.			
Davidson, Robert	New York.	David Conger.	Lane, Saurin E.	Albany.	Samuel H. Cook.
Denny, Alfred N.	Hillsboro'.	George Donnell.	Liesveld, Jacob	Dane.	.....
Dewing, Thomas S.	Susquehanna.	Oscar F. Young.			

40 THE PRESBYTERIAN CHURCH IN THE UNITED STATES, (O. S.)

MINISTERS.	PRESBYTERIES.	RULING ELDERS.	MINISTERS.	PRESBYTERIES.	RULING ELDERS.
Lockwood V. Leroy	Elizabethtown.	D. M. Demarest.	Roberts, Wm. C.	New Castle.	E. J. Dickey.
Lowrey, John	North River.	Hugh S. Banks.	Robertson, G. H.	Troy.	Hiram D. Pierce.
Lowrie, John C.	New York.	A. B. Belknap.	Robinson, Stuart	Louisville.	Jacob Johnston.
			Robinson, Wm. M.	Zanesville.	William Shaw
			Rosborough, H. O.	Redstone.	James Allen.
Macdonald, Jas. M.	N. Brunswick.	David Comfort.			
Maclise, David M.	Hudson.	J. Van Keuren.	Scott, John W.	Washington.	Alex. K. Craig.
Marquis, James E.	Peoria.	J. H. Patterson.	Scott, Alexander	California.	.....
Marshall, George	Ohio.	W.N. Burchfield.	Shaiffer, G. W.	Huntingdon.	Samuel Linn.
Mathes, A. A.	Potosi.	.....	Sheddan, S. S.	Elizabethtown.	Jon. Woodruff.
Matthews, R. J. L.	New Albany.	A. Karr.	Sloan, James	Washington.	John Duncan.
Miller, Matthew R.	Zanesville.	E. Burlingame.	Smith, James	Donegal.	Jas. Galbreath.
Mitchell, James Y.	Newton.	A. N. Easton.	Staples, M. W.	Chicago.	W. G. Holmes.
Mitchell, Stuart	Winnebago.	J. E. Peabody.	Stead, B. F.	Nassau.	R. Macfarlane.
Moffat, John	St. Clairsville.	Wm. Kirkpatrick.	Stevenson, Jno. M.	New York.	David N. Lord.
Monteith, Wm. J.	Milwaukie.	Wm. L. Candee	Stoddard, Chas. A.	New York 2d.	W. N. Becher.
Morgan, Wm. F.	Saltzburgh.	Sam'l G. Miller.	Swan, Benjamin G.	Saline.	James E. Bell.
Morton, F. R.	Vincennes.	A. Poland.	Symmes, Fran. M.	Madison.	W. P. Inskeep.
Musgrave, G. W.	Phila. Central.	Gilbert Combs.			
McAboy, Leland R.	Allegheny City.	Alex. Cameron.	Taylor, C. P.	Iowa.	J. Irwin.
McCauley, Thomas	Long Island.	D. H. Huntting.	Telford, Alexander	Sidney.	J. T. Janvier.
McDougall, J.	Nassau.	Wm. M. Pierson.	Thompson, Robt. G.	Chicago.	Dan. R. Breeze.
McFarland, A.	Palestine.	Thos. M. Brooks.	Tuck, N. F.	Paducah.	.....
McKee, James A.	St. Paul.	Richard Clute.	Tustin, Septimus	Potomac.	.....
McKee, John L.	Louisville.	.....			
McLain, John	West. Reserve.	Calvin Chapin.	Van Wyck, Geo. P.	Raritan.	H. R. Kennedy.
McMillan, William	Oxford.	Nehemiah Wade			
McPheethers, S. B.	St. Louis.	E. McLean.	Wallace, D. A.	Kaskaskia.	.....
			Wells, H. H.	Luzerne.	.....
Nicolls, S. J.	Carlisle.	W. G. Reed.	Wells, William M.	Monmouth.	.....
			Williams, Nathan'l	Chillicothe.	Josh. Robinson.
Osmond, S. M.	Schuyler.	R. W. Smiley.	Williamson, Moses	West Jersey.	R. Hinchman.
			Wolcott, J. J.	Marion.	Henry A. True.
Palmer, N. S.	Crawfordsville.	D. T. Hills.	Woodward, Geo. S.	Platte.	.....
Patton, George	Rochester City.	John W. Adams	Zahnizer, G. W.	Huntingdon.	James I. Gwin.
Paxton, Wm. M.	Ohio.	James McVey.	.....	Des Moines.	A. M. Rodgers.
			.....	Lewes.	J. A. Nicholson.
Ralston, J. Grier	New Castle.	Jeff. Ramsey.	.....	Muhlenburg.	H. R. Tuustall.
Remington, James	Buffalo City.	John Estabrook.			
Reynolds, And. J.	Cincinnati.	H. H. Leavitt.			

MINISTERS, 150. ELDERS, 115. TOTAL, 245.

Rev. S. T. STEWART, *Delegate from Cumberland Presbyterian Church.*  
 ELBERT S. PORTER, D.D., *Delegate from Ref. Protestant Dutch Church.*  
 Rev. R. HOWARD WALLACE, *Delegate from Ass. Ref. Synod of N. York.*

The Presbyteries of Council Bluffs and Omaha were joined under the title of Missouri River Presbytery.

CHARLES CLINTON BEATTY, D.D., LL.D., of Steubenville Presbytery, was elected Moderator.\* Rev. A. A. HOGUE, of Transylvania Presbytery, was elected Temporary Clerk.

ALEXANDER T. MCGILL, D.D., of New Brunswick Presbytery, was transferred from the office of Permanent Clerk to that of Stated Clerk, John Leyburn, D.D., having vacated the office of Stated Clerk, WILLIAM E. SCHENCK, D.D., of Philadelphia Presbytery, was elected Permanent Clerk.

\* CHARLES CLINTON BEATTY, D.D., LL.D., was born in 1800, near Princeton, N. J., at the Literary and Theological Institutions of which he received his education, having graduated at the College, in 1818, and at the Theological Seminary, in 1822. His father, Col. Erskuries Beatty, had been a Revolutionary officer, and his grandfather, the Rev. Charles Beatty, an eminent minister of our church a hundred years ago.

He was, by the Presbytery of New Brunswick, in January, 1822, licensed to preach, and October 1st, of the same year, ordained as an Evangelist, with a view to missionary labor in the West. Having spent seven months in the states of Indiana and Illinois, he received in May, 1823, a call to the pastorate in Steubenville, Ohio, where he was installed in October of the same year. He continued pastor until the spring of 1837, when his health having failed, the church reluctantly accepted his resignation. Shortly after, his health having improved, he commenced the enterprise of a second church in Steubenville, and having a house of worship erected and a church organized in 1838, ministered to it, at first as partial supply, and then as Pastor, until the summer of 1847. He has since acted as minister at large among the churches of the Presbytery and its neighborhood.

In the spring of 1829, in co-operation with his wife, he commenced the Steubenville Female Seminary, which has ever since been under his superintendence.



*Photograph by F. Gutekunst.*

*Engraved by Samuel Sarasin.*

*Very truly, Yours, &c*  
*Charles C. Beatty.*

*Moderator of the General Assembly of the Presbyterian Church in the United States of America, 1862*

*Published by Joseph M. Wilson, Philadelphia.*





## Bills and Overtures.

JOHN C. BACKUS, D.D., of Baltimore Presbytery, Chairman of this Committee, reported the following overtures:—

OVERTURE No. I. From St. Louis Presbytery, to take measures to provide our German population with a periodical containing religious and missionary intelligence in their own language. It was

*Resolved*, that this General Assembly deem the publication of a German periodical as eminently desirable, and that the Board of Publication be directed to take into consideration the practicability and best means of securing the same, and if practicable to have it undertaken.

No. II. From Philadelphia Central Presbytery, requesting that the General Assembly provide a German Hymn Book to meet the necessities of the numerous German Churches in our connection: It was

*Resolved*, That this General Assembly direct the Board of Publication, with such assistance as may be needed, to provide as soon as practicable, a German Hymn Book for the German Churches in our connection.

No. III. From Susquehanna Presbytery, asking if it is not desirable to inaugurate a Sustentation fund—this was placed upon the docket but not again referred to.

No. IV. From Huntingdon Presbytery, asking the Assembly to transfer Rev. Orr Lawson of Lexington Presbytery, to Huntingdon Presbytery—Mr. Lawson not being able, owing to the state of the country, to get his dismission. It was

*Resolved*, That the Presbytery is authorized, in this and like cases, where it is impracticable because of the state of the country, and similar reasons, to obtain a regular dismission, and Presbytery has clear and satisfactory reasons to know that the minister is in good and regular standing, to proceed to his examination, and receive him into the body, as if he had a regular dismission—informing the Presbytery from which the minister has come, whenever it may be practicable so to do.

No. V. From Fort Wayne Presbytery, asking the Assembly to change the time for making Annual Collections for the Boards of the Church, from the first to the second Sabbath of the months named by the last assembly, (*see Presbyterian Historical Almanac for 1862, p. 80.*) inasmuch as the first Sabbath interferes with the Monthly Concert Collection on, or near those days. It was

*Resolved*, That the change is not necessary, inasmuch as the Assembly did not intend to interfere with any other times for making collections for the Boards, but only to secure regular collections in Churches which had no regular times for the same.

No. VI. From certain ministers and ruling elders, requesting the Assembly to decide whether the clause in the Book of Discipline, chap. vii., sec. iii., sub sec. 8, "and which are on record," requires that these reasons are to be spread on the book of the minutes of the Court appealed from, or whether they may be considered as on record when simply on file. And if said clause requires the reasons to be spread on the minutes, whether the judicatory has authority to require that the reasons be couched in decent and respectful language, and contain no offensive reflections or insinuations against the judicatory, as in the case of dissent and protest. It was

*Resolved*, First, that the reasons must be entered upon the minutes; second, that the question respecting the language be answered affirmatively.

No. VII. A request of the Moderator of Upper Missouri Synod, and Upper Missouri Presbytery, that, as the Synod failed to meet last fall, according to adjournment, in Kansas City, owing to the distracted state of the country, the Assembly would enjoin upon said Synod to meet in Liberty

church, Clay county, Missouri, on the eighth day of October 1862, at seven o'clock, P. M. It was

*Resolved*, That the request be granted, and the Synod be directed to meet accordingly.

No. VIII. A request of the Moderator of Baltimore Synod, and Baltimore Presbytery, that, as owing to the state of the country, Synod failed to meet, according to adjournment, last fall, the Assembly would direct said Synod to meet in the Presbyterian church, Harrisburg, Pa., on the third Tuesday of October 1862, at seven and a half o'clock, P. M. It was

*Resolved*, That the request be granted, and the Synod be directed to meet accordingly.

No. IX. From New York Presbytery, requesting the Assembly to abolish, hereafter, from the statistical tables of the printed minutes, all the money columns except that for commissioners and contingent funds of the General Assembly, inasmuch as they are unnecessary, incomplete, and inaccurate. It was

*Resolved*, To decline the request.

No. X. From Saint Paul Synod, asking the Assembly to abolish the present system of collecting and disbursing the Commissioners' fund, and the adoption of a new system, by which a sum sufficient to defray the expenses of all the members in attendance on the General Assembly shall be assessed on the whole church by Presbyteries, according to their number of communicants respectively. It was

*Resolved*, That it is inexpedient at this time to adopt the plan proposed; but the Assembly recognizing the importance of this subject would earnestly re-affirm the deliverances of 1833 and 1847 on the subject, as found in the Assembly's Digest, p. 494.

No. XI. From New Brunswick Presbytery, on the subject of including baptized children in certificates of dismissal given to parents. It was

*Resolved*, That this overture be referred to the Committee on the Revision of the Book of Discipline.

No. XII. From T. F. Worrall, of Bloomington Presbytery, asking whether when a person is suspended from the Church by a Session and restored by the Presbytery, the notice of appeal by the Session continues the person under suspension; and if so, how long can such suspension be continued without the appeal being issued. It was

*Resolved*, That the notice of appeal does continue the person under suspension until the appeal is issued, which must be at the next meeting of the upper court.

No. XIII. From California, Madison and Ogdensburg Presbyteries, on the subject of the re-union of the Old and New School General Assemblies. It was

*Resolved*, That in the judgment of this Assembly it is inexpedient at this time to take any definite action with reference to a re-union of the New and Old School Presbyterian Churches.

No. XIV. From Dubuque Presbytery, asking the Assembly to have the Home and Foreign Record brought within reach of feeble churches. It was

*Resolved*, that the Assembly request the Board of Publication to furnish the Record to all the churches at the lowest price at which it is now furnished to any.

No. XV. From Chippewa Presbytery, requesting the General Assembly to transfer the Rev. George Ainslie, a minister of Indian Presbytery, Arkansas Synod, to Chippewa Presbytery. Mr. Ainslie not being able on account of the disturbed state of the country to obtain a regular dismissal to Chippewa Presbytery, where he has been laboring successfully, and to one of the churches of which he has received a call. It was

*Resolved*, That the Presbytery is authorized in this and like cases, where it is impracticable because of the state of the country, or similar reasons, to obtain a regular dismissal, and Presbytery has clear and satisfactory reasons

to know that the ministry is in good and regular standing, to proceed to his examination and receive him into the body, as if he had a regular dismissal; informing the Presbytery from which he has come whenever it may be practicable.

No. XVI. From the churches of Uhricksville, New Philadelphia and Evans Creek, asking for a change of the boundary between Wheeling and Ohio Synods, so that these churches may be in the bounds of Steubenville Presbytery. It was

*Resolved*, That the boundary between said Synods be so changed as to extend the north line of Steubenville Presbytery, due west to the Tuscarrawas river; then follow to the north west corner of Rush Township, in Tuscarrawas Co., Ohio, then follow the west and south line of that township to the line now existing, so as to include the churches of Uhricksville and New Philadelphia; and that the church of Evans Creek remain in its present connection until the Presbyteries and Synods interested can be consulted.

No. XVII. From Rev. George D. Stewart and others, that the General Assembly would take action, and give relief in the case of Rev. Michael Hummer, who, having been deposed by Iowa Presbytery, had been restored by Highland Presbytery, against the remonstrances of Iowa Presbytery, just as if he was an independent minister. It was

*Resolved*, That the General Assembly declare that it is irregular and unconstitutional for any Presbytery to receive and restore a member of another Presbytery, who has been deposed; and therefore the action of Highland Presbytery, in restoring Mr. Hummer, was improper; and Highland Presbytery is directed to reconsider its action, and proceed according to the requirements of the constitution.

No. XVIII. From certain members of Wisconsin Synod, asking a transfer of the Belgian Mission in Wisconsin from the Domestic to the Foreign Board of Missions. It was

*Resolved*, That inasmuch as the field occupied by this Belgian Mission belongs properly to the Board of Domestic Missions that no action be taken on the subject.

No. XIX. From Synod of Philadelphia, relating to the provision for aged and disabled ministers. It was

*Resolved*, To refer this overture to the Special Committee on this subject.

No. XX. From the Committee on Periodicals, appointed by the last Assembly, stating that no action had been taken on the subject, owing to the disturbed state of the country. It was

*Resolved*, To continue the committee, and that they report to the next Assembly.

No. XXI. From a committee appointed by the Assembly of 1860, to devise some method of properly preserving the records and papers of the Assembly. It was

*Resolved*, That the Stated Clerk be authorized to keep all the records and papers at his residence in Princeton, N. J., and that he be required to retain in his hands all papers not otherwise disposed of, by order of the General Assembly.

No. XXII. From Rev. James Latta, of New Castle Presbytery, and others, in relation to the hasty and irregular dissolution of the pastoral relation. It was

*Resolved*, That the 17th article of our Form of Government, in spirit and letter, should be rigidly regarded by all pastors and churches, and enforced by our Presbyteries.

No. XXIII. In relation to a new Synod, to be composed of parts of the Synods of Philadelphia and New Jersey. It was

*Resolved*, That as no new information has been submitted, the matter be still further postponed.

No. XXIV. From the Committee appointed by the Assembly of 1860, to consider the subject of a Church Commentary. It was

*Resolved*, That the subject be still further postponed.



No. XXV. From several ministers and members of Presbyterian Churches within the bounds of the Synod of Missouri, in which they call the attention of the Assembly to a deliverance adopted by that Synod in November, 1861, "in regard to the action of the last Assembly on certain resolutions, commonly known as Dr. Spring's resolutions." These memorialists pray this General Assembly to take such action in regard to that deliverance of the Synod "as will indicate its own constitutional authority, and promote the order and well being of the church." It was

*Resolved*, That inasmuch as this deliverance of the Synod of Missouri had already been *excepted* to in the review of its records, this whole matter be laid upon the table.

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### Judicial Cases.

GEORGE W. MUSGRAVE, D.D., of Philadelphia Central Presbytery, Chairman of this Committee, reported the following cases:—

JUDICIAL CASE No. I. Being an appeal and complaint of William B. Guild, against the action of the Synod of New Jersey in appointing a Committee to visit the third church, Newark, N. J., and ascertain whether any of the ruling elders are unacceptable to the majority of the church. It was

*Resolved*, That inasmuch as the appellant does not complain of the action of the Synod in appointing the Committee, and as it is apparent that no opportunity has yet occurred for the Committee to report their action to Synod, the Assembly ought not to entertain the question, whether the Committee have erred in their proceedings, until the Synod shall have heard and acted upon their report, and therefore that the appeal and complaint be dismissed.

No. II. Being an appeal and complaint of Smiley Shepard, against the action of the Synod of Illinois, by which the act of the Presbytery of Bloomington, in dissolving the second church of Union Grove, was sustained. It was *Resolved*, That the trial be deferred to the next assembly.

No. III. Being an appeal of Rev. C. J. Abbot, against the action of the Synod of Missouri, asking that it may be entered, and referred to the next Assembly for trial. It was *Resolved*, To grant the request of appellant.

No. IV. Being a protest and complaint from Robert J. Breckinridge, D.D., and sixteen others, against the Synod of Kentucky, respecting the exercise of suffrage in the election of a pastor. It was

*Resolved*, That it be referred to the next Assembly, and that that Assembly would make it the order of the day for the second afternoon of its sessions.

No. V. Being an appeal of Rev. John Turbott from the decision of the Synod of Illinois, by which the action of Peoria Presbytery in deposing him was affirmed. It was *Resolved*, That the case be referred to the next Assembly for trial.

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### Synodical Records.

THE following records were approved *without* exceptions. *Albany, Allegheny, Buffalo, Chicago, Cincinnati, Illinois, Indiana, Iowa, New York, Northern Indiana, Ohio, Pittsburg, Sandusky, St. Paul, Southern Iowa, and Wheeling.*

Also *with* exceptions the following: *New Jersey*, that the Assembly express no opinion upon the action of Synod in appointing a Committee to visit the third church, Newark, N. J., in order to ascertain if any members of its Session are unacceptable to the people.



Missouri, except the resolution on page 324, viz:—

“That the action of the General Assembly in May last, in relation to the political condition of the country was unscriptural, unconstitutional, unwise, and unjust; and we therefore solemnly protest against it, and declare it of no binding force whatever upon this Synod, or upon the members of the Presbyterian Church within our bounds.”

Kentucky, except that this General Assembly cannot approve the Synod's disapproval of the action of the Assembly of 1861, on the state of the country, as recorded in Synod's Minutes, pages 49 and 50.

The following failed to send up their records: *Alabama, Arkansas, Baltimore, Georgia, Memphis, Mississippi, Nashville, North Carolina, Northern Indiana, Pacific, Philadelphia, South Carolina, Texas, Upper Missouri, Virginia, and Wisconsin.*

## Princeton Theological Seminary.

The *Fiftieth* Annual Report is as follows: During the year *seventy-three* students were admitted, viz:—

NAMES.	COLLEGES, UNIVERSITIES, ETC.	NAMES.	COLLEGES, UNIVERSITIES, ETC.
Abbott, Pittston J.	Union College, N. Y.	Ludlow, James M.	New Jersey College, N. J.
Atwater, David J.	New Jersey College, N. J.	Luther, Robert M.	Philadelphia High School, Pa.
Baker, Alfred B.	New Jersey College, N. J.	Marshall, James	Yale College, Conn.
Bates, Frederick	Union College, N. Y.	Martin, M. M.	Middleburg College, Vermont.
Beale, David J.	Jefferson College, Pa.	Merriam, Geo. F.	Amherst College, Mass.
Bishop, George S.	Amherst College, Mass.	Merrill, Benjamin	Dartmouth College, N. H.
Bodine, William B.	New Jersey College, N. J.	Mitchell, Samuel S.	New Jersey College, N. J.
Boies, Charles E.	Yale College, Conn.	Morton, J. Lyman	Yale College, Conn.
Bowen, L. P.	Berlin Academy, Md.	Morton, H. J.	Hanover College, Ind.
Brace, Robert J.	..... N. J.	Morey, H. M.	Union College, N. Y.
Brace, William H.	..... N. J.	Morrison, W. J. P.	New Jersey College, N. J.
Brooks, P. H.	Union College, N. Y.	Myers, Joseph H.	Jefferson College, Pa.
Brown, William	Toronto University, Canada.	McAtee, W. Alfred	New Jersey College, N. J.
		McCoy, J. Simeon	Jefferson College, Pa.
Coffin, Selden S.	Lafayette College, Pa.	Orr, John	Jefferson College, Pa.
Condit, Robert A.	New Jersey College, N. J.	Phelps, Willis B.	New Jersey College, N. J.
Conklin, N. J.	Lafayette College, Pa.	Pierce, George R.	Madison University, N. Y.
Conn, Samuel	Washington College, Pa.	Pollock, George C.	Lafayette College, Pa.
Cowan, Edward P.	Westminster College, Mo.	Pratt, Seth P.	Union College, N. Y.
Dean, Oliver S.	Lafayette College, Pa.	Rankin, Alexander	Union College, N. Y.
Dereuelle, Daniel	New Jersey College, N. J.	Read, Edward G.	New Jersey College, N. J.
De Witt, John	New Jersey College, N. J.	Shearer, George L.	Lafayette College, Pa.
Edwards, Wm. H.	..... Pa.	Smith, Ambrose C.	Jefferson College, Pa.
Foreman, John P.	Westminster College, Mo.	Smith, Roswell D.	New York University, N. Y.
Fueller, Charles	Westminster College, Mo.	Smith, William T.	Yale College, Conn.
Giles, Walter H.	Amherst College, Mass.	Snell, M. P.	Amherst College, Mass.
Grant, Kenneth J.	Truro College, Nova Scotia.	Stevenson, James M.	Union College, N. Y.
Herrick, Samuel E.	Amherst College, Mass.	Thompson, John J.	New Jersey College, N. J.
Honeyman, W. E.	New Jersey College, N. J.	Viele, James P.	Union College, N. Y.
Howe, Samuel H.	Hanover College, Ind.	Wilcox, Timothy K.	Yale College, Conn.
Howell, George R.	Yale College, Conn.	Williams, Meade C.	Miami University, Ohio.
Jeffries, William H.	Westminster College, Mo.	Wolfe, George L.	Berlin Academy, Md.
Johnston, Thos. S.	Carroll College, Wis.	Wylie, James S.	New Jersey College, N. J.
Kellogg, Charles D.	New Jersey College, N. J.	Wylie, John	New Jersey College, N. J.
Lapsley, James E.	Ohio University, Ohio.	Wylie, Richard	New Jersey College, N. J.
Lawrence, Wm. A.	Amherst College, Mass.	Wynkoop, Theo. S.	Yale College, Conn.
Life, George M.	Washington College, Va.	Yale, Amos Y.	Union College, N. Y.
		Total, 73	

The following *Forty-one* students, having finished their course, graduated:—

NAME AND STATE.	INSTITUTIONS WHERE EDUCATED.	YEAR OF ENTERING SEMINARY.	LICENSED BY THE PRESBYTERY OF
Adams, Robert Long, Ohio.	Hanover College, Ind.	1859	Madison.
Burgster, Joseph K., Wis.	Carroll, College, Wis.	1859	Milwaukee.
Carmichael, John M., N. Y.	Union College, N. Y.	1859	Albany.
Cline, E. Clarke, N. J.	Lafayette College, Pa.	1859	Newton.
Cobb, Sanford H., N. Y.	Yale College, Conn.	1859	New York Third, (N.S.)
Collier, Francis James, Pa.	Jefferson College, Pa.	1859	Philadelphia.
Crawford, Henry Ellett, Ind.	Hanover College, Ind.	1859	Madison.
Darrach, William B., Pa.	Yale College, Conn.	1859	New York.
Edgar, Robert, N. Y.	New Jersey College, N. J.	1858	Troy.
Edie, J. William, Pa.	Jefferson College, Pa.	1859	Donegal.
Forsythe, Walter, Ills.	Jefferson College, Pa.	1859	Philadelphia Central.
Fowler, John, Pa.	Lafayette, College, Pa.	1859	Philadelphia Central.
Fox, Louis Rodman, Pa.	Brown University, R. I.	1859	Philadelphia Central.
Grant, Kenneth, J., Nova Scotia.	Truro College, Nova Scotia.	1861	Pictou, (L. Prov., B.A.)
Heeron, David, Ireland.	Union College, N. Y.	1859	Albany.
Hodge, Frank Blanchard, N. J.	New Jersey College, N. J.	1859	New Brunswick.
Hutchison, Sylvanus Nye, Geo.	Davidson College, N. C.	1859	New York.
Kellogg, Alfred Hosea, Pa.	New Jersey College, N. J.	1859	Philadelphia Central.
Lennington, Robert, Ind.	Jefferson College, Pa.	1859	Logansport.
Lloyd, Charles Hooker, Conn.	New York University, N. Y.	1859	New York.
Merritt, James Long, Ohio.	Washington, Pa.	1859	St. Clairsville.
Moffatt, David William, Ind.	Hanover College, Ind.	1859	.....
Morrison, Rufus Anderson, N. Y.	Hamilton College, N. Y.	1859	Londonderry.
Morrison, J. Herschell, N. H.	Amherst College, Mass.	1859	Onondago, (N. S.)
McClintock, John David, Ind.	Hanover College, Ind.	1859	Philadelphia Central.
McDonald, James Smith, Ohio.	Miami University, Ohio.	1859	Oxford.
McKelvey, Jr., John, N. J.	New Jersey College, N. J.	1858	Raritan.
McMullin, Charles T., Pa.	Pennsylvania University, Pa.	1859	Philadelphia.
Proudfit, Alexander, N. J.	Rutgers College, N. J.	1859	New York.
Salmon, Clark, Pa.	Lafayette College, Pa.	1858	Philadelphia Second.
Sample, John Logan, Pa.	Jefferson College, Pa.	1859	Philadelphia Second.
Sayre, Edward Halsey, N. Y.	Amherst College, Mass.	1859	Long Island.
Spooner, Edward Horace, Mass.	Amherst College, Mass.	1859	New Brunswick.
Starrett, William A., Pa.	Jefferson College, Pa.	1859	New Brunswick.
Townsend, Henry Burman, Pa.	Pennsylvania University, Pa.	1859	.....
Wilcox, Timothy Keeler, Conn.	Yale College, Conn.	1861	Cong. Association.
Wiley, George M., N. Y.	Union College, N. Y.	1859	United Presbyterian.
Williams, Robert H., Pa.	Union College, N. Y.	1859	Baltimore.
Winterick, Albert John, Germany.	Lafayette College, Pa.	1859	Philadelphia Second.
Wright, William James, N. Y.	Union College, N. Y.	1859	New Brunswick.
Young, J. Henry, Pa. Total, 41.	Pennsylvania University, Pa.	1859	Philadelphia.

The total number of students during the year has been *one hundred and seventy*. One student, OTIS B. WEBSTER, died during the year, of consumption. There has been good health generally, and much diligence in study, and unusual interest and fervor in the exercises of devotion. Six or seven of the Senior Class have offered themselves to be sent upon the Foreign Missionary service, and a larger proportion than usual of the two lower classes contemplate the same destination.

At the close of the session, the students were examined by a committee of the Board for five successive days, and they report great gratification at the result.

THE PROFESSORS OF THE SEMINARY ARE AS FOLLOWS:

CHARLES HODGE, D.D., *Exegetical, Didactic, and Polemic Theology.*  
 ALEX. T. MCGILL, D.D., *Ecclesiastic, Homiletic, and Pastoral Theology.*  
 WILLIAM HENRY GREEN, D.D., *Oriental and Old Testament Literature.*  
 REV. CASPAR WISTAR HODGE, A.M., *New Testament Lit. and Bib. Greek.*  
 JAMES C. MOFFAT, D.D., *Helena Professor of Church History.*

## An Historical Sketch of the Princeton Theological Seminary.

IN *The Presbyterian Historical Almanac for 1862*, will be found an account of the efforts made by the church towards establishing a system of education, by which those young men who were called to the ministry could be properly supported and trained for their high and holy mission. These efforts crystallized themselves into *The Board of Education*, a history of which Board is given on pages 53-60 of that volume.

As early as 1739 the Synod of Philadelphia adopted an Overture, having in view the organization of a school or seminary of learning; but owing to various circumstances very little was done at that time.

In 1741 REV. FRANCIS ALLISON,\* a member of *New Castle Presbytery*, opened a private Academy at New London, Pa. Mr. Allison was from the north of Ireland, and received his education in the University of Glasgow. After coming to this country, he was tutor in the family of John Dickinson, Governor of Delaware, who placed his son under his care and allowed him to take charge of other pupils. This arrangement had lasted some time, when in 1741 he opened the New London Academy, one of the earliest of its kind in this country.

Though the action of the Synod appeared dormant, still the friends of education kept their eyes upon the scheme, and finally, in 1744, the following arrangement was made, by which the Synod took charge

\* Francis Allison, D.D., was born in Ireland in 1705, he was educated in the University of Glasgow, and came to this country as a probationer in 1734. In 1736 he officiated as a supply in a church in Philadelphia, Pa., and soon after receiving a call from the New London church, he was ordained and installed by New Castle Presbytery in 1737, where he labored for fifteen years.

His time was also occupied as a teacher, as is shown above, and he was identified with all the movements of his day. He had an active mind and a warm impulsive nature, and was a very prominent member of Presbytery and Synod. He was the originator of "the Fund for Ministers' widows," which is still in existence in the Presbyterian Church, (o. s.)

In 1749 he received an invitation from the Philadelphia Academy (now the *University of Pennsylvania*), to become one of its teachers, which he was disposed to accept, but the Synod refused to part with him as master of Synod's school. He continued to labor at New London until 1752, when he removed to Philadelphia where he became Vice Provost and Professor of Moral Philosophy in the Philadelphia College, (Academy) which position he held for many years.

He was also pastor of the First Presbyterian Church in Philadelphia until his death.

In 1756 the University of Glasgow created him Doctor of Divinity, and as an evidence of the estimation in which such an honor was then held the Synod of Philadelphia returned their thanks; there is a tradition that he was the *first* minister in this country who received that honor.

On the re-union of the Synods of New York and Philadelphia, May 24th, 1758, he preached from Ephesians, iv. 4-7. "There is *one* body and *one* Spirit, even as ye are called in *one* hope of your calling. *One* Lord, *one* faith, *one* baptism. *One* God and Father of all, who is above all and through all, and in you all." This sermon was published with the title of "Peace and Union Recommended;" a note suggested that, as the perusal might to many seem long they could conveniently divide it by pausing at the twenty-eighth page. He took part in the politics of his day. The modern heresy, which makes Ministers mere ciphers in the State, had not taken root at that time, and he was active in the Convention with the Connecticut ministers to withstand the gradual but determined innovations of (Episcopal) Churchmen and the Crown, on our liberties as citizens and Christians.

He married Miss Armitage; they had six children, and their descendants are now in the bounds of New London and Faggs Manor congregations.

He died Nov. 28, 1779, and though a holder of slaves during his life he was opposed to slavery, and set his slaves free in his will. He had the reputation of being the best Latin scholar in America.



of the School: 1st, That all persons who please may send their children to the New London Academy, and have them instructed *gratis*, in the languages, philosophy and divinity. 2nd, That the school be supported for the present by yearly contributions from the congregations under their care. 3rd, That if any funds remain after paying the salaries of the master and tutor they shall be expended in the purchase of books and other necessaries for the school.

Rev. Francis Allison was appointed the Principal, at a salary of £20, (Pennsylvania Currency,) with the privilege of appointing an usher, at a salary of £15.

In 1748 these salaries were increased by the Synod to £40, and £20, and to meet this in part, each scholar, *except the needy*, was assessed 20 shillings a year. In 1749 the Synod agreed to pay the Principal £30, as a compensation for teaching all the beneficiaries the trustees might select, whilst for the other scholars he was at liberty to charge the usual tuition. Under the care of Mr. Allison the school became justly celebrated, and it not only served to aid in the great work of furnishing the church with well qualified ministers but to rear up men of importance and renown in the State, and it is justly entitled to our regard as the first Synodical school of the church.\*

In 1752 when Mr. Allison resigned this school the Rev. Alexander McDowell† was appointed Principal, by whom it was removed to Elkton, Md., and then to Newark, Delaware. In 1754 the Rev. Matthew Wilson‡ became associated with him in the charge, and in 1769, it was chartered by the proprietary, John Penn; it flourished for many years and formed the basis on which was established Delaware College, at Newark, Del.

Owing to many circumstances, the natural development of the *First Synodical School* into the *First Theological Seminary* did not take place, but earnest men, free from that indolence of mind and heart which has been denominated conservatism, kept the attention

\* The present New London Academy was established in 1828, and though not the lineal successor, is yet the successor in *name* and *locality*.

† Rev. Alexander McDowell was born in Ireland, and came to this country with his parents, who settled upon Burden's Tract, Virginia, in 1737; he offered himself to Donegal Presbytery on September 4th, 1739, and was licensed July 30th, 1740. He itinerated through portions of Maryland and Virginia, and on October 20th, 1741, he was ordained as an evangelist to Virginia, and subsequently to itinerate in New Castle Presbytery. He was settled at Nottingham, Md., for in 1743 he was, at the suggestion of Rev. F. Allison, appointed to preach at White Clay and Elk River churches, and New Castle Presbytery was directed to supply Nottingham for a year, when in 1744 it was placed under their care. The Synod's school was entrusted to him; he removed it to Elkton, Md., and in 1767 to Newark, Delaware. In 1754 he felt the burden too much for him and the Synod appointed Rev. Matthew Wilson to teach the Languages, and to receive £20 yearly. He still continued to labor as a teacher and preacher until his death which took place Jan. 12th, 1782.

‡ Rev. Matthew Wilson was born in New London, Pa., Jan. 15th, 1731. He was educated in New London Academy, and was licensed by New Castle Presbytery in 1754, and was employed as teacher of Languages in the Synod's school. He was ordained in 1755 as pastor of Lewes and Cool Spring, Delaware, and subsequently at Indian River. He was an eminent man in his day, and took a lively interest in the affairs of the Church and State. He was engaged as a teacher, a physician and a preacher, and was accomplished in them all. He was zealous in the cause of American Independence, and inscribed the word "Liberty" on his cocked hat, that no one might doubt his sentiments. He was skilled in jurisprudence and highly esteemed for his counsel. He died March 30th, 1790.

He was the father of the late Rev. James P. Wilson, D.D., the eminent pastor of the First Presbyterian Church, Philadelphia.

of the Church alive, and in 1809, the Presbytery of Philadelphia adopted an Overture to the General Assembly which met that year, asking for the establishment of a Theological School.

A Committee was appointed, Rev. Dr. Dwight, Chairman, to take the Overture into consideration. This Committee made the following report, viz :

To send down to Presbyteries for consideration the following propositions—FIRST, To establish *one* school in some convenient place near the centre of the bounds of the church.

SECOND, To establish *two* schools in such places as may best accommodate the northern and southern portions of the church.

THIRD, To establish a school within the bounds of each of the Synods, leaving it to the Synod to direct the mode of forming the school and locating it.

The Assembly of 1810 received the action of the Presbyteries, by which it appeared that a majority were in favor of establishing *one* school—and the assembly adopted the following resolutions:—

1. That the state of our churches, the loud and affecting calls of destitute frontier settlements, and the laudable exertions of various Christian denominations around us, all demand that the collected wisdom, piety and zeal, of the Presbyterian Church be, without delay, called into action for furnishing the church with a large supply of able and faithful ministers.

2. That the General Assembly will, in the name of the Great Head of the Church, immediately attempt to establish a Seminary for securing to candidates for the ministry more extensive and efficient Theological instruction than they have heretofore enjoyed.

3. That in this seminary, when completely organized, there shall be at least three Professors, who shall be elected by and hold their offices during the pleasure of the General Assembly, and who shall give a regular course of instruction in Divinity, Oriental and Biblical Literature, and in Ecclesiastical History and Church Government, and on such other subjects as may be deemed necessary.

4. That exertions be made to provide such an amount of funds for this seminary as will enable its conductors to afford gratuitous instruction, and when it is necessary gratuitous support, to all such students as may not possess adequate pecuniary means.

5. That Rev. Drs. Ashbel Green, Woodhull, John B. Romeyn, and Samuel Miller, and Rev. Messrs. Archibald Alexander, James Richards, and Amzie Armstrong, be a committee to digest and prepare a plan of a Theological Seminary, embracing in detail the fundamental principles of the instruction, together with regulations for guiding the conduct of the instructors and the students, and prescribing the best mode of visiting, of controlling and supporting the whole system.

6. That the following ministers and elders : Revs. Jedediah Chapman, Jonas Coe, Wm. Morrison, James Carnahan, and Mr. Isaac Hutton, of the Synod of *Albany* ; Revs. Samuel Wilson, Philip Milledoler, John B. Romeyn, Aaron Woolworth, Jas. Richards, David Comfort, Isaac Vandoren, and Col. Henry Rutgers, of the

Synod of *New York and New Jersey*; Revs. Ashbel Green, John McKnight, Jas. Muir, Nathaniel Irvin, John Glendy, A. Alexander, John E. Latta, John B. Slemmons, John B. Patterson, Jas. Inglis, and Mr. Robert Ralston, of the Synod of *Philadelphia*; Revs. John D. Blair, Wm. Williamson, Saml. Houston, Saml. Drake, Benj. Grigsby, of the Synod of *Virginia*; Revs. Saml. Ralston, Jas. Guthrie, Wm. Spear, Jas. Hughes, of the Synod of *Pittsburg*; Revs. Robert G. Wilson, Jas. Blythe, Arch. Cameron, Joshua L. Wilson, of the Synod of *Kentucky*; Revs. Jas. Hall, Henry Kollock, Malcolm M'Nair, Jas. M'Ilhenny, Andrew Flinn, of the Synod of *The Carolinas*, be, and they hereby are, appointed agents to solicit donations during the course of the current year in the bounds of their respective Synods, for the establishment and support of the proposed Seminary.

7. That as filling the church with a learned and able ministry, without a corresponding portion of real piety, would be a curse to the world and an offence to God and his people; so the General Assembly think it their duty to state that in establishing a Seminary for training up ministers, it is their earnest desire to guard as far as possible against so great an evil; and they do hereby solemnly pledge themselves to the churches under their care, that in forming and carrying into execution the plan of the proposed Seminary it will be their endeavour to make it, under the blessing of God, a nursery of vital piety, as well as sound theological learning, and to train up persons for the ministry, who shall be lovers as well as defenders of the truth as it is in Jesus, friends of revivals of religion and a blessing to the church of God.

8. That as the Constitution of our church guarantees to every Presbytery the rights of judging of its own candidates for licensure and ordination, so the Assembly think it proper to state most explicitly that every Presbytery and Synod will of course be left at full liberty to countenance the proposed plan, or not, at pleasure; and to send their students to the projected seminary or keep them, as heretofore, within their own bounds, as they think most conducive to the prosperity of the Church.

9. That the Professor in the seminary shall not, in any case, be considered as having a right to license candidates to preach the Gospel; but that all such candidates shall be remitted to their respective Presbyteries, to be examined and licensed as heretofore.

10. That Rev. Samuel Miller, D.D., and Rev. James Richards, be a Committee to prepare an address from this Assembly to the churches under our care, calling their attention to the subject of a theological school, and earnestly soliciting their patronage and support in the execution of the plan proposed.

It will thus be seen how important an undertaking the establishment of a Seminary was held by the church, and the care manifested in getting it properly started; in accordance with the plan of *The Presbyterian Historical Almanac*, I now propose to place upon record an Historical and Statistical sketch of the operations of this Seminary for the past FIFTY YEARS.

The Assembly of 1811 appointed a committee to confer with the



Trustees of the College of New Jersey in regard to locating the Seminary at Princeton, and to make an arrangement which shall never be altered or changed without the mutual consent of both parties.

The Assembly of 1812 adopted the report of the committee and located the Seminary at Princeton, N. J., and entered into an arrangement with the College of New Jersey, by which the Trustees of said College granted them every facility in their power towards building up the Seminary—and they also agreed that if at any time the Assembly found that the connection between their Seminary and the College did not conduce sufficiently to the great purposes contemplated to be answered by said Seminary they shall be at liberty to remove it to some other place.

The Assembly elected a Board of Directors, and ARCHIBALD ALEXANDER, D.D., Pastor of the Third Presbyterian Church, Philadelphia, was elected Professor of Didactic and Polemic Theology.\* The Directors held their first meeting on the last Tuesday of June, at

\* Archibald Alexander, D.D., was born in Virginia, April, 17th 1772; he was descended from that Scotch Irish race in the texture of whose character is fully developed the fourfold ingredients of intelligence, piety, the love of liberty, and of Presbyterianism. His ancestors fought at the siege of Londonderry. His grandfather emigrated to Virginia in 1737, and settled in the valley. His father was one of the Trustees of Liberty Hall Academy, where Archibald received his early education: during a revival of religion he made a profession of his faith; this was in 1790. His piety was of a fervent, devoted type, and he soon placed himself under the care of Rev. Wm. Graham, to study Theology. He was taken under the care of Lexington Presbytery, and Oct. 1st, 1791, was licensed by the same Presbytery.

Dr. Alexander commenced his labors as a missionary, under the care of that Presbytery, and during his labors he cultivated that free, sparkling colloquial style of preaching for which he was so eminent; in enlarging his acquaintance with men and things, and in enlarging the sympathies of those who were destitute of the means of grace. An incident occurred during one of his tours which indicated his wisdom. Owing to a mistake in giving notice he once reached a church and found no hearers, save the family with whom he lodged the previous night. He preached to them as fully and freely as though the house was crowded, and the blessing of heaven evidently rested upon his labors.

On the 7th of June, 1794, he was ordained as an Evangelist by Hanover Presbytery, and Oct. 22nd. of the same year, he received and accepted a call from Briery and Cub Creek churches; and in 1796 he was elected President of Hampden Sidney College, Va., which relation existed until 1806.

In 1796 he was a member of the General Assembly, and such was his power as a preacher that the Pine Street church (now the Third Presbyterian Church of Philadelphia, of which Thos. Brainerd, D.D., is pastor) gave him a call. This he declined. His Presidency of Hampden Sidney College was very successful. He displayed great tact in managing young men; having unbounded influence over them; though perfectly mild and retiring in manners, to command seemed natural to him, his intelligent eye and calm confidence of spirit were elements of power in his intercourse with students.

In 1806 the Pine Street Church again called him, which he accepted. The history of his Ministry in Philadelphia bears testimony of his indefatigable industry; he was a faithful pastor, not only working himself but making others work.

In 1807 he was elected Moderator of the General Assembly, and in his opening sermon of the Assembly, in 1808, he made a memorable suggestion about establishing a Theological Seminary, he being the first man to propose in any of the Judicatories of the Church the establishing of this institution. In 1812 it had been resolved by the Church to establish such a Seminary, and Dr. Alexander was unanimously elected the first Professor, and on August 12th, 1812, he was duly inaugurated Professor of Didactic and Polemic Theology. The subject of his discourse was *The Holy Scriptures*—their genuineness, integrity, authenticity, and inspiration, their authority as a rule of faith and practice, the principles of their interpretation, the helps in searching the Scriptures, and the motives to their diligent perusal.

It appears that Dr. Alexander was but forty years old when he was elected. His training had been pre-eminently of the right kind, first a missionary, then a country pastor, then the President of a College, and then the pastor of a large city church; he had thus passed through the various preparatory stations well adapted to call out his gifts, to enlarge his practical knowledge, and to qualify him for all that the church could expect in his new department. He was Professor in the Seminary nearly forty years; during all of which time he commanded the confidence, the respect, and the veneration of the entire church. His death occurred Oct. 22nd, 1850.

Princeton; and in August 12th of the same year [1812] Dr. Alexander was solemnly inaugurated and entered upon the duties of his office. The number of students at the opening of the institution was *three*.

The Assembly of 1813 elected SAMUEL MILLER,\* D.D., Pastor of the First Presbyterian Church New York, Professor of Ecclesiastical History and Church Government; he was inaugurated Sept. 29th of that year; and the location of the Seminary which had been temporary was now made permanent at Princeton.

During the year 1812 Dr. Alexander, Professor of Didactic and Polemic Theology, discharged as far as practicable the chair of Oriental and Biblical literature; and in 1813, when Dr. Miller was elected, they divided between them the whole course of instruction prescribed in the plan of the Seminary.

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\* Samuel Miller, D.D., the fourth son of Rev. John Miller, pastor of the Presbyterian church in Dover, Delaware, was born Oct. 31st, 1769. His early literary training was under his parental roof, but in due time he was sent to Philadelphia, and attended the university of Pennsylvania, where he graduated with honor July 31st, 1789.

Having devoted himself to the ministry he commenced the study of Theology under his father. He was licensed by Lewes Presbytery, and finished his theological course under the Rev. Dr. Nesbit, at Dickinson College, Carlisle, Pa. In 1792 he was called to the United Congregation of Drs. Rodgers and McKnight, of New York, which he finally accepted, and was ordained and installed June 5th, 1793.

From the commencement of his ministry in New York he enjoyed a reputation in some respects peculiar to himself. Though Dr. Mason, and Dr. Linn, and Dr. Livingston, and other great lights were there, yet the subject of this notice was far from being thrown into the shade. Besides having the advantage of a remarkably fine person, and most bland and attractive manners, he had from the beginning an uncommonly polished style, and there was an air of literary refinement prevailing all his performances that excited general admiration, and well might put criticism at defiance. He was scarcely settled before his services began to be put in requisition on public occasions; and several of these early occasional discourses were published, and still remain as a monument of his taste, talents and piety. One of his earliest published sermons was before a society in the city of New York for the manumission of slaves; and it may well be doubted whether a more discreet, unexceptionable, and dignified sermon has been written on the subject since.

In 1806 Dr. Miller was moderator of the General Assembly of the Presbyterian Church.

Dr. Miller is understood to have taken a deep interest in the establishment of the Theological Seminary at Princeton, from the first inception of the enterprise, though without the remotest idea that he was destined to be more intimately connected with it than many others of his brethren. When Dr. Alexander was inaugurated, in August, 1812, Dr. Miller preached the sermon. When the chair of ecclesiastical history and church government was to be filled, the eyes of the Church were directed to Dr. Miller: and in due time the judgment of the Church was pronounced in his being formally elected to that responsible place. The appointment was made in May, 1813, and having accepted it, he was inducted into office on the 29th of September following.

Here Dr. Miller continued discharging the duties of his office with great fidelity and ability, and to the entire acceptance of the Church, during a period of more than thirty-six years. Though he had not, in his latter years at least, any great vigor of constitution, and was obliged to nurse himself with more than ordinary care, yet he was able to go through with his prescribed duties in the seminary, besides performing a good deal of occasional literary labor, until within about a year of his death. In May, 1849, the General Assembly accepted the resignation of his office, testifying at the same time in the strongest manner possible their grateful appreciation of his services, and their high respect for his character. His health, which had been waning for a considerable time, failed after this more perceptibly, until at length it became manifest to all that his period of active service was over. He lingered a number of weeks, suffering not so much from positive pain as from extreme exhaustion and difficulty of respiration, but without a cloud to intercept the clear shining of the Sun of Righteousness. He felt that his work was done, and he was ready to enter upon his reward. He gently passed away to his reward, on Monday evening, January 7th, 1850. His funeral drew together a large concourse of clergymen and others from the neighbouring towns and cities, and an appropriate and characteristic sermon was preached on the occasion, by his venerable colleague, Dr. Alexander.

Dr. Miller was married a few years after his settlement in New York, to Miss Sargeant, daughter of the Hon. Jonathan D. Sargeant, of Philadelphia. They have had a large family of children, several of whom still survive in the different walks of honorable and Christian usefulness.



The Assembly of 1820 learning that the health of Dr. Alexander was such as did not admit of his any longer continuing to conduct (in addition to his other duties) the instruction in the original Languages of Scripture, the Professors were authorized to appoint an assistant teacher of those languages. They selected the Rev. CHARLES HODGE, a licentiate of Philadelphia Presbytery, who was ordained by New Brunswick Presbytery, and accepted the appointment. He was elected by the Assembly of 1822 Professor of Oriental and Biblical Literature, and was inaugurated in the autumn of the same year.

In 1833 Rev. JOSEPH ADDISON ALEXANDER, A.M., was appointed assistant instructor in Oriental and Biblical Literature;\* and the Assembly of 1835 elected him Associate Professor of Oriental and Biblical Literature; and also elected JOHN BRECKINRIDGE, D.D., who at that time was corresponding Secretary of the Board of Education, Professor of Pastoral Theology.†

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\* Joseph Addison Alexander, D.D., the third son of Rev. Archibald and Janetta (Waddell) Alexander, was born in Philadelphia, April 24, 1809. His early education was obtained under the immediate supervision of his parents, and owing to an intellectual vigor, rare indeed, his powers of acquiring knowledge were amazing, especially in the department of languages. In 1825, he graduated at the College of New Jersey (Nassau Hall) with the highest honors of his class. He was elected Tutor, but declined the appointment, and, with Mr. Patton, founded Edgehill School at Princeton. He studied Theology at home and at the University of Halle and Berlin, in Europe. He was licensed and ordained by New Brunswick Presbytery in 1832, and became assistant instructor of the Hebrew and the Greek text of the Bible in the Princeton Theological Seminary; in 1835 he was appointed associate professor, and in 1840 sole professor of Biblical and Oriental literature; in 1851 he was transferred to the Chair of Biblical and Ecclesiastical History; and in 1859, at his own request, he was assigned the department of Hellenistic Greek and New Testament literature. The main business of his life was with the Holy Bible, giving to Theological research and instruction, all the energies of his massive intellect.

His gigantic mind was in full vigor until the day before his death. On the morning of that day he was occupied with his usual course of polyglot reading in the Bible, being accustomed to read the Scriptures in some six different languages as part of his daily devotions. He seems also to have entertained himself during some part of the day with one of the Greek classics, Herodotus, as a pencil mark on the margin, "January 27, 1860," is said to show. In the afternoon of that day, he rode out in the open air for the first time since his attack of hemorrhage. During that ride, however, which was not continued more than forty-five minutes, a sudden sinking of life came on him, so much so that he was borne almost entirely by the help of others from the carriage. This sinking continued all Friday night, and on Saturday he was hardly conscious of any thing until he died, which was about half past three o'clock, P. M. His death was perfectly calm, without a struggle, without one heaving breath. He died in his study, January 28, 1860.

† John Breckinridge, D.D., the son of Hon. John and — (Cabell) Breckinridge, was born July 4th, 1797, near Lexington, Ky. His father was an eminent lawyer, and filled several offices in the State and national Government. His son John entered the College of New Jersey at Princeton in the autumn of 1814, and graduated in September 1818. While at College he was led to seek his Saviour, and making a profession of religion, joined the church.

In the summer of 1820 he entered the Seminary at Princeton as a student of Theology; in the autumn of the same year he was appointed as tutor in the College of New Jersey, which office he held for a year, at the same time fulfilling his duties as a student in the Seminary. In the summer of 1822 he was licensed by New Brunswick Presbytery, and soon after was appointed Chaplain to Congress, in which capacity he officiated one Session; that winter, Jan. 20th, 1823, he was married to Miss Margaret Miller, eldest daughter of Samuel Miller, D.D., of Princeton, N. J. It was the intention of both Mr. Breckinridge and his wife to devote their lives to the work of Foreign Missions, but the advice of experienced friends and other circumstances changed their anticipations, and in the spring of 1823 he accepted a call from the McChord Presbyterian Church, Lexington, Ky. He was ordained and installed Pastor by West Lexington Presbytery, and for three years he ministered to that people, greatly beloved and respected by them.

In the summer of 1826 he received and accepted a call to the Second Presbyterian Church of Baltimore, Md., as Colleague Pastor with John Glendy, D.D., who had for many years been Pastor of that church, but was then advanced in years; here he was installed Oct. 13th, 1826 by Baltimore Presbytery, of which Presbytery he continued as a member during his life.

Rev. Dr. Breckinridge resigned in 1838. In 1840 the Assembly transferred Rev. Dr. Hodge to the chair of Theology. Joseph Ad-

In 1831 he was elected Corresponding Secretary and General Agent of the Board of Education of the Presbyterian Church. The cause of education was at a low ebb, and though there was very little to prompt him to leave a warmly attached and liberal people, after mature deliberation he felt it to be his duty to accept the appointment. He removed to Philadelphia, and by the blessing of God upon his labors, by his wisdom, zeal, industry, and eloquence, he revived the institution. The number of beneficiaries during the year he took charge of it were less than one hundred. The number and the means to support them increased during his administration to over six hundred.

In 1835 he was elected Professor of Pastoral Theology in the Seminary at Princeton, N. J., by the General Assembly of the Presbyterian Church in the United States. After much consideration he concluded to accept the appointment, and spent the following winter and spring as an agent to solicit funds for the Seminary, in which, as was usual, he was eminently successful. At the meeting of the Directors he was inaugurated May 5th, 1836; he performed the duties of the Professorship with evident success, and he frequently acted as agent in procuring funds for the Seminary. His success as an agent led the Board of Foreign Missions to elect him the General Agent for that Board. The General Assembly of that year having organized that Board, he declined this call at this time, but he spent a few months in awakening the church upon this subject.

In July 1838 the Foreign Board again urged the office upon him and he finally consented. The death of his wife (June 16th 1838) had an important influence upon his leaving Princeton.

As agent for the Board he visited every portion of our country, and gave that cause an impetus and popularity it has ever since sustained. In 1839 he was called to the First Presbyterian Church in New Orleans, La. He declined this call but preached as a supply during the winter; returning north in 1840 when he married Miss Mary A. Babcock of Connecticut, and returning to New Orleans he spent the winter of 1840-41 preaching for the First Church; but his health began to decline, and he finally left New Orleans in May, 1841, and was enabled to reach the home where he was born, Cabells Dale, near Lexington, Ky. Here, surrounded by all the comforts of life, receiving the devoted attentions of his widowed mother and his wife, he gradually succumbed to the influence of disease, and died Aug. 4th, 1841. His disease, Bronchial Consumption, was quite troublesome and painful, and for weeks gave him great disquietude. A short time before his death he had a season of repose, and calling his two brothers, Rev. Robert J. and Wm. L. Breckinridge, to his bed-side, taking each by the hand he said: "I am dying; remain with me!" He soon after fell into a sleep which knew no waking.

He was a good, great and eminently, useful man. His manners were pleasing, and his intercourse with his friends revealed the true gentleman. As a preacher he was peculiarly interesting and eloquent, none were more acceptable and popular. As an agent to collect funds for benevolent institutions he was unrivalled; being a man of great industry and activity he was often called upon to preach, address public meetings, and otherwise take a lively interest in all the public events of the day. The late James W. Alexander, D.D., spoke of him as follows:

"The writer of these lines knew him longer, and better, than any man living; and if we ever knew a man of whom we could truly say, his faults were few, and his virtues transcendent, this was one.

"The close of such a life is necessarily a matter of extreme interest and importance. We will therefore give some facts concerning it. He was endowed by nature with a degree of intrepidity of character—perhaps, more properly speaking, hardihood of spirit—which made him, all his days, insensible to fear; and we suppose, that at any moment during his life, this equality alone would have enabled him to die with perfect composure. He had besides, in the highest possible degree that sense of propriety, and that perception of what is becoming—which constitute the highest charm of the behaviour of a gentleman, in all circumstances; and this ruling characteristic was so strong to the very last, that some hours before his departure, he put his thin hand in ours, as he feebly revived from a season of great bodily suffering, and with a voice nearly inaudible, but perfectly steady, said—'Do not permit me, in moments like these, to do any thing unbecoming.' To say that such a man, meets the king of terrors with all the dignity that could illustrate the names of heroes or philosophers, is to say nothing.

"And yet there was no insensibility to the solemnity of the occasion, or to the overwhelming importance of the event. For the same morning when asked about his spiritual consolations, he replied, 'I have no fear, but I have not that rapture of which many have spoken. I never had much rapture in religion. My views of the depth of sin and of the awfulness of eternity have been such!'

"The principal seat of his disease was in the throat and for several months before his death, that eloquent voice, which had filled so many hearts and thrilled so many spirits with all high and tender emotions, was already hushed to the lowest whisper. At the same time his frame was reduced to the last degree of emaciation, (though he daily rose and dressed himself, almost to the last) and his nervous and vital energy so much prostrated, that he could not endure the least excitement whether physical or mental. While these circumstances

dison Alexander, D.D., became sole Professor of Oriental and Biblical Literature.

In 1849, Rev. James W. Alexander was elected Professor of Ecclesiastical History,\* which chair he held until 1851. On his resignation the Assembly transferred Dr. J. Addison Alexander to the chair of Ecclesiastical History, and elected Rev. William Henry Green Professor of Biblical and Oriental Literature.

THE PROFESSORSHIPS have been as follows: When the Seminary was instituted in 1812 REV. DR. ARCHIBALD ALEXANDER was elected Professor of *Didactic* and *Polemic* Theology; this was the title of his chair until 1840; when it became *Pastoral* and *Polemic* Theology. In 1850 *Church Government* was added; thus, in 1851, when he died, he was Professor of *Pastoral* and *Polemic Theology* and *Church Government*.

REV. DR. SAMUEL MILLER was elected in 1813 Professor of *Ecclesiastical History* and *Church Government*; on his resignation in 1849 he was made *Emeritus* Professor of the same chair, which arrangement lasted until his death in 1851.

REV. DR. CHARLES HODGE was elected in 1822 Professor of *Oriental* and *Biblical Literature*. In 1840 it was changed to *Exegetical* and *Didactic* Theology. In 1852 *Polemic* Theology was added, which is the title of his chair at the present time.

render his great and enduring self possession and composure the more remarkable, they explain also, how it was that the last months of his life, were essentially mouths of solitude and of silence. It was a continued season for divine meditation, for inward prayer, and for sweet communion with God.

On one occasion, the day perhaps before his death, he called his only son, a youth of thirteen years, to his bed side, and with the tenderest admonitions, and the most fervent blessings, besought him to remember that he had consecrated him, from the womb to the service of God—as a minister of his son, Jesus Christ, and that, unless his whole heart and soul were in this great work, it would be an abomination in the sight of God, if he should intrude into it.

An hour before his death, he became apparently, entirely free from pain—and his poor, frail body, sunk into a posture of rest and quiet. He was, as he had constantly been, in the perfect exercise of all his senses and faculties. After a few moments, he said, "Nothing is impossible with God." And a little after—"God is with me." These were his last words."

\* James Waddell Alexander, D.D., the son of Rev. Archibald and Janetta (Waddell) Alexander, was born in Louisa county, Virginia, March 12, 1804. Surrounded by the happiest influences, his active mind developed freely and rapidly; he was a frank, open-hearted, generous boy. At college, though the most youthful of his class, the attractive simplicity and loveliness of his character won for him the affections of all. He graduated at the College of New Jersey, in 1820, and was appointed Tutor in the same Institution in 1824, and was licensed by New Brunswick Presbytery the same year; he resigned his Tutorship in 1825, and became Pastor of the Presbyterian Church at Charlotte C. H., Va.; here he labored two years, when he was called to the First Presbyterian Church, Trenton, N. J., which he accepted. In 1830, he resigned his charge, and became Editor of the Presbyterian, published in Philadelphia. In 1833, he accepted the appointment of Professor of Rhetoric and Belles Lettres in the College of New Jersey, and discharged the duties of this office until 1844, when he became pastor of the Duane street Presbyterian Church, New York. In 1849, he was appointed Professor of Ecclesiastical History and Church Government in the Theological Seminary at Princeton, N. J.

In 1851, he accepted a call to become pastor of the Fifth Avenue Presbyterian Church, New York, where he continued until his death, which took place at the Red Sweet Springs, Va. His health had been somewhat feeble, and he had visited the Springs in hope of restoration, but in this he was disappointed.

He died July 31st, 1859, of dysentery. His body was taken to Princeton, New Jersey, where it was buried by the side of his sainted father.



REV. DR. JOHN BRECKINRIDGE was elected in 1835 Professor of *Pastoral Theology*. He resigned in 1838.

REV. DR. JOSEPH ADDISON ALEXANDER, who was appointed assistant Instructor in 1833, was elected in 1835 Associate Professor of *Oriental and Biblical Literature*; in 1840 he was made Professor of the same chair. In 1851 he was transferred to the chair of *Biblical and Ecclesiastical History*, and in 1859, at his own request, he was transferred to the chair of *Hellenistic Greek and New Testament Literature*, of which he was Professor when he died, in 1867.

REV. DR. JAMES W. ALEXANDER was elected in 1849, Professor of *Ecclesiastical History and Church Government*. He resigned in 1851.

REV. DR. WILLIAM HENRY GREEN was elected in 1851 Professor of *Oriental and Biblical Literature*. In 1860 it was changed to *Oriental and Old Testament Literature*, which is the title of the chair at the present time.

AFTER the death of Dr. Archibald Alexander the title of his Professorship was changed to "Pastoral Theology, Church Government, and the Composition and Delivery of Sermons." In 1852, Rev. Dr. E. P. Humphrey was elected to this vacant Professorship, and declined. In 1853, Rev. Dr. H. A. Boardman was elected to the same, and declined.

In 1854, at the unanimous nomination by the Board of Directors, the Rev. Dr. ALEXANDER TAGGART MCGILL was transferred, with his own consent, from the Western Theological Seminary, at Allegheny, to this vacant chair. In 1859, the department of Ecclesiastical History was added to his duties. In 1860, the title was made, "Ecclesiastical History and Church Government;" and in 1861, it was made "Ecclesiastic, Homiletic, and Pastoral Theology."

REV. DR. BENJAMIN M. PALMER was elected in 1860 Professor of *Pastoral Theology and Sacred Rhetoric*; he declined.

REV. CASPAR WISTAR HODGE, A. M., was elected in 1860 Professor of *New Testament Literature and Biblical Greek*; this was a new chair, and he is Professor at the present time.

REV. DR. JAMES CLEMENT MOFFAT was elected in 1861 Professor of *Church History*; this is a new chair, the title of which, at the present time, is Helena Professorship of Church History.

#### THE PROFESSORS OF THE SEMINARY ARE AS FOLLOWS :

CHARLES HODGE, D.D., *Exegetical, Didactic, and Polemic Theology*.  
 ALEX. T. MCGILL, D.D., *Ecclesiastic, Homiletic, and Pastoral Theology*.  
 WILLIAM HENRY GREEN, D.D., *Oriental and Old Testament Literature*.  
 Rev. CASPAR WISTAR HODGE, A. M., *New Testament Lit. and Bib. Greek*.  
 JAMES C. MOFFAT, D.D., *Helena Professor of Church History*.

## PRINCETON SCHOLARSHIPS.

SCHOLARSHIPS.—The following scholarships have been founded by different persons. They consist generally of funds to the amount of \$2500 for each scholarship, invested at six per cent., the interest devoted to the instruction of students. The *first* was founded in 181 .

1. *Le Roy*, by Mrs. Martha Le Roy, of New York.
2. *Banyer*, by Mrs. Martha Le Roy, of New York.
3. *Lenox*, by Robert Lenox, Esq., of New York.
4. *Whitehead*, by John Whitehead, Esq., of Burke county, Georgia.
5. *Charleston Female*, by the Cong. and Pres. Female As. of Charleston, S.C.
6. ———, by the first class in the Seminary in 1819.
7. *Nephew*, by James Nephew, Esq., of McIntosh county, Georgia.
8. *Woodhull*, by Mrs. Hannah Woodhull, of Brookhaven, Long Island, N.Y.
9. *Scott*, by Mr. William Scott, of Elizabeth, New Jersey.
10. *Van Brugh Livingston*, by Mrs. Susan U. Neimecwicz, of Elizabeth, N.J.
11. *Augusta Female*, by the ladies of Augusta, Georgia.
12. *Keith*, by Mrs. Jane Keith, of Charleston, South Carolina.
13. *Gosman*, by Robert Gosman, Esq., of Upper Red Hook, New York.
14. *Wickes*, by Eliphalet Wickes, Esq., of Jamaica, Long Island, N. Y.
15. *Othniel Smith*, by Mr. Othniel Smith, of Jamaica, Long Island, N. Y.
16. *H. Smith*, by Mrs. H. Smith, of Carmel, Mississippi.
17. *Anderson*, by Mrs. Jane Anderson, of New York.
18. *Kennedy*, by Mr. Anthony Kennedy, of Frankford, Pennsylvania.
19. *Colt*, by Roswell L. Colt, Esq., of Baltimore, Maryland.
20. *John Keith*, by Mr. John Keith, of Bucks county, Pennsylvania.
21. *Boudinot*, by the Hon. Elias Boudinot, LL.D., of Burlington, New Jersey.
22. *E. D.*, by Mr. Robert Hall and his sister, Marion Hall, of Newburgh, N.Y.
23. *Kirkpatrick*, by William Kirkpatrick, Esq., of Lancaster, Pennsylvania.
24. *King*, by Mr. Gilbert King, of Newburgh, New York.
25. *Ralston*, by Robert Ralston, Esq., of Philadelphia.
26. *Benjamin Smith*, by Mr. Benjamin Smith, of Elizabeth, New Jersey.
27. *Rankin*, by Mr. Henry Rankin, of New York.
28. *Sweetman*, by the Rev. Joseph Sweetman, of Charlton, New York.
29. *Deare*, by Miss Mary Deare, of New Brunswick, New Jersey.
30. *Mary Hollond*, by Miss Mary Hollond, of Philadelphia.
31. *Huxham*, by Miss Elizabeth Huxham, of Philadelphia.
32. *Female*, by Orange Presbytery, North Carolina.
33. *Peter Massie*, by Mrs. Sarah Massie, of Elizabeth, New Jersey.
34. *Peter Timothy*, by Mrs. Ann Timothy.
35. *Bulkley*, by Mr. Chester Bulkley, of Weathersfield, Connecticut.
36. *Sarah Stille*, by Miss Sarah Stille, of Philadelphia.
37. *Catharine Naglee*, by Miss Catharine Naglee, of Philadelphia.
38. *John Hoff*, by Mr. John Hoff, of Philadelphia, Pennsylvania.
39. *Auchincloss*, by Mr. Hugh Auchincloss, of New York.
40. *Henry Young*, by Mr. Henry Young, of New York.
41. *Henry Day*, by Mr. Henry Day, of New York.
42. *Robert McCrea*, by R. L. and A. Stuart, of New York.
43. *Janet McCrea*, by R. L. and A. Stuart, of New York.
44. *Kinlock Stuart*, by R. L. and A. Stuart, of New York.
45. *Agnes Stuart*, by R. L. and A. Stuart, of New York.
46. *Robert L Stuart*, by R. L. and A. Stuart, of New York.
47. *Mary Stuart*, by R. L. and A. Stuart, of New York.
48. *Alexander Stuart*, by R. L. and A. Stuart, New York.
49. *The Alexander*, by R. L. and A. Stuart, of New York.





Upon the Directors devolves the care of the Seminary. They supervise all the affairs, make such suggestions as may be necessary from time to time to advance the object of the Institution, they examine the students and report annually to the General Assembly.

As the Fiftieth Anniversary approached a preliminary meeting of the Directors was held, at which time a committee was appointed to prepare a series of resolutions to be presented at said anniversary. Accordingly, on the 30th of April, 1862, the SEMI-CENTENNIAL JUBILEE of the Theological Seminary, at Princeton, N. J., was celebrated. The Alumni, and others who were present, met at eleven o'clock, A. M., in The First Presbyterian Church. On motion of GEORGE POTTS, D. D., of New York, DAVID MAGIE, D. D., of Elizabeth, N. J., was chosen to preside, and WILLIAM M. PAXTON, D. D., Professor in the Western Theological Seminary, Allegheny, Pa., was appointed Secretary. JOHN W. YEOMANS, D. D., of Danville, Pa., opened the services with prayer. HENRY A. BOARDMAN, D. D., of Philadelphia, Chairman of the Committee, appointed at the previous meeting, reported the following resolutions:—

“1. The Alumni of the Princeton Theological Seminary, assembled to celebrate its Fiftieth Anniversary, record with devout gratitude their sense of the great goodness of God to this Institution. We especially recognize his beneficent Providence in raising up those two venerated men, ARCHIBALD ALEXANDER and SAMUEL MILLER, to become its first Professors, and in sparing them to conduct its affairs with pre-eminent wisdom and fidelity for forty years.

“2. In the General Catalogue of the Seminary just issued, we find the following summary of its history:—

“ Whole number of students.....	2422
Dead.....	485
Connected with the Seminary the present year.....	168
Foreign Missionaries.....	127
Appointed Foreign Missionaries.....	7
Professors in Theological Seminaries.....	28
Presidents of Colleges.....	36
Professors in Colleges.....	94
Directors of this Seminary.....	17
Moderators of the General Assembly.....	8

“We refrain from any attempt to gather up the weighty results which a half century must have accumulated in the train of an army of faithful laborers like this. A glance at the table will show that the healthful influences, emanating from this source, have radiated far and wide in every direction; that, apart from the spiritual benefits conferred on some thousands of churches, this Seminary has had an important agency in moulding our systems of popular education, and in training the public men of the country, and that many a pagan land has reason to bless God that it has been established. We rejoice in all the good which has been effected through these various channels; and we re-assure our brethren, especially those in heathen countries, that they are not forgotten as we gather around our *Alma Mater* to-day.

“3. It is a matter of sincere gratitude with us, that our Seminary has never faltered in its maintenance of the ancient faith of the Apostolic Church, and that, through the writings of its Professors and Alumni, it has made large and valuable contributions to Biblical Criticism and Theological Science; achieving for itself a reputation in these departments which has commanded the respect of the best scholars of Europe and of our own country.

“4. In view of the distrust so often expressed respecting Theological Seminaries, we deem it proper to re-affirm our hearty approval of the principles embodied in the plan of this Institution and illustrated in its history; the system adopted here commends itself to us, at the close of a half century, as

eminently wise, scriptural, and efficient; and the Seminary was never more worthy of the confidence of the Church than it is at this moment. In accounting for this result, we may refer not only, under Providence, to the eminent learning and ability of the Professors who have filled its various chairs, but to the spirit of genuine piety which has uniformly pervaded and controlled its entire administration. While keeping well abreast with the age in the general progress of Biblical science and polite literature, it has been the paramount law of this School of the Prophets to subordinate the intellectual to the spiritual, and never to exalt speculative theology at the expense of personal religious experience. This is the true glory of our Seminary, and herein, under God, lies the secret of its power and success.

"5. In the pervading spirit of our venerable Seminary we recognize that true catholicity of feeling, combined with an inflexible adherence to sound doctrine, by which our church has always been distinguished. And in this characteristic we find an explanation of the grateful fact, that our sister churches are so often represented on its catalogues; as they have also sent some of their most honored sons to take part in this commemoration.

"6. We record with reverence and submission the ravages which death has made among the Directors, the Faculty, and the Alumni of our Seminary. May we pay the best of all tributes to their memory, by following them in so far as they followed Christ.

"7. We offer our united and hearty thanks to the numerous benefactors of our beloved Seminary. We respectfully remind the Church it has so long adorned and blessed, that its funds are still very inadequate to its needs. And we propose to our fellow-alumni, wherever the dark cloud which now overshadows the land shall have passed away, that a united effort be made to complete its endowment, and establish its financial interests upon a broad and generous foundation."

When the resolutions were read, Dr. BOARDMAN stated that the Committee had prepared no order of business, leaving for those present to take such part in the public exercises as might seem proper.

A call was made for Rev. Dr. HODGE to address the meeting, which he did in a very feeling and tender manner. He was followed by ROBERT BAIRD, D.D., of New York. CHARLES C. BEATTY, D.D., of Steubenville, Ohio; J. PROUDFIT, D.D., of New Brunswick, N. J.; HOWARD MALCOLM, D.D., of Philadelphia, an eminent minister in the Baptist Church; WILLIAM S. PLUMER, D.D., of the Western Theological Seminary, Pa.; and GEORGE P. FISHER, D.D., of Yale College, Conn.; LYMAN WHITING, D.D., of Rhode Island; JOHN W. CHICKERING, D.D., of Portland, Me., of the Congregational Church. A letter was read from ELISHA P. SWIFT, D.D., of Allegheny, Pa. The exercises were deeply interesting, and were closed with prayer by the venerable GARDINER SPRING, D.D., of New York.

The Alumni and visitors were invited to the Gymnasium buildings belonging to the Seminary, where they were welcomed to an abundant and elegant dinner. During the progress of the meal it was announced that Messrs. Robert L. and Alexander Stuart, of New York, had upon that day given to the Princeton Theological Seminary Fifty Thousand Dollars. This announcement was greeted with enthusiastic demonstrations of pleasure.

At three o'clock, P.M., the Alumni again assembled in the First Presbyterian Church. The meeting was opened with singing, followed with prayer by MELANTHON W. JACOBUS, D.D., of the Western Theological Seminary.

WILLIAM B. SPRAGUE, D.D., of Albany, New York, delivered the following Discourse:—







Engraved by Samuel Sartain Phil<sup>a</sup>

W B Spague.

## DISCOURSE.

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FELLOW ALUMNI AND DEAR BRETHREN:—It would be an offence against the proprieties of the hour, against the instincts of nature, and even the dictates of religion, to suppose that our hearts were not now moved by a common impulse, and our thoughts flowing in the same channel. In coming back to this endeared spot, to keep this commemorative day, we have, I suppose, by common consent, left all matters of private and individual interest behind us. We have come to unite in an offering of reverence, and gratitude, and filial devotion to the mother who has cherished and trained us, and then dismissed us with her blessing, and sent us forth to our work. We have come to offer to God thanksgiving, not only for his manifold tokens of kindness to ourselves, in the various fields we have occupied, but for that unbroken stream of bounty and grace, which, during all these years, he has been pouring upon our beloved Seminary. We have come to look on each other's faces again in the land of the living; to refresh our spirits by the interchange of kind thoughts and grateful remembrances; and though we shall meet the graves of many of our brethren on the field we are to traverse, and cannot but pause in tenderness and sadness by the side of them, yet the transition to the glorious world beyond is too easy to allow them to cast upon us more than a momentary shadow. It is chiefly a work of the heart, then, in the form of communion with each other, and, may I not add, with a portion of the General Assembly and Church of the First Born, that we are assembled here to perform?

The occasion, you perceive, gives me no choice of a subject. There are numerous topics, bearing more or less directly on the general subject of Theological Education, from which I might perhaps select, without doing any great violence to the occasion; but I am sure you would regard *any* abstract discussion as but a poor response to the distinctive claims of the day. In your heart, if not with your lips, you would be quoting Solomon against me, where he says, "To every thing there is a season." You would say, Other themes for other places and other times; but here, to-day, the only befitting theme is the PRINCETON THEOLOGICAL SEMINARY. I do not complain of the restraint which the occasion imposes upon me—I am rather glad to be shut up in so green a pasture.

The thought which I propose now to illustrate, is at once the most general and the most obvious that suggests itself in connection with the occasion—namely, that THIS INSTITUTION IS A MIGHTY POWER—mighty in its ELEMENTS, mighty in its OPERATIONS.

The first element of this power is to be found *in the spirit in which the Institution originated*. The spirit of any age, or of the Church, or any portion of the Church, at any given period, is never

a matter of accident, or the product of causes that have had only a brief existence—on the contrary, it has had a long train of antecedents, and is the result of the combined influences of many minds, and perhaps of several generations. The Presbyterian Church in this country, from her beginning, was marked by true Christian nobility: on the very first page of her records are names which will always remain proof against the oblivious influence of time. While she was yet in her minority, unhappily she stood forth before the world as a house divided against itself; but, even then, she had her noble spirits on each side; and, though they were not working *harmoniously*, the Head of the Church was overruling their independent and even conflicting movements for the correction of her errors, and the ultimate increase of her energies. As the re-union marked a bright period in her history, so it proved a starting point for yet more signal triumphs; and though, in common with every other Christian denomination, she had a thorny path to traverse during the War of the Revolution, yet, besides showing herself baptized with the fire of Christian patriotism, she was prosecuting her appropriate mission up to the full measure of her ability. And in the generation that came out of that conflict, as well as in the one that immediately succeeded, our Church had many choice spirits, to whose influence in guiding, controlling, elevating, it were not easy to fix a limit. Here we reach the point where the great idea of establishing a Theological Seminary, to meet the increasing wants of the Church, was first developed. Three generations, at least, had performed their work and passed away, leaving the results in a widely extended ecclesiastical body, in an elevated tone of public spirit, and in a just appreciation of an enlightened as well as earnest ministry. And now that the fulness of time for this great work had come, not only was the general state of the public mind, in a good degree, prepared for it, but there were men found suitable to conduct the enterprise—men who united to a sober, comprehensive, far-reaching intellect, a heart in which the love of Christ and of his Church was the ruling passion. The Presbytery of Philadelphia, of which Doctors GREEN and JANEWAY were prominent members, had the honor of originating the overture to the General Assembly, in which this noble conception was embodied; and it was certainly highly creditable to the catholic spirit of the Assembly of 1809, that the Chairman of the Committee, to whom this important subject was referred, was Dr. DWIGHT, President of Yale College, who was a delegate that year from the General Association of Connecticut. The report of the Committee was marked by great wisdom, and suggested three different ways in which the exigency might be met—namely, the establishment of one Seminary that should be central in the Church; or the establishment of two—one in the North and one in the South; or the establishment of one within the bounds of each Synod. Agreeably to the suggestion of the Committee, these several plans were referred to the consideration of all the Presbyteries, with a request that they would respectively signify their preference at the next meeting of the Assembly; and, when the returns came to be made, in 1810, the question was decided in favor of the

one central institution. The next step was the drafting of a Plan of the proposed Seminary; and to this service Doctors GREEN, WOODHULL, ROMEYN, MILLER, ALEXANDER, RICHARDS, and ARMSTRONG—all men of note in the Church, and some of them men of extraordinary power—were designated. Of the instrument which they produced, (said to have been from the pen of Dr. Green,) I will only say that it was worthy of the honored names affixed to it. Thus it appears that, while this Institution had its origin in a watchful regard to the interests of the Church, its foundations were laid by some of the master-builders in Zion; and I am sure you will agree with me in recognising in this fact one of the leading elements of its power.

I find another in *the felicitous selection of the place where the Institution should be located*. It might seem, at first, that the prevalent idea of the Presbyteries, which was also sanctioned by the General Assembly, that there should be one great *central* institution for the accommodation of the whole Church, was not very rigidly adhered to, inasmuch as the position actually selected had a large majority of Presbyteries, as well as a much more extended territory, south of it. This arrangement, doubtless, had its origin in the spirit of fraternal conciliation, and in the general desire to accomplish the greatest amount of good. It was perceived at once that this place offered facilities for the establishment and growth of such a Seminary, that were to be found nowhere else; and to this weighty consideration our fathers were willing to sacrifice all personal preferences. Besides, they were well aware that they were making provision for the Church, as she then was, and not as she would be at some distant day; and, doubtless, they foresaw what has actually come to pass—that, as she extended the bounds of her habitation, she would plant other similar institutions to meet her increasing necessities. Nor is it to be supposed that they wholly ignored the fact that this place is easily accessible from the New England States; for there was a relationship existing then between our denomination and the Congregationalists of New England, that has since ceased; and, though the Andover Seminary was at that time in successful operation, it was doubtless anticipated—and the event justified the anticipation—that many young men from among our Northern neighbors would prefer an education here to one in their own well-endowed and honored Institution. These, it may be presumed, were some of the considerations that led the Assembly to that more liberal construction of the expressed will of the Church, that fixed the Seminary so far North of the actual centre of the domain of Presbyterianism.

But what were the particular circumstances which combined to give to this place an advantage over any other that could be selected? First of all, it is a *lovely* spot, where nature has been even prodigal of both her bounties and her beauties; where there is a healthful atmosphere to breathe, and rich prospects to gaze upon and admire. So, too, it is a *retired* spot, and therefore favorable to study, to devotion, to the general culture of both the intellect and the heart. It cannot be denied that a Theological Seminary, in the midst of a crowded population, has some advantages peculiar to itself; particu-



larly in the opportunities it affords for active usefulness in ministering to the spiritual wants of the ignorant and depraved; but is it not at least questionable whether these advantages are not more than counterbalanced by the distraction and turmoil, and especially the manifold temptations to a spirit of worldliness, incident to a great city? But this Institution, though exposed to few disturbing influences, is far from occupying a too secluded position—here and hereabouts are all the advantages for social enjoyment and culture that any student can reasonably desire. And then it is to be borne in mind that this quiet place is about equi-distant from the two largest cities on the Continent; that as either can now be reached in a couple of hours, so the advantages of both are easily accessible; and that our students can procure books, or any thing else, from either of these cities just about as readily as if they lived on Broadway or Chestnut Street. But probably the controlling circumstance that led to the selection of this spot, was that here was *already established a great literary institution*, which had, from its beginning, been identified with the Presbyterian Church; an institution whose history was, to a great extent, the history of illustrious names; and whose fame and influence had already penetrated to the extremities of the land. When the Seminary was born, the College threw a protecting arm around her, as if she had been an adopted child. The College Library was our library. Our recitation room was in one of the College buildings. Our place of worship was the College Hall. One-third of the preaching we listened to on Sabbath morning was from the venerable President of the College. Our evening discussions were often enlivened by the wit and genius of one of the College Professors—I mean the lamented LINDSLY. In short, it is not too much to say that the benign influence of the College was all-pervading. As the Seminary grew in years, she grew also in strength, and, after a while, she went up and took possession of her own noble home; and, in process of time, she became independent in respect to all her accommodations. But she has never cut loose from the College in any such sense as to forget her early debt of gratitude, or to decline or undervalue the benefits of an enduring intimacy. The Professors in the Seminary and the Officers of the Colleges have always been fellow-helpers in every good work; and I venture to say that there are few who cherish a more grateful remembrance of CARNAHAN, and DOD, and HOPE, than our surviving Professors who were associated with them. The truth is that the two institutions have, in various ways, ministered to the advantage of each other; and each of them hold a higher place to-day—the one in the world of Letters, the other in the domain of Theology—than if they had not been walking together for half a century in one another's light.

There is yet another circumstance, worthy of being noticed, that designates this place as peculiarly fitted to be the seat of a Theological Seminary—I refer to the fact that it is *the depository of so much venerable dust*. Our fathers, in fixing upon this spot, did not forget that the graves of BURR, and EDWARDS, and DAVIES, and WITHERSPOON were here; and that the illustrious SAMUEL STANHOPE SMITH

was lingering in the twilight of life, just ready to be gathered; and, if they could have thrown themselves forward fifty years they would have found that family of honored graves more than doubled. Those graves are the silent representatives of some of the brightest spirits which have emigrated from earth to heaven; and, to every minister of the Gospel, and every candidate for the ministry, they speak most impressively of being faithful unto the death, and of the crown and the throne, with which fidelity shall be rewarded. Is it not a privilege to be living within a few moments' walk of a group of monuments, that have names inscribed upon them, which are as household words all over Evangelical Christendom? Is it not reasonable to believe that many a young man who comes hither to be trained for his sacred work, while he sits with docility and delight at the feet of the living teacher, sometimes gets a fresh baptism of spiritual influence by waiting at the graves of the glorified dead? Is it too much to suppose that the very atmosphere of this Institution has been rendered more pure from its connection with the memories of these departed sages and saints?

Enough, I trust, has been said to show that the power of this Seminary is derived partly from its favorable position. A yet more important element of this power is *the character of the minds that have controlled it.*

The conception, the beginning, even the establishment, of a great institution is nothing more than the opening of a field for gifted and well trained minds to labor in; and, unless the services of such minds can be put in requisition, the design of the institution can never be accomplished. Great moral enterprises do not work out their legitimate results by mere mechanical force; even the Almighty Architect of the Universe, though he has been pleased to subject the Kingdoms of both Nature and Providence to fixed laws, yet never, for a moment, withdraws his eye from the minutest of his works, or leaves a single event to occur without his guiding and controlling agency—surely then it were preposterous to imagine that human wisdom should breathe into any of its plans or its works a principle of life, which, if not absolutely self-sustaining, would require but little care or effort for its preservation. After this Seminary had been created, by an Act of the General Assembly, and the whole Church had pronounced the work very good, the enterprise might have been rendered utterly abortive by being confided to an inadequate supervision and direction. But, instead of that, the same noble spirits that had projected and founded it, became its Guardians and Professors; and, as they passed away, others, upon whom their mantles fell, entered into their labors; and thus the Seminary has passed the perils of youth, and reached a vigorous and prosperous manhood. Never could this point have been attained but for the large measure of intellectual foresight, and comprehensiveness, and accomplishment, of love to the Church, of reliance on the wisdom, and power, and grace from above, and of harmony of counsel and effort, which have characterized those to whom the destinies of the Institution have thus far been committed.

If we glance at the list of the *Directors* of the Seminary, the first

name on which our eye rests, is that of the venerable ASHBEL GREEN, whose majestic bearing seemed to say that he was born to rule; and who, during many of his later years, stood as an almost solitary representative of the ministry of a preceding generation. His commanding presence fitly represented his force of intellect and force of will. He was sternly unyielding in his regard to what he believed right, and in his opposition to what he considered wrong; and some of his demonstrations might have indicated, especially to those who saw him only at a distance, that there was an excess of iron in his moral constitution; but those who were privileged to get nearer to his heart, and to witness the air of graceful kindness which he diffused around his own fireside; who knew the comforting words that he uttered to the sorrowful, and the encouraging words that he addressed to the desponding, and the large charities that he dispensed to the poor, needed no other evidence that there was strung in his bosom a chord, not only of high generosity but of tender sympathy. Besides serving the College in this place, in the relations of both Professor and President—the latter for a long course of years, he exercised his ministry, for a quarter of a century, in connection with one of the most influential churches on the Continent, and at a period which identified him with some of the leading events of both our civil and ecclesiastical history. He shone, perhaps, nowhere more brightly than in the pulpit. His discourses were simple and natural in their construction; of a deeply evangelical and practical tone; full of appropriate and luminous thought; and delivered with an air of dignity and impressiveness that scarcely left it at any one's option whether or not to be an attentive hearer. The clouds of old age had settled around him some time before his departure; but I believe they were at no time so dark and heavy but the beams of the Sun of Righteousness passed through them into his soul. It was an auspicious omen to the Seminary that such a veteran in wisdom and piety should have had such a place assigned to him, and especially that he should have occupied the chair of the President of the Board of Directors for so long a period.

The name of Dr. Green, at the head of the list of Directors, is followed by more than a hundred other names, some of which are associated with princely liberality and public spirit, others with the highest order of pulpit eloquence, or executive power, or both combined, while most of them have commanded, in a high degree, the respect and confidence of the Church. In looking over this honored list, I find not a few, who, for their exalted character as well as faithful services, are well worthy of grateful commemoration; and, but for the invidiousness of making a selection, and the fear of exhausting your patience, I would gladly pay a passing tribute to a goodly number of them. Indeed, there are two bright names on this catalogue, which have so lately become associated with the grave, and which, withal, suggest such precious memories, that I am sure you would not be willing that I should pass them without at least a kindly commemorative word. Need I say that I refer to VAN RENSSELAER and MURRAY.



CORTLANDT VAN RENSSELAER had his birth and education amidst decidedly Christian influences, and yet amidst those temptations to a life of indolent ease, which are always incident, especially in this country, to a condition of great opulence and worldly consideration. Happily, in his case, Christianity early assumed the dominion in his heart, so that he passed safely the ordeal to which Providence subjected him, and came out of the walks of the most elegant refinement into one of the humblest of all the fields of ministerial labor. And that mission of good-will to the poor slaves he would gladly have continued, but for the appearance of certain clouds in the distant horizon, that have since covered the whole heavens, and are now discharging their contents in a tempest of fire. We find him next engaged in planting a Presbyterian Church in a beautiful village in this neighborhood, where none had before existed; and, after a few years of self-denying and eminently useful labor there, he took the responsible position of Secretary of the General Assembly's Board of Education, which he held until the disease of which he died had well-nigh run its course. As he was not only a Director, but an alumnus of the Seminary, so he was always devoted to its interests; and the office which he held during the greater part of his professional life—discharging its duties not only most faithfully but gratuitously, placed him at the head of one of the great fountains of influence by which the Seminary is sustained. Who that knew him will ever forget the fertility of his mind in projects of Christian usefulness, and the exuberance of his charity in carrying them into effect? Who can forget the kindness of his smile; the meekness and modesty of his spirit; the firmness with which he adhered to his own mature convictions, and the graceful facility and generous indulgence with which he met the adverse opinions of others; his practical obliviousness of worldly rank; his wit, sometimes taking the form of a delicate innuendo, and sometimes doing the work of a two-edged sword; his zeal and energy, shrinking from no sacrifices, halting at no obstacles, and revealing a heart deeply in communion with Him, who, though he was rich, for our sakes became poor? His death was the signal for mourning much beyond the limits of his own communion. The marble that marks the place of his grave, might well bear the inscription—"An exalted specimen of sanctified humanity."

But scarcely had the mind of the Church been withdrawn from the heavy calamity sustained in his death, before the tidings were flying over the land that NICHOLAS MURRAY, a kindred spirit, had, by a single step, passed from the fulness of health and usefulness to his reward. Murray was born with extraordinary qualities of both mind and heart; but he was born, and had his early training, amidst the cold shadows of Romanism. By a train of circumstances which were little of his own devising, he was separated from his earliest religious associations, and was brought across the ocean, first to cast away his inherited errors, and then to be baptized with the Holy Ghost. In due time, he went forth from this School of the Prophets, and, like the great Apostle, whose spirit he so largely shared, became an earnest and powerful defender of the faith which he had seemed born to



oppose. For upwards of thirty years, and until his Master called him home, he was always in the high places of Zion, and always had his armor on, ready to obey any summons. He had strongly marked national characteristics, but they were so many irresistible attractions. His face reflected not only his clear and comprehensive intellect, but his genial, loving, and sympathetic spirit. No child of sorrow, no victim of temptation, no subject of poverty, could ever be brought to his notice, but his heart, his lips, his hand, involuntarily opened to administer the needed consolation, counsel, or relief. In the pulpit he spake words of wisdom and of weight, and with an air of authority that continually pointed upward to his Divine commission. In the deliberative assembly his presence was always recognized as a power. Through the press his intellect delivered itself of much profound practical wisdom, and the elements of conviction were lodged even in the coruscations of his wit. When his work was done, his hands were still nerved to do more. The Church gazed wishfully after him, and felt that one of her strong rods was broken.

In connection with the Board of Directors, I may mention the Board of *Trustees* also—on whom devolves the chief management of the financial interests of the Seminary. And here we find another noble body of men—some of whom have been conspicuous in the different professions, some in the field of judicial honor, some in the circles of commercial enterprise, some in the walks of general philanthropy, while all have been skilfully, watchfully, earnestly engaged in placing the Institution on higher and firmer ground, by the successful disposition and gradual enlargement of its pecuniary resources. At the head of this list, and as a fitting representation of it, stand the justly cherished names of ANDREW KIRKPATRICK and SAMUEL BAYARD—both synonymes for wisdom and purity, benevolence and honor.

Such, then, are the minds by which this Institution, in respect to its outward and more general concerns, has been controlled; and, surely, under a conduct so wise and energetic, it were reasonable to suppose that, by this time, it should have reached a vigorous maturity. But it is the character, not of its Directors and Trustees merely, but especially of its *Professors*, to which we are to look for the secret of its rapid and healthful development. I cannot speak of them all in detail, as my feelings would incline me, because—thanks to a gracious Providence—a portion of them are yet alive to hear the testimony I should render; but I may say of them, in general, that, though they have exhibited a diversity of gifts, yet all have had the same spirit—a spirit of singular devotedness to the interests of the Institution—all have been men who have well established their claim upon the gratitude of the Church, and whose memory the Church will treasure, as a sacred deposit, in her own bosom. The day will come—though I would fain hope it may be distant—when the characters of those who now occupy these chairs of honorable usefulness, will become legitimate subjects for delineation; and I have no fear that those on whom the office shall devolve, will find it other than a grateful and easy one; but, meanwhile, we may be allowed to linger for a little among the graves of the departed, and

refresh both our memories and our hearts by calling up some of their admirable characteristics.

First on the starred list appears the venerable name of ARCHIBALD ALEXANDER—a circumstance that reflects double honor upon the Church at that period, for it was alike creditable to her that she had such a man within her limits, and that she had the wisdom to place him where his influence would operate with the greatest power. He came hither with the benefit of a large experience, both academic and pastoral; and the event more than justified the high expectations which had been founded upon his reputation, both in Virginia and in Philadelphia. The feature of his character, which was perhaps more obvious and all-pervading than any other, was a well-nigh matchless simplicity. You saw this, first, in all that pertained to his exterior—the movements of his body, the utterances of his lips, the very expression of his countenance, you felt were in perfect harmony with the laws of his own individual constitution. And the same characteristic impressed itself upon the workings of his mind. Though the best productions of many of the best writers, in every part and period of the Church, lay in his memory as so much well arranged material, and though he knew how to appropriate it to the best advantage, and it had even become essentially incorporated with his own thoughts, yet it never interfered in the least with the perfect individuality of his intellectual operations. Whatever he produced, whether orally or with his pen, had his own image and superscription so deeply wrought into it that its genuineness could hardly become a matter of question. And his simplicity was perfected in the movements of his moral nature—and here it discovered itself in a frankness that never dissembled; in an independence that never faltered; in an integrity that would have maintained itself even in the face of martyr fires. In all the appropriate duties of his Professorship, he was alike able and faithful. Not only his lectures, but his less formal communications to the students—his criticisms upon their performances, his solutions of their difficulties, and, above all, those never to be forgotten Sunday afternoon talks on practical and experimental religion, all showed a richness and promptness of thought, and a depth of piety, which, I am sure, none of us can recall without admiration. What he was as a Preacher you who have heard him can never forget; and you who have not heard him can never know. I will only say that here, as everywhere else, he was the personification of naturalness; and when his inventive and richly stored mind was set vigorously to work in the pulpit, under the combined action of physical health and strong moral forces, he sometimes held his audience by a power absolutely irresistible. The great and good Dr. JOHN H. RICE told me that he once heard him preach to a few people assembled in a private dwelling in Virginia, when he became perfectly transfigured, and his audience as perfectly electrified; and he did not hesitate to pronounce it the highest effort of pulpit eloquence to which he had ever listened. In his descent to the grave, there was a beautiful demonstration of his humility, his faith, his love to God and man—of all those qualities which had constituted the strength of his character and the glory of his life.

Dr. Alexander was solè Professor but a single year. In 1813, the revered and beloved name of SAMUEL MILLER became associated with his, and the relation, thus established, continued a source of mutual blessing, and a field for cordial co-operation, for nearly forty years. I will venture to speak of some of the different phases of Dr. Miller's character somewhat in the order in which they presented themselves to me. In the summer of 1813, and a few weeks only before he entered on his Professorship, I passed a Sabbath in New York, and the excellent report of him which I had often heard in New England, took me to the then new church in Wall street, one part of the day. I saw before me in the pulpit a man of a perfectly symmetrical form, of a countenance expressive at once of mildness, dignity, and intelligence, and altogether, as it seemed to me, of rare personal attractions. Though his voice was not powerful, or susceptible of any great variety of inflection, his utterance was perfectly distinct, and his whole manner evinced thoughtfulness and culture. His discourse (I speak of it with the more confidence, for I heard it again after I became a student here) was distinguished for lucid arrangement, for impressive scriptural thought, for great propriety and elegance of diction, for being thoroughly exhaustive of its subject, and in some parts for the very sublimity of pathos. It is due to candor to say that I always regarded this as one of his most felicitous efforts; and yet, in its general character, it was but a fair specimen of his preaching. The next time I saw him was three years later, in his own study, when I presented to him a letter designed to procure my introduction to the Seminary. His kindly and almost paternal spirit, breathing through his polished and dignified manner, awakened in me a feeling at once of reverence and affection; and this mingled feeling never forsook me in all my subsequent intercourse with him; and it is the offering which I love to make to his memory to this day. Those fine qualities of mind and heart which were so beautifully reflected in his manners, constituting him the highest type of a Christian gentleman, rendered his presence anywhere a benediction. There was a singular grace and fitness in all his words and actions. He had much of the spirit of generous conciliation and forbearance, but it was qualified by an unwavering fidelity to his own well considered and conscientious judgments. His character, as it came out in his daily life, was, to his students, one unbroken lesson of love and wisdom. And his meetings with us in the recitation room were as creditable to his intellect as to his heart; for, while the influence of his bland and considerate manner, there, as everywhere, operated as a charm, we always had presented to us a luminous, well digested and highly satisfactory view of the subject which engaged our attention. Dr. Miller lived to feel the infirmities of age, but not to be the subject of a paralyzed intellect, or to witness any waning of the interest of the Church in respect to him. I was one of those who were privileged to see him, when he was standing almost in the presence of death. I never heard such sublime words, expressive at once of trust and victory, as then fell from his lips. The chariot was already there, and it was but a few days after that I heard he had ascended.



There is yet another Professor, who has died while in connection with the Seminary, and so recently that the numerous tributes which his death called forth are still fresh in the memories of all of us—I refer, as you know, to the gifted and accomplished ADDISON ALEXANDER. I suppose I may say, without the fear of contradiction, that a nobler specimen of the Divine workmanship has rarely appeared, in the form of a human mind, than he exhibited. To have possessed any one faculty in the measure in which he possessed all, would have been enough to constitute a man of mark. His facility at acquiring knowledge of every kind, and especially language, was perhaps without a known parallel; and this, in connection with an untiring industry, gives us the clew to his vast acquisitions. His genius was alike brilliant and powerful—it was equally at home in the heights and in the depths—it could breathe in the zephyr; it could flash in the lightning; it could ride in the storm. The effect of his preaching is thought to have been lessened by the rapidity of his utterance; but his published discourses are a model in respect to both beauty and strength. As a teacher, he not only communicated from stores that seemed inexhaustible, and with a fluency that never hesitated, and a perspicuity that forbade misapprehension, but, by an almost magical influence, he quickened the minds of his pupils into a fervid enthusiasm, which was at once a stimulus to their faculties, and a pledge of their success. He was shy and distant in common intercourse, but those who knew him well, testify that he had not only a large and generous heart, but a strong susceptibility to social enjoyment. For more than twenty years, he shone here, a star of the first magnitude; and the day that saw that star sink beneath the horizon, was a day of deep and wide-spread mourning.

There have been two other Professors in the Seminary, who have finished their earthly course, though neither of them died until some time after his connection with the Seminary ceased—I refer to JOHN BRECKINRIDGE and JAMES W. ALEXANDER. Both of them performed good service here; but, as each resigned his Professorship after two years, we must doubtless look elsewhere for the monuments of their highest usefulness. Dr. BRECKINRIDGE was a man of brilliant and attractive qualities, of commanding presence, of an earnest, heroic, and generous spirit, and of great control of the popular mind. For several years he held the pastoral office in a large city, discharging its duties with great acceptance and success; but perhaps the years in which he accomplished most for the Church, were those in which he was employed in aid of two of our most prominent objects of Christian benevolence. Some of his discourses, and especially of his anniversary speeches, in behalf of these objects, have rarely been exceeded as specimens of manly and effective eloquence. Dr. ALEXANDER inherited many of the fine qualities, not only of his father, but, it is believed, of his maternal grandfather also—the far-famed Dr. JAMES WADDELL. Like his father, he was a model of simplicity in every thing, while he had probably more of graceful culture than his father could claim. He had a mind of great richness, great delicacy, and exquisite susceptibility to every form of beauty. His



thoughts always seemed fresh and glowing. His pen rarely moved, but it flew, and yet in the record which it made, we sometimes recognize the ingenious speculations of the philosopher, and sometimes the gorgeous creations of the poet. He was distinguished for habits of sanctity and devotion; but there was born with him, and there always remained with him, a vein of playful humor, that he knew better how to control than others knew how to resist. His preaching was at once attractive and instructive. Multitudes thronged to hear him, and not a few met in his ministrations the converting and sanctifying power of God. Both these eminent ministers, though the period of their actual connection with the Seminary was brief, were yet always on the alert to promote its interests, and carried a strong affection for it to their graves.

Estimate now the evidence which has been presented that the character of the Professors of this Seminary forms a mighty element of power. Can any one believe that men of so much intellectual and moral force can have been here—some of them for so long a period—in the vigorous and diligent use of their faculties, without making this Institution one of the strongholds of Zion? Especially can any one believe this, when the influence of the Directors and Trustees is taken in connection with that of the Professors, thus securing the wisest management, as well as the most faithful guidance and the ablest instruction?

Yet another element of strength in this Institution is *the bounty by which it has been sustained*. We all know that such an institution as this could never be established and maintained but at a vast expense. Here is a capacious and commodious building devoted to the use of the students. Here are dwellings for the occupancy of the Professors. Here is a fine, tasteful edifice for the accommodation of the Library, to say nothing of the choice and extensive Library which it accommodates. Then again, here are five well endowed Professorships; and probably about thirty Scholarships, (though the number is nominally considerably greater,) which meet, in a great measure, the exigencies of an equal number of indigent students. Surely, all this could never have been done, if the bounty of the Church had not flowed hither as a river. The Seminary has had, still has, individual benefactors, whose donations are not only honorable but princely; and though delicacy forbids me here to pronounce their names, gratitude has already inscribed them on an imperishable record. And I cannot forbear to refer to the fact, the announcement of which, a few moments since, has filled us with admiration and gratitude, that two of these benefactors have impressed their own bright mark upon this day, by making it the occasion of an offering that is itself grand enough to form an epoch in the history of the Institution.\* And the

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\* It may not be improper here to state that the donation referred to was fifty thousand dollars, from Messrs. ROBERT L. and ALEXANDER STUART, to be applied, in several different ways, for the benefit of the Seminary. Another donation, of thirty-five thousand dollars, has been recently made by Mr. JOHN C. GREEN, for the endowment of a new Professorship. Each of these gentlemen had so signalized himself by his previous benefactions to the Seminary, that these generous and

Church, as a body, or at least no inconsiderable portion of it, has, with a willing mind, sent hither large offerings, sanctified by faith and prayer. Is it too much, then, to say that the mighty power in whose presence we stand, has its being, at least in a subordinate sense, in the spirit of Christian Charity?

The last element of this power which I will ask you to consider, is *the influence of the great numbers who have been educated here, reacting upon the Institution itself.* I do not say that every individual who has had his training on this ground, has gone away satisfied; for I well know that there are some, who, if there was nothing on earth to find fault with, would vent their spleen against the sun, moon, and stars; but I do say with confidence that our students have, with very few exceptions, carried away with them a grateful sense of the benefits received here, which has manifested itself, as opportunity has presented, in substantial acts of good-will. You do not expect a child, of even ordinary sensibility, to forget his early home—no matter how great may be the distance that separates him from it. You do not expect even the alien, if he has the heart of a man, to ignore the hand that has been stretched out for his guidance, or opened for his relief, as soon as he has passed the range of its movements—and not more reasonable were it to expect that those who have been theologically nurtured here, should forget the helping, forming influence, as soon as they passed from under it. I tell you, again, they do not forget it; and, more than that, it weighs upon them as an ever present, cherished obligation, keeping their hearts strong, and their hands nerved, for any good service it may be in their power to render. Indeed, they are always serving the Seminary just in proportion to the measure of their fidelity and usefulness in the Church; for they are its epistle, known and read of all men. Wherever you meet one of the alumni, you have a right to assume, until it is proved to the contrary, that you have found one who always bears it on his heart, and is ready, according to his ability, to lend a helping hand for the promotion of its interests. Well may an Institution, with such an army of auxiliaries scattered all over the land, repose securely in a sense of its own stability.

I have endeavored to show that this Seminary is a power mighty in its elements—let us see now whether it is not equally mighty in its OPERATIONS.

I say, then, the influence which this Institution has exerted, still exerts, is *diversified, and yet harmonious.* Its records show that there is scarcely a department of ministerial or Christian usefulness in which it has not been largely and most creditably represented. Of course its grand object is to make able and faithful ministers of the Gospel; and the great business of the ministry is to fulfil the Divine ordinance in the preaching of the Gospel. Nevertheless, the sacred office, in respect to its particular duties, is somewhat modified by a variety of circumstances; and, in some instances, it becomes incor-

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graceful gifts were less a matter of surprise than thankfulness and rejoicing. It is well known that the beautiful building, containing the Library, is but a magnificent item in the sum of the contributions of Mr. JAMES LENOX.

porated with other kindred vocations. While the individuals concerned appear occasionally, perhaps frequently, in the pulpit, they are entrusted with the supervision and direction of the different branches of the machinery by which the Church is doing her great work; and it may be that, while the literal preacher may seem to be almost lost—perhaps in the quiet round of a teacher's duties, perhaps in the conduct of some grand evangelical enterprise, he may really be accomplishing more for the Church than if he could multiply himself into half a dozen stated preachers. I know not whether the office of a Christian minister ever combines more of privation and self-sacrifice with more of efficiency and glory, than when held by the faithful Foreign Missionary—the man who goes forth, in the strength of God's grace, to battle with the prince of darkness in the very heart of his earthly dominion. It devolves upon him to strike the first blow for the deliverance perhaps of a vast empire from the deepest intellectual and moral degradation; to supply the first material for the mind to act upon, as it is waking out of the slumber of ages; to commence the re-construction of the whole fabric of society, by substituting a Christian for a Heathen basis—but no less than one hundred and twenty-seven of our students have become Foreign Missionaries, besides seven more who have already been designated to the same office; that is, they have gone, or are going, to carry the Gospel either to the savages on our borders, or the far off Pagans—both sitting alike within the shadow of death. No man occupies a place of higher responsibility than he who superintends the education of young men for the sacred office; for the influence of his instructions, and counsels, and spirit, instead of terminating upon them, diffuses itself all over the Church—but this Seminary has supplied twenty-eight Professors to different Theological Institutions, some of whom, I need not say, have attained to great eminence in their respective departments. What vast importance attaches to our Colleges—those nurseries of the very flower of the country's intellect; and how directly is the hand of those who conduct them upon the springs of our national prosperity—but of those who have had their training here, thirty-six have occupied the Presidential chair, and ninety-four have held Professorships, in these higher seminaries—most of them, at the same time, being, either stately or occasionally, engaged in preaching the Gospel! Who can measure the amount of service which they perform for the Church, who have a primary agency in directing our great Benevolent Institutions—but twenty-nine of our alumni have held the Secretaryship of some or other of these Societies, thus directly identifying themselves with the progress of the Gospel at home or abroad? The influence of an Editor of a widely circulated religious newspaper or other periodical is exerted so quietly that perhaps the multitude take little note of it; and yet that same Editor may have a sort of ubiquity in the Church—even in the Nation—he may be in contact with men's minds as a guiding, irresistible power, where his name has never been heard—he may sit by his desk, and change the current of public opinion, or forestall the decisions of ecclesiastical judicatories, without opening his lips;



and, when the Sabbath comes, he may be in his own or some other pulpit, proclaiming the Glad Tidings, like any other minister of Christ—but here again, no less than twenty-nine whose names are enrolled on our catalogue, have held this responsible position; and among them are several of our most highly endowed and cultivated minds—some of whom weekly, and others quarterly, strike chords that vibrate, not now indeed to the extremities of the land, but up to a certain dark, revolting, bloody boundary. And I must not forget to add that the Seminary, especially through its Professors, has contributed largely, in other ways, to our theological and historical literature. If all the books, which have been written on this ground, were gathered, they would not only go far towards forming a library, but among them would be found some of the best productions, in their respective departments, that any language can furnish.

But in all this variety there is perfect *harmony*—not only no interference, but cordial co-operation. The end aimed at in each of these several departments of active usefulness is the same—all have in view the intellectual and moral renovation of the race, in connection with the progress of a pure Christianity. It is like some great piece of machinery, each part of which not only performs its own appropriate work, but helps to maintain the harmonious and efficient action of the whole. The Stated Pastor, the Foreign Missionary, the Theological Professor, the President of a College, the Secretary and leading spirit of a great Benevolent Institution, the Editor of a religious newspaper or other periodical—each has his distinct office, while each becomes, in some sense, an auxiliary to the rest—sometimes directly, by supplying the requisite material for others to work upon, or becoming identified with some important effort out of his own immediate range; and sometimes indirectly, by an example of vigorous application, or perhaps brilliant success.

The influence of this Seminary, I remark again, has been a *conservative, and yet not an unduly restrictive, influence*—it has been adverse to a reckless spirit of innovation, but favorable to healthful progress. The tendency to extremes is one of the qualities that mark the imperfection, not to say perverseness, of our common humanity; but never, perhaps, has this tendency manifested itself so palpably, or in so great a variety of forms, as since this Seminary has been in existence; and hence, to meet the exigency hereby created, we have the new and expressive word *Ultraism*. It is worthy of remark that this spirit always contemplates, originally, a good object—it always has its basis in truth and right; but, from being exclusively or disproportionately contemplated by an ill-balanced mind, the object either acquires an undue relative importance, or else it suggests the use of unjustifiable means for its accomplishment. I will instance only a single case—that of *Revivals of Religion*. A genuine Revival we all recognize as the richest blessing that God bestows upon his Church; and, in the multiplication of these scenes, we get a foretaste of millennial, even of heavenly, glory. But who needs be told that, in what has been called a Revival, fanaticism has sometimes performed some of her wildest and most revolting feats; and all the solemnities, even the



decencies of religious worship, have been sacrificed; and Satan has counted almost as many self-deceivers as the conductor of the work has counted converts? With this spirit, in none of its various manifestations, has this Seminary ever had any sympathy—its sound, scriptural teachings have been a perpetual rebuke to it; and the impress of sobriety, which its students have received here, has, with comparatively few exceptions, been decisive of their future course. But then, on the other hand, the Seminary has never been alarmed because the world does not stand still—it has never suggested the expediency of stopping short of the point of duty, lest there should be found some temptation there to pass on into the region of extravagance—it has never been slow to admit new thoughts, or to encourage new projects, where they have seemed to originate in wisdom or tend to usefulness. In short, it has not sought to stay the advancing spirit of the age, but to direct it; and sure I am that the verdict of the whole Church is that it has been eminently successful.

It is only an extension, or rather a specific application, of this thought, to say that this Seminary, *while it has been true to the interests of the Presbyterian Church, which it represents, has yet been catholic in its bearing towards other denominations.* That it has always been the faithful supporter and defender of the Presbyterian faith and order, every one, who has been a student here, knows from the character of its teachings; and the whole Church has evidence of it in the general character of those of her ministers who have been educated here; in the manner in which the Seminary has been represented, in her highest judicatory, on questions touching vitally her prosperity; in the fact that the first Professor of Church History and Church Government, while he was yet a Pastor, as well as during the period of his Professorship, published several elaborate and highly popular works, vindicating the claims of Presbyterianism; and, finally, in the many luminous and forcible articles, bearing more or less directly on this subject, which have appeared from time to time, in the *Biblical Repository*. But, while the Seminary has shown itself thoroughly Presbyterian, in character as well as in name, it has never assumed that Presbyterianism is the only divinely accredited form of Christianity—while it has maintained that it is the most perfect embodiment of Scripture truth, in respect to both doctrine and order, it has never set up any exclusive banner; never made its own Shibboleth a term, either of fraternal communion or of admission to its privileges. Even in the fierce controversy, connected with the second great disruption of the Presbyterian Church, it never placed itself in any needlessly offensive attitude, or counselled to any rash or uncharitable measures: and I venture to say that those of its alumni, who, by that act, were thrown into another body, never lost their filial regard for this their Alma Mater; and that those of them who are with us here to-day, are just as earnest in their devotion, and just as cordial in their congratulations, as if the Assembly of 1837 had confined itself to its ordinary routine of business. But the most decisive testimony on this subject is to be gathered from our General Catalogue; and, if you will glance over it, you will find a large num-

ber of names, whose only connection with Presbyterianism is in having a place there. For instance, in the very first class, there was a man who came hither an Episcopalian, and subsequently became a Baptist—the same man has been, and, for aught I know, still is, one of the lights of the Baptist denomination in the South. No less than forty-two, who have been educated here, have found their home, and their field of labor, in the Episcopal Church—and, of these, three have become Bishops—men known and honored by the wise and good of every name; and I doubt not that their large hearts would respond gratefully to our kind remembrances of them. Ninety-two have become ministers in the Congregational Church; fifty-six in the Reformed Dutch Church; thirty-two in the Baptist Church; eleven in the Associate Reformed and United Presbyterian Church; seven in the German Reformed Church; and five in the Lutheran, and an equal number in the Methodist Church. A portion of these, indeed, changed their ecclesiastical relations after leaving the Seminary; but many of them did not; and the fact that they could, without embarrassment, pursue their studies here preparatory to the ministry, proves, beyond all question, that they found here an atmosphere, tempered, in a high degree, by the spirit of Christian catholicism. Their distinctive peculiarities they did not indeed hear vindicated—they may have even heard labored arguments to disprove them, but there has always been a measure of decorum, and dignity, and generous indulgence, pertaining to the spirit of the place, that has made it a happy home even for those whose denominational views are at the greatest remove from those which are here inculcated.

I cannot forbear to say that this Seminary is exerting a *loyal and patriotic, but not an intemperate or indiscriminately condemnatory, influence*. It seems to be the order of Providence that every thing on earth that hath life, whether physical, intellectual, or moral, should have its times for going to sleep. Thus it has been with American Patriotism—the spirit, which worked as fire in the bosoms of our Revolutionary Fathers, had not only lost much of the glow in which it then manifested itself, but had so long been exposed to the wild storms of party, that it seemed threatened with absolute extinction. Wise and thoughtful men were not without fears that Patriotism, in respect to a large part of our population at least, was sinking into her last iron slumber, if she had not actually been arrayed in her death-ropes. But the memorable 13th of April, 1861, put to flight that delusion. The balls that struck upon Sumter did a much more potent work than they had bargained for; for, besides achieving an inglorious triumph over a handful of brave but defenceless men, who were on the eve of starvation, they turned the heart of the whole loyal part of the nation into steel. Patriotism had now no longer a dubious existence. Quick as the lightning, she multiplied herself into a host of bright angels, who were going to and fro, delivering lessons upon our perils and duties, and inspiring courage and hope. I do not mean to intimate that this Seminary had ever been indifferent to the interests of the country—she stands too near the spot where WASHINGTON commanded,

and MERCER fell,\* to be readily suspected of that—but until now there has never been any great occasion to put her to the test; and, since the occasion has come—thanks to a Gracious Providence—she does her work nobly, not by stepping out of her sphere, but by being a unit for the country's unity; especially by sending forth mature thoughts, well considered and weighty arguments, bearing upon the crisis, for the nation to digest and apply. Patriotism, bold, earnest, effective, but yet thoughtful and forbearing, has inscribed her name on the walls, even the very door-posts, of this Seminary; and, in her light, well may the whole country see light and rejoice.

But a painful question here forces itself upon me—How is it that so large a number who have been educated here, with whom many of us have taken sweet counsel, and some of whom we have all delighted to honor, have identified themselves with an enterprise, designed to lay waste this goodly inheritance which our fathers bequeathed to us? I know many of them so well, and they have had a place in my heart so long, that I could not, if I would, answer this question in any other spirit than that of the most enlarged charity. The thought, which I am sure it is most grateful for us to indulge, is, that many of them have just silently bowed to influences which they could not control; and that, when the external pressure comes to be withdrawn, we shall find that, though they have been *in* the Rebellion, they have not been *of* it. And then again, in respect to the large numbers, who, we know, have assumed an attitude of declared hostility to the Government, who needs to be told of the blinding influence of circumstances, of the mighty power of hereditary prejudices, of social and domestic relationships, of long established associations, of the eloquence of statesmen, of the general current of example, of the pleas of imagined self-interest, to render both the intellectual and moral vision so confused that good and evil shall seem to have changed places? Who of us can be certain that an influence, which has been so universal, would not have included himself among its victims, if he had come within its range? I am not attempting to make out a justification of our brethren for having fallen into this mad and desolating current—for that my conscience would not allow me to do—but I submit it to you whether there is not that in their circumstances, which should at least qualify our censure. As for those who have not only been educated here, but have been born and had their home in the North, and are perfectly conversant with Northern manners, and institutions, and influences, and yet have pronounced anathemas upon us in their pulpits—strengthening the popular delusion that the heart of the whole North never rests from breathing out threatenings and slaughter against the South—it would be too much to ask for *them* any large measure of indulgence; and yet is it not better to study them as an anomalous specimen of the workings of human nature, than to reciprocate their abuse and crimination? I confess there is not a fact in the whole history of the Church that confounds me more than

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\* The memorable battle of Princeton was fought within a few hundred yards of the site of the Seminary.



that our Southern brethren should, with such apparent cordiality and unanimity, have lent themselves to this unnatural Rebellion; and yet, I say again, if we obey the dictates of wisdom, we shall forbear all bitter and hostile demonstrations, and shall hold ourselves ready to resume fraternal relations with them, whenever Providence shall open the way for it. Or if that day should never come, we shall go down to our graves in a brighter light, and leave a better example to those who come after us, if, while we have been true to our country, we have never cast needless reproaches upon our mistaken brethren.

I only add that this Seminary exerts *a widely extended and constantly extending influence*. It has drawn its students, not only from nearly every State in the Union, but from several European countries; and from almost every College, from venerable old Harvard down to those comparatively new lights, which the spirit of Christian enterprise has kindled up in the far West. Here, too, there has been a gathering from all the different classes of society—the sons of the rich and the great have been here—those who have had their birth and training in the middle walks of life, where there is least of temptation and most of comfort, have been here in crowds—those whose education has been little else than a constant battle with adverse circumstances, have been here; and, last of all, the descendants of HAM have not been without an honorable representation here—a fact to which we appeal with confidence as proof that this Seminary has never endorsed the doctrine that, because, unhappily, a dark skin has become with us an emblem of servitude, it therefore necessarily involves the curse of ignorance and degradation. Now, between each District, each College, each Class in society, that is thus represented in the Seminary, and the Seminary itself, there is opened, in proportion to the extent of the representation, a channel of reciprocal influence. And then trace the influence which this great body of students, gathered from the four winds, and from such a variety of social positions, exert, as they go forth to their several fields of labor. There is not a city of any extent in the land, where the Gospel has not been sounded forth by some voice or voices that hail from this Seminary. Travel in whatever direction you will, you cannot go far, but that its influence will meet you, either in the form of the living preacher, or in the auspicious results of some ministry, upon which the grave has closed. If it were not for the iron gate which the spirit of Rebellion has set up, you might go to the extreme southern or southwestern boundary of the country, and find churches not a few, which were supplied, the very last Sabbath, by men whose names appear on our catalogue. If you make your way into the wilderness, the native home of savages, where, half a century ago, the first sign of civilization had not appeared, but where now Christianity holds her well-established dominion, there, again, you will find that this Seminary has had her full share in accomplishing these blessed results. And, finally, if you cross the ocean, and explore the dark domain of Foreign Paganism or Spurious Christianity, you can scarcely pause in any country, and look around you, without finding yourselves in contact with an evangelizing influence that has emanated from Prince-



ton; and if, before you return, you visit the land of our fathers, and put yourselves into communion with the great and good spirits there, you will quickly discover that they are scarcely less familiar with the masterly biblical, theological, historical, and practical works, that our Professors have sent forth, than we are with the choicest of *their* productions. Verily the influence of this Seminary has diffused itself everywhere, and mingles with every thing! If there is no part of our own country too distant or inaccessible to be reached by it; if it moves upon the great deep of ignorance and superstition in China and India, in France and Italy; if it penetrates into the very darkest part of the heart of Africa; and, finally, if it brings us into close fellowship of thought and feeling with the wise and good all over the world, who will venture, even now, to fix its boundary?

And yet this has been, still is, a *constantly increasing* influence. Some of us remember the time when this great tree, some of whose branches now overshadow other countries, was a mere sapling. We knew then, however, that its seed was good, having been deposited here by the faith and prayers of the Church—we knew that the most skillful hands were employed for its culture, and that the enriching dews of heavenly grace were not withheld from it; and we had a right to anticipate for it a vigorous and substantial growth; but I doubt not that its history has far more than realized the most sanguine expectations of the most hopeful of its friends. At the time of my own admission to the Seminary, in the fall of 1816, the number of students, if my memory serves me, was about twenty-five; whereas the present number is one hundred and sixty-eight; and I hazard nothing in saying that this numerical increase is a fair index of its general progressive prosperity. I do not say that each successive year has been, in all respects, more prosperous than the one immediately preceding; but I do say that, on the whole, it has been constantly growing, not only in numbers, but in resources, in usefulness, in favor with God and man.

And now, in view of the ground we have so rapidly passed over, are we not brought irresistibly to the conclusion that the Princeton Theological Seminary is a mighty power, well worthy to have attracted us hither on this grateful, commemorative errand? Is there not essentially inherent in it an energy that must necessarily work out grand results? And have not those results already become matter of history, to a sufficient extent to fill us with gratitude for the past, with hope for the future?

My friends, could we have a more impressive lesson of the vanity of this life of ours, than is found in the fact that, in speaking of this Seminary at the close of the first half century of its existence, we have seemed to be holding converse much more with the dead than with the living? Does not the vast accumulation of stars on our catalogue, diffusing over it an air of funereal gloom, invite us to pause, not more in tender remembrance than solemn reflection? If we glance at the list of our Directors, we find that sixty-three out of a hundred and thirteen have finished their course; and of the twenty,

who constituted the original Board of 1812, one venerated name\* only remains, unassociated with the grave. On the list of the Board of Trustees, twenty-seven out of fifty-two are starred; and, of the sixteen who composed it in 1825, the name of only one stands without the significant prefix, and he the solitary survivor of the other Board. Of the ten who have held Professorships here, only half survive. Of the twenty-four hundred and twenty-two who have received their theological education here, either partly or wholly, no less than four hundred and eighty-five have gone to give an account of their stewardship. And we, my brethren, are all in the current, which is thus sweeping onward to eternity. When the Centennial Celebration comes round, who of us all, think you, will be here to welcome it? There will be a joyful meeting of kindred spirits then, but they will belong to another generation. May our Gracious Master pour upon us the spirit of wisdom, and strength, and earnest devotion to our high calling, so that, before our places on earth are vacated, we may build some new monuments of fidelity in his service, which will at once reflect fresh honor upon the Institution at which we have been trained, and encourage and animate those who shall come after us.

I am quite aware that I have passed the legitimate limit of this exercise, and yet I find other topics crowding upon my mind, upon which, under other circumstances, I would gladly speak, and to which I have no doubt you would heartily and warmly respond. For instance, I should love to present to you the Seminary in her relation to other similar institutions, showing you how nearly she stands at the head of the list in the order of time, and tracing her influence in the healthful growth of some of her younger sisters. I should love to call your attention to the signs of promise in respect to the future; to show you that it is scarcely more certain that the order of Providence will proceed, than that this Seminary will develop new powers, and gather increasing glory, in her onward course. I should love, especially, to try to reproduce, to those of my own classmates and contemporaries in the Seminary who are present, some of the cherished scenes of those early days; to remind them of the splendor of LARNED'S eloquence; of the charm of NEVINS' wit; of the apostolic simplicity of NEWBOLD; of the thoughtful, earnest, and intensely devout spirit of ARMSTRONG. But into neither of these fields, attractive as they are, do I feel at liberty to enter. Nothing remains, then, but that we leave our united benediction upon the Seminary, and bid her adieu. We thank the Directors and Trustees for the wisdom, vigilance, energy, with which they have ordered her movements, husbanded her resources, and ministered, in various ways, to her efficiency and strength. We thank the Professors for the ability, fidelity, constancy, which have ever characterized their labors, as well as for the cordial welcome with which they have now greeted us. We con-

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\* Rev. JOHN McDOWELL, D.D., whose untiring devotion to the interests of the Seminary, as well as of the Presbyterian Church at large, is already a matter of history. It was a subject of general regret that he was prevented, by the infirmities of age, from being present to share in the services and enjoyments of the Semi-Centennial Jubilee.

gratulate the present generation of students on their advantages, their attainments, their prospects, and we counsel them to gird themselves with strength from on high, that they may be prepared to meet the high demands of the age. We give and record our pledge to the Seminary that her interests shall be our interests, and that, when we forget our obligation to her, our right hand may forget her cunning. We tender our acknowledgments to the inhabitants of this ancient and honored town for the cordial and graceful hospitality which we have found in their dwellings, and in which some of us recognise only a reproduction of what we used to witness in their fathers and mothers, who have fallen asleep. We ratify afresh our vows of fraternal fellowship with each other, thanking God for this happy meeting, and sending our thoughts and hopes forward to a glorious renewal of our intercourse, where the meeting shall be, not for a day, but for eternity. The hallowed scenes through which we are now passing shall never fade from our memories—no, never! We will dwell upon them—we will cherish them—we will embalm them—they shall make all our thoughts of this beloved spot more precious; and we will gather from them a fresh stimulus to the prosecution of our onward, upward journey.

On the conclusion of the discourse, GEORGE POTTS, D.D., led in prayer, after which JOHN C. BACKUS, D.D., of Baltimore, offered the following Resolutions, which were adopted:—

*Resolved*, That the thanks of the Alumni be returned to WILLIAM B. SPRAGUE, D.D., for his able and interesting address, and that a copy be requested for publication.

*Resolved*, That GEORGE POTTS, D.D., JOHN M. KREBS, D.D., and ROBERT L. STUART, Esq., be appointed a Committee to attend to the publication.\*

After singing, the benediction was pronounced by Rev. Dr. POTTS, and the multitude of brethren dispersed with their hearts filled with gratitude and gladness by the hallowed exercises of the day.

THE TRUSTEES OF THE SEMINARY.—It is their peculiar province to take charge of the funds and the real estate belonging to the Seminary. At the time of the organization, in 1825, they were in possession of eight acres of land on which were erected various buildings; since then they have added both land and buildings.

THE SEMINARY BUILDING was erected in 1815, (see engraving.) It is one hundred and fifty feet long, fifty feet wide, and four stories high, and situated on a spacious campus surrounded with shade trees. It has been improved since it was first erected, and contains Lecture Rooms, Oratory, Reading-Room, Museum, and Dormitories.

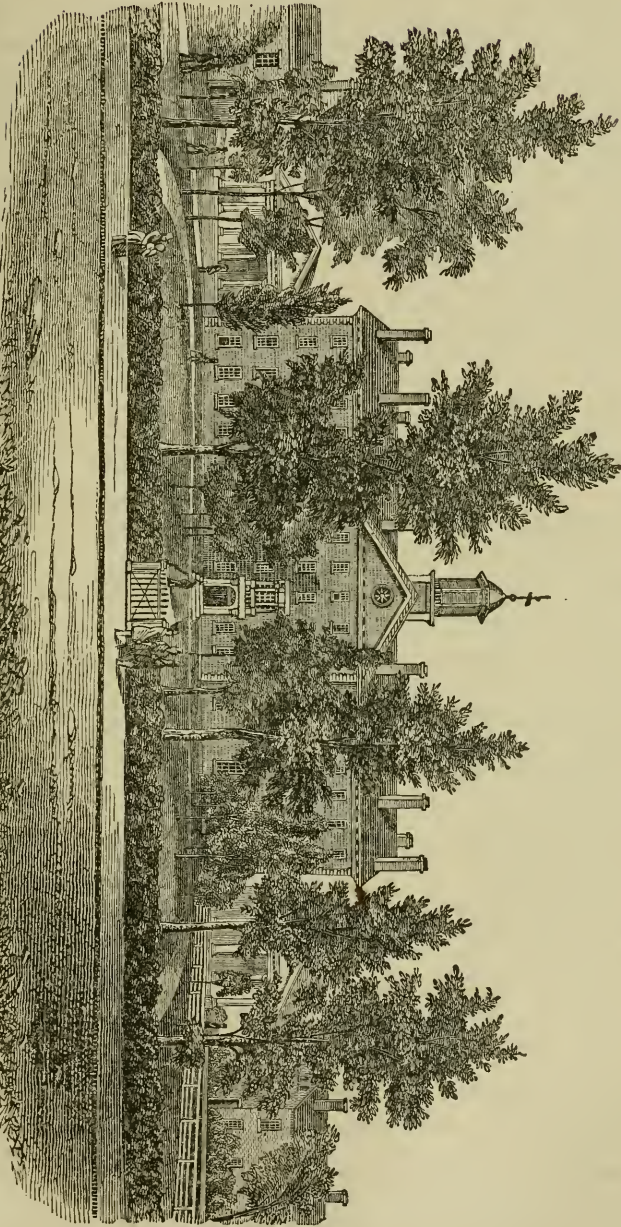
The Library is a beautiful Gothic building, situated upon separate ground of three acres, adorned with shrubbery and trees. This was a donation of JAMES LENOX, Esq., of New York. The volumes in the Library number about sixteen thousand; they have accumulated mostly by donations.

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\* This duty was performed by the Committee; the Discourse, &c., was printed by VAN BENTHUYSEN, of Albany, N. Y., making an octavo pamphlet.



THE THEOLOGICAL SEMINARY OF THE PRESBYTERIAN CHURCH, PRINCETON, N. J.







A Chapel for public worship; a Gymnasium provided with all the modern contrivances to develop the physical power of the students.

Each of the Professors live in houses furnished with all modern conveniences, with ample ground to each. The necessity, as well as the propriety, of furnishing the Professors with dwelling houses free of rent, in addition to their salaries, was long a source of anxiety to the Trustees. They made extra efforts to effect this desirable object, and, finally, by the aid of a few wealthy and earnest Presbyterians, it was accomplished. The Assembly expressed their highest approbation of the success of the effort, and we thus see the highest judicatory of the Church approving of the principle involved in the MANSE QUESTION. As it is a mark of wisdom to provide comfortable homes for the Professors in the Seminary, while they are engaged in training young men for the ministry, it certainly would also be wise for the people to provide similar homes for those whom they have called to minister to their spiritual wants. In both cases the people will be the gainers.

THE TRUSTEES OF THE SEMINARY.

The TRUSTEES OF THE SEMINARY have been as follows. The Board was organized November, 1825, and elected

Hon. ANDREW KIRKPATRICK, *President*; SAMUEL BAYARD, *V. President*;  
JOHN McDOWELL, D.D., *Secretary*;

and the following persons have been elected by the Assembly:—

MINISTERS.	Year of Election	LAYMEN.	Year of Election	LAYMEN.	Year of Election
Atwater, D.D., Lyman H.	1861	Allen, Solomon	1827	McDowell, Benjamin	1842
Brown, D.D., Isaac V.	1825	Bayard, Samuel	1825	McNeely, Robert	1825
Carnahan, D.D., James	1826	Beatty, John	1825	Neilson, James	1842
Cooley, D.D., Eli F.	1831	Bryant, John J.	1833	Price, Daniel	1859
		Colwell, Stephen	1843	Pennington, S. H.	1857
Green, D.D., Ashbel	1825	Comfort, David	1825	Phillips, L. R. W.	1835
Hall, D.D., John	1860	Condit, John	1825	Platt, Jonas	1826
How, D.D., Samuel B.	1825	Ewing, Charles	1825	Rankin, William	1851
Janeway, D.D., J. J.	1825	Elmer, Ebenezer	1825	Scott, William	1825
Janeway, D.D., T. L.	1861	Gregory, D. S.	1847	Scudder, Edward W.	1861
Macdonald, D.D., Jas. M.	1854	Green, Henry W.	1833	Shippen, William	1847
Murray, D.D., Nicholas	1835	Goble, M.D., J. G.	18...	Southard, S. L.	1825
McClelland, Alexander	1825	Green, John C.	1854	Squier, Job	1832
McDowell, D.D., John	1825	Hageman, John F.	1851	Strong, Benjamin	1825
McElroy, D.D., Joseph	1827	Henry, Alexander	1825	Stuart, Robert L.	1847
Phillips, D.D., William W.	1830	Henry, Joseph	1845	Vail, D. W.	1841
Richards, D.D., James	1825	Johnson, R. G.	1827	Van Cleve, John	1825
Woodhull, John T.	1826	Kirkpatrick, Andrew	1825	Van Pelt, Reuben	1843
		Lenox, Robert	1829	Vorhees, Robert	1826
		Lenox, James	1831	Woodhull, George T.	1835

THE OFFICERS OF THE BOARD OF TRUSTEES ARE AS FOLLOWS:

Hon. HENRY W. GREEN, LL.D., *Pres.*; JAS. M. MACDONALD, D.D., *V. Pres.*;  
THOMAS L. JANEWAY, D.D., *Secretary*; JAMES S. GREEN, Esq., *Treasurer*.

MINISTERS.	LAYMEN.
Atwater, D.D., Lyman H.	Colwell, Stephen
Ha's, George	Green, John C.
Hull, D.D., John	Hageman, John F.
Hamill, S. M.	Lenox, James
	Pennington, S. H.
McDowell, D.D., John	Price, Daniel
McElroy, D.D., Joseph	Scudder, E. W.
	Shippen, William
Phillips, D.D., W. W.	Stuart, Robert L.
	Van Pelt, R.

THIS TABLE GIVES THE STATES WHERE THE STUDENTS BELONGED AND THE YEAR OF MATRICULATION, FROM 1813 TO 1862, INCLUSIVE.

Year ending in	Alabama.	Arkansas.	British Provinces.	Connecticut.	Delaware.	Dist. of Columbia.	Florida.	Foreign Countries.	Georgia.	Illinois.	Indiana.	Iowa.	Kentucky.	Louisiana.	Maine.	Maryland.	Massachusetts.	Michigan.	Mississippi.	Missouri.	New Hampshire.	New Jersey.	New York.	North Carolina.	Ohio.	Pennsylvania.	Rhode Island.	South Carolina.	Tennessee.	Vermont.	Virginia.	Wisconsin.	Total.
1813	1							1																									14
14								1																									18
15								1																									15
16								1																									23
17								1																									27
18								1																									22
19								1																									34
20								1																									28
21								2																									27
22								5																									39
23								5																									57
24								3																									62
25								1																									46
26								2																									45
27								1																									42
28								1																									49
29								3																									62
30								1																									41
31								3																									61
32								2																									76
33								1																									64
34								1																									48
35								2																									63
36								1																									58
37								1																									60
38								5																									43
39								2																									36
40								5																									57
41								1																									39
42								2																									49
43								1																									44
44								5																									45
45								2																									60
46								1																									64
47								4																									71
48								5																									60
49								8																									59
50								5																									55
51								3																									65
52								2																									42
53								3																									47
54								1																									42
55								1																									49
56								2																									43
57								1																									148
58								3																									61
59								2																									82
60								1																									161
61								4																									46
62								2																									73
	5	1	23	84	23	14	110	20	9	46	2	123	8	9	55	100	10	18	20	24	245	573	41	100	537	238	47	42	85	8			

THE HEAD LINES WILL EXPLAIN THE FOLLOWING TABLE.

Year ending	Matriculants.	Total number during year.	Graduates.	Year ending	Matriculants.	Total number during year.	Graduates.	Year ending	Matriculants.	Total number during year.	Graduates.	Year ending	Matriculants.	Total number during year.	Graduates.	Year ending	Matriculants.	Total number during year.	Graduates.	Year ending	Matriculants.	Total number during year.	Graduates.	Year ending	Matriculants.	Total number during year.	Graduates.	Year ending	Matriculants.	Total number during year.	Graduates.
1813	14	14	1	1823	57	96	7	1833	64	138	8	1843	44	115	25	1853	47	120	31	1863	42	107	14	1813	14	14	1	1823	57	96	7
1814	18	24	5	1824	62	116	9	1834	48	124	9	1844	45	119	16	1854	42	107	14	1864	46	126	14	1814	18	24	5	1824	62	116	9
1815	15	33	...	1825	46	111	7	1835	63	139	14	1845	60	140	27	1855	49	109	32	1865	43	101	24	1815	15	33	...	1825	46	111	7
1816	23	41	...	1826	45	118	6	1836	58	136	21	1846	64	149	26	1856	43	101	24	1866	41	102	26	1816	23	41	...	1826	45	118	6
1817	27	52	...	1827	42	121	24	1837	60	142	7	1847	71	165	33	1857	48	110	26	1867	41	132	29	1817	27	52	...	1827	42	121	24
1818	22	69	...	1828	49	110	14	1838	43	135	24	1848	60	147	34	1858	61	132	29	1868	61	183	36	1818	22	69	...	1828	49	110	14
1819	34	67	...	1829	62	129	15	1839	36	98	18	1849	59	150	33	1859	82	185	41	1869	61	183	36	1819	34	67	...	1829	62	129	15
1820	28	76	...	1830	41	125	9	1840	57	115	19	1850	55	136	29	1860	61	183	36	1870	46	162	60	1820	28	76	...	1830	41	125	9
1821	27	76	...	1831	61	115	17	1841	39	117	22	1851	65	150	19	1861	46	162	60	1871	46	162	60	1821	27	76	...	1831	61	115	17
1822	39	108	...	1832	76	133	10	1842	49	120	29	1852	42	133	40	1862	73	170	41	1872	46	162	60	1822	39	108	...	1832	76	133	10

The TABLE on the preceding page shows a record of the past fifty years. It will be seen that the students have come from twenty-nine states of the United States, from the British Provinces of North America, from Great Britain and Ireland, and from various countries of Continental Europe; from one hundred and nine Colleges and Universities, and of the total number (2,422) of Matriculants two hundred and seventy-two had not received a previous collegiate training. In the Tables which follow various items regarding the students are set forth :—

Though it is understood that the object of the students' attendance upon the Seminary is to profit as much as possible by the teachings of the Professors, there has been a tendency upon the part of a number to overlook the claims their instructors have upon them. The relations between the master and his pupils are mutual, while the Professor is bound to give his best talents for the benefit of the student, it is reasonable to expect the student will appreciate the efforts thus made to render him worthy of his high anticipations of becoming a minister of the Gospel. In order that the course of students might be thorough the Directors early adopted the following resolution, among others relating to the duties of students :—

*Resolved*, That the Period of Continuance in the Theological Seminary shall, in no case, be less than three years previously to an examination for a certificate of approbation; but students may enter the Seminary and enjoy the course of instruction for a shorter time than three years, provided they, in all other respects, submit to the laws of the Seminary, of which fact they may receive a written declaration from the Professors."

The disposition on the part of some of the students to run before they were sent, manifested itself so strongly that in 1825 the Directors reported to the Assembly the following resolutions, which they had adopted, and for which they asked the approbation of the Assembly :

*Resolved*, That in the opinion of the Board it would contribute to the future usefulness of the students, as well as the reputation of the Seminary, if all could be induced to enter, so as to begin at the commencement of the course of instruction, and continue their studies under the direction of the Professors for three years, that they might become entitled to certificates of approbation. They think, also, that the practice which has so frequently prevailed of young men entering the Seminary, and then after spending not more than a year or six or three months, going away into churches with the name of students of the Theological Seminary of Princeton, is very injurious to its reputation."

The Assembly adopted the following resolution :—

*Resolved*, That the Assembly notice with regret the prevalence of what they deem a serious evil, not only to the Seminary, but to the church at large, in the number of students who annually leave the Institution, before the prescribed course of studies is completed, and they earnestly recommend to the students, if practicable, to continue the full time prescribed in the Plan."

In 1834 the Assembly again urged upon the students their duty in this particular. In 1838 the Board expressed their gratification that so many students remained in the Seminary until they had finished the whole course of study. In 1842 they reported that the number who complied with the Plan of study was increasing. In 1854, however, the Board again report that "a very unusual number have left





It will be observed that the enumeration ceases with the year 1860. As it cannot be told what length of time the members of the classes for 1861 and 1862 will remain in the Seminary, the summing up of the Table, however, for forty-eight years shows that 831 students only remained one year or less; 477 two years, and 995 three years, about forty-two per cent. remain the prescribed time.

A close examination of the Table will show that during the first half (twenty-four years) of the time here recorded, 413 students attended one year; 285 two years, and 323 three years, being about thirty-two per cent. of the whole number in attendance up to that period. The continued efforts of the Directors, sustained as it is by the Assembly, has had a happy effect.

When we consider the demands of the age, the activity of thought that pervades every branch of human duty, and the necessity which requires that the pulpit to be aggressive must not only be spiritual, but wise, we can readily understand why those upon whom the education of our ministers devolves are thus anxious to have them thoroughly furnished for every work. In this they are sustained by every thoughtful and earnest Presbyterian.

The wide spread interest created by the Semi-centennial Celebration will doubtless prove beneficial, not only to the Seminary directly implicated, but to the cause of religious education throughout our country.

This Historical Sketch places in the possession of the subscribers to *The Presbyterian Historical Almanac* the leading facts concerning the rise and progress of the oldest Seminary in the Church, and it is my intention to continue this series of Historical Sketches of *all* the Seminaries in subsequent volumes of the Almanac.

The Tables (in accordance with the plan of the work) have all been compiled from the official records, and are not only valuable in themselves, but intelligently suggestive to all who are interested in the educational operations of the Church.

[With this sketch and these tables of statistics the reader has a reliable history of the past operations of this Seminary, and succeeding volumes will give the yearly transactions with all the fullness and completeness that experience and observation can suggest. My desire is to place upon record all that can in any manner develop the resources and the power of the Presbyterian Church.

In this labor I am but the volunteer servant of the Church; therefore, I will receive as a favor any suggestion from my readers which will enable me to perfect the plan of my work. All such information will be duly acknowledged; and I would gladly press this upon the attention of those who have been interested in the plan and scope of the work, since its commencement, that, by thus combining our experiences and bringing together into one place our contributions of knowledge, the Almanac may yet become a power in the Church, whereby its past history may be preserved, and its current history faithfully recorded.]

TABLE SHOWING THE NAMES AND LOCATION OF THE COLLEGES, UNIVERSITIES, SEMINARIES, ETC., WHERE THE ALUMNI OF THE SEMINARY WERE EDUCATED, TOGETHER WITH THE NUMBER OF STUDENTS FROM EACH. (It is understood that all are *Colleges* except those marked otherwise.)

INSTITUTIONS OF LEARNING WITH LOCATIONS.	No.	INSTITUTIONS OF LEARNING WITH LOCATIONS.	No.
Aberdeen University, Aberdeen, Scotland.....	2	Marshall, Lancaster, Pennsylvania.....	3
Alabama University, Tuscaloosa, Alabama.....	6	Methodist Episcopal Seminary, Concord, N. H.	1
Allegheny, Allegheny City, Pennsylvania.....	1	Miami University, Oxford, Ohio.....	42
Amherst, Amherst, Massachusetts.....	62	Michigan University, Ann Harbor, Michigan..	7
Andover Seminary, Andover, Massachusetts....	3	Middlebury, Middlebury, Vermont.....	40
Associate Reformed Seminary, Newburgh, N.Y.	1	Mississippi, Clinton, Mississippi.....	2
Auburn Seminary, Auburn, New York.....	4	Muskingum, New Concord, Ohio.....	1
Augusta, Augusta, Maine.....	1	McDonough, McDonough, Illinois.....	2
Bacon.....	1	Nashville University, Nashville, Tennessee...	10
Belfast, Belfast, Ireland.....	15	New Albany Seminary, Hanover, Indiana.....	1
Berlin Academy, Berlin, Maryland.....	1	New York University, New York.....	30
Bowdoin, Brunswick, Maine.....	5	New York Free Academy, New York.....	4
Brown University, Providence, Rhode Island...	13	New Jersey, Princeton, New Jersey.....	457
Carroll, Waukeska, Wisconsin.....	6	North Carolina University, Chapel Hill, N. C..	16
Centre, Danville, Kentucky.....	72	Oakland, Oakland, Mississippi.....	8
Charleston, Charleston, South Carolina.....	1	Oglethorpe, Oglethorpe, Georgia.....	3
Cincinnati, Cincinnati, Ohio.....	2	Ohio University, Athens, Ohio.....	9
Columbia, New York, New York.....	13	Pennsylvania, Gettysburg, Pennsylvania.....	2
Columbia Seminary, Columbia, South Carolina.	2	Pennsylvania University, Philadelphia, Pa.....	53
Columbian, Washington, District of Columbia.	3	Philadelphia High School, Philadelphia, Pa.....	2
Cumberland University, Lebanon, Tennessee...	7	Pictou, Pictou, Nova Scotia.....	1
Dalhousie, Nova Scotia.....	2	Randolph, Macon Boydon, Virginia.....	1
Danville Seminary, Danville, Kentucky.....	1	Rochester University, Rochester, New York....	2
Dartmouth, Hanover, New Hampshire.....	27	Rutgers, New Brunswick, New Jersey.....	23
Davidson, Davidson College, North Carolina...	7	Saint Johns, Annapolis, Maryland.....	1
Delaware, Newark, Delaware.....	8	Saint Mary's, Washington, Dist. of Columbia..	9
Dickinson, Carlisle, Pennsylvania.....	58	South Carolina, Charleston, South Carolina...	9
Duquesne, Pennsylvania.....	1	Toronto University, Toronto, Canada.....	1
East Tennessee, Knoxville, Tennessee.....	4	Transylvania University, Lexington, Ky.....	13
Edinburgh University, Edinburgh, Scotland....	2	Trinity, Hartford, Connecticut.....	2
Emory and Henry, Washington Co., Virginia...	1	Truro, Truro, Nova Scotia.....	1
Franklin, New Athens, Ohio.....	2	Tuscarora Academy, Academia, Pennsylvania.	1
Farman University, Fairfield District, S. C.....	1	Tusculum.....	1
Georgia University, Georgia.....	7	Union, Schenectady, New York.....	284
Georgetown, Georgetown, Kentucky.....	2	Union Seminary, New York.....	3
Georgetown, Georgetown, Dist. of Columbia...	2	Union Seminary, Prince Edward, Virginia....	2
Glasgow University, Glasgow, Scotland.....	2	Vermillion, Institute, Hayesville, Ohio.....	1
Gluckstaldt, Gluckstaldt, Germany.....	1	Vermont University, Burlington, Vermont....	3
Greenville, Greenville, Tennessee.....	5	Virginia University, Charlottesville, Virginia.	4
Hamilton, Clinton, New York.....	41	Wabash, Crawfordsville, Indiana.....	4
Hampden Sydney, Prince Edward, Virginia....	10	Washington, Washington, Pa.....	63
Hanover, Hanover, Indiana.....	43	Washington, Lexington, Virginia.....	31
Harvard University, Cambridge, Mass.....	5	Washington, Tennessee.....	14
Illinois, Jacksonville, Illinois.....	1	Waterville, Waterville, Maine.....	1
Indiana, Indiana.....	2	Wesleyan, University, Connecticut.....	1
Indiana University, Bloomington, Indiana....	4	West Point Academy, West Point, New York.	3
Jackson, Columbia, Tennessee.....	1	Western Reserve, Hudson, Ohio.....	6
Jefferson, Cannonsburgh, Pennsylvania.....	186	West River Seminary, Nova Scotia.....	3
Kenyon, Gambier, Ohio.....	2	Western Seminary, Allegheny City, Pa.....	2
Lafayette, Easton, Pennsylvania.....	98	Western University, Pennsylvania.....	3
Lane Seminary, Cincinnati, Ohio.....	1	Westminster, Fulton, Missouri.....	9
Lewisburg University, Lewisburg, Pennsylv'a...	1	Williams, Williamstown, Massachusetts.....	74
Madison, Sharon, Mississippi.....	2	Woodward, Cincinnati, Ohio.....	2
Marietta, Marietta, Ohio.....	5	Yale, New Haven, Connecticut.....	125
Marion, Missouri.....	1	<i>Not graduates</i> .....	272
		<b>TOTAL,.....</b>	<b>2422</b>



IN THE FOLLOWING TABLE the usual abbreviations have been adopted. It will be noticed that in this key the initial letters of the Institutions and States are indicated.

A. U. S. Aberdeen University, Scotland.  
 A. U. A. Alabama University, Alabama.  
 A. C. P. Allegheny College, Pa.  
 A. C. M. Amherst College, Mass.  
 A. S. M. Andover Seminary, Mass.  
 A. R. S. N. Y. Associate Reformed Seminary, N. Y.  
 A. S. N. Y. Auburn Seminary, N. Y.  
 A. C. M. Augusta College, Maine.  
 B. C. Bacon College,  
 B. C. I. Belfast College, Ireland.  
 B. A. M. Belair Academy, Md.  
 B. C. M. Boudoin College, Maine.  
 B. U. R. I. Brown University, R. I.  
 C. C. W. Carroll College, Wis.  
 C. C. K. Centre College, Ky.  
 C. C. S. C. Charleston College, S. C.  
 C. C. O. Ciuccinnati College, Ohio.  
 C. C. N. Y. Columbia College, N. Y.  
 C. S. S. C. Columbia Seminary, S. C.  
 C. C. D. C. Columbian College, D. C.  
 C. U. T. Cumberland University, Tenn.  
 D. C. N. S. Dalhousie College, Nova Scotia.  
 D. S. K. Danville Seminary, Ky.  
 D. C. N. H. Dartmouth College, N. H.  
 D. C. N. C. Davidson College, N. C.  
 D. C. D. Delaware College, Del.  
 D. C. P. Dickinson College, Pa.  
 D. C. P. Duquesne College, Pa.  
 E. T. C. T. East Tennessee College, Tenn.  
 E. U. S. Edinburgh University, Scotland.  
 E. H. C. V. Emory and Henry College, Va.  
 F. C. O. Franklin College, Ohio.  
 F. U. S. C. Furman University, S. C.  
 G. U. G. Georgia University, Ga.  
 G. C. K. Georgetown College, Ky.  
 G. C. D. C. Georgetown College, D. C.  
 G. U. S. Glasgow University, Scotland.  
 G. C. G. Gluckstadt College, Germany.  
 G. C. T. Greenville, College, Tenn.  
 H. C. N. Y. Hamilton College, N. Y.  
 H. S. C. V. Hampden Sydney College, Va.  
 H. C. I. Hanover College, Ind.  
 H. U. M. Harvard University, Mass.  
 I. C. I. Illinois College, Ill.  
 I. C. I. Indiana College, Ind.  
 I. U. I. Indiana University, Ind.  
 J. C. T. Jackson College, Tenn.  
 J. C. P. Jefferson College, Pa.  
 K. C. O. Kenyon College, Ohio.  
 L. C. P. Lafayette College, Pa.  
 L. S. O. Lane Seminary, Ohio.  
 L. U. P. Lewisburg University, Pa.  
 M. U. M. Madison University, Miss.  
 M. C. O. Marietta College, Ohio.  
 M. C. O. Marion College, Ohio.

M. C. P. Marshall College, Pa.  
 M. S. N. H. Methodist Seminary, N. H.  
 M. U. O. Miami University, Ohio.  
 M. U. M. Michigan University, Mich.  
 M. C. V. Middlebury College, Vermont.  
 M. C. M. Mississippi College, Miss.  
 M. C. O. Muskingum College, Ohio.  
 M. C. I. McDonough College, Ill.  
 N. U. T. Nashville University, Tenn.  
 N. A. S. I. New Albany Seminary, Indiana.  
 N. Y. U. N. Y. New York University, N. Y.  
 N. Y. F. A. N. Y. New York Free Academy, N. Y.  
 N. J. C. N. J. New Jersey College, N. J.  
 N. C. U. N. C. North Carolina University, N. C.  
 O. C. M. Oakland College, Miss.  
 O. C. G. Oglethorpe College, Ga.  
 O. U. O. Ohio University, Ohio.  
 P. C. P. Pennsylvania College, Pa.  
 P. U. P. Pennsylvania University, Pa.  
 P. H. S. Philadelphia High School, Pa.  
 P. C. N. S. Pictou College, Nova Scotia.  
 R. M. C. V. Randolph Macon College, Va.  
 R. U. N. Y. Rochester University, N. Y.  
 R. C. N. J. Rutgers's College, N. J.  
 S. J. C. M. St. John's College, Md.  
 S. M. C. D. C. St. Mary's College, D. C.  
 S. C. S. C. South Carolina College, S. C.  
 T. U. C. Toronto University, Canada.  
 T. U. K. Transylvania University, Ky.  
 T. C. C. Trinity College, Conn.  
 T. C. N. S. Truro College, Nova Scotia.  
 T. A. P. Tuscarora Academy, Pa.  
 T. C. Tusculum College.  
 U. C. N. Y. Union College, N. Y.  
 U. S. N. Y. Union Seminary, N. Y.  
 U. S. V. Union Seminary, Va.  
 V. I. O. Vermillion Institute, Ohio.  
 V. U. V. Vermont University, Vt.  
 V. U. V. Virginia University, Va.  
 W. C. I. Wabash College, Ind.  
 W. C. P. Washington College, Pa.  
 W. C. T. Washington College, Tenn.  
 W. C. V. Washington College, Va.  
 W. C. M. Waterville College, Maine.  
 W. U. C. Wesleyan University, Conn.  
 W. P. A. N. Y. West Point Academy, New York.  
 W. R. C. O. Western Reserve College, Ohio.  
 W. R. S. N. S. West River Seminary, Nova Scotia.  
 W. S. P. Western Seminary, Pa.  
 W. U. P. Western University, Pa.  
 W. C. M. Westminster College, Mo.  
 W. C. M. Williams College, Mass.  
 W. C. O. Woodward, Ohio.  
 Y. C. C. Yale College, Conn.

NAME AND STATE.	College where Educated.	Year of ent. Sem.	NAME AND STATE.	College where Educated.	Year of ent. Sem.
Abbott, Caleb, N. J.	U. C. N. Y.	1836	Alexander, Jas. M., S. Isl'd	A. C. Mass.	1859
Abbott, Pitson J., N. Y.	U. C. N. Y.	1861	*Alexander, Jas. W., N. J.	N. J. C. N. J.	1822
Abernathy, John J. Ind.	M. U. O.	1860	Alexander, John E., Pa.	J. C. Pa.	1839
Adair, Robert, Pa.	.....	1826	Alexander, Robert, Ohio.	W. C. Pa.	1855
*Adams, Erastus H., N. Y.	.....	1824	Alexander, Samuel D., N. J.	N. J. C. N. J.	1844
Adams, Joseph B., Pa.	J. C. Pa.	1823	Alexander, Samuel R., Ky.	.....	1825
Adams, J. Ballie, Ind.	H. C. Ind.	1856	Alexander, Stephen, N. Y.	U. C. N. Y.	1832
Adams, Lyell T., N. Y.	N. J. C. N. J.	1857	Alexander, Thomas, N. C.	.....	1815
Adams, R. L., Ind.	H. C. Ind.	1859	Alexander, Thomas, Ky.	.....	1819
*Adzer, James, S. C.	C. C. S. C.	1832	Alexander, Wm., Pa.	J. C. Pa.	1858
Adger, John B., S. C.	U. C. N. Y.	1829	Alexander, Wm., Ky.	.....	1829
Aznew, John H., Pa.	D. C. Pa.	1825	Allen, Archibald, C. Ind.	W. C. Ind.	1838
Agnew, John R., Pa.	D. C. Pa.	1831	Allen, Edw. B., N. Y.	U. C. N. Y.	1857
*Agnew, Wm. D., Pa.	D. C. Pa.	1845	*Allen, Edw. D., N. Y.	U. C. N. Y.	1834
*Aikman, Alex., N. J.	N. J. C. N. J.	1823	*Allen, James M., Va.	N. J. C. N. J.	1838
*Aicorn, Wm., Ireland.	P. U. Pa.	1852	*Allen, John N., Ky.	C. C. Ky.	1831
Alken, Joseph, N. Y.	U. C. N. Y.	1828	Allen, Martin, Vt.	.....	1847
Alexander, Henry C., N. J.	N. J. C. N. J.	1855	Allen, Robert W., Ind.	W. C. Ind.	1839
Alexander, Hugh S., Pa.	L. C. Pa.	1855	Allen, Samuel A., Mass.	W. C. Mass.	1827



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NAME AND STATE.	College where Educated.	Year of ent.Sem.	NAME AND STATE.	College where Educated.	Year of ent.Sem.
Allen, Wm. G., Ky.	N. J. C. N. J.	1836	Barr, Thomas H., Ohio.	W. R. C. O.	1835
Allen, Wm. Y., Ky.	C. C. Ky.	1835	*Barrett, Gerrish, N. Y.	U. C. N. Y.	1824
Alrichs, Wm. P., Del.	N. J. C. N. J.	1825	Barrett, Myron, N. Y.	Y. C. Conn.	1850
Alward, Jonathan P., N. J.	N. J. C. N. J.	1837	*Barrows, Eleazer S., Vt.	M. C. Vt.	1815
Anderson, David S., Ohio.	M. U. O.	1843	Bartlett, Chas. L., N. H.	.....	1821
Anderson, Robt. L., Pa.	.....	1843	Bartlett, D. K., N. Y.	U. C. N. Y.	1858
Anderson, Thomas C., Pa.	J. C. Pa.	2555	Bartlett, Nathaniel J., ..... Bartley, Joseph D., Mass.	W. C. Mass. W. C. Mass.	1857 1860
Andrews, Ebenezer B, Conn.	M. C. O.	1844	*Barton, Wm. B., N. J., Bascom, Ellery, Mass.	N. J. C. N. J. W. R. C. O.	1817 1830
Andrews, Lorvin, Ky.	.....	1823	Batchelder, Jos. M., Ill.	II. C. Ind.	1852
Andrews, Silas M., N. C.	N. C. U. N. C.	1828	Bates, Fred, Mo.	U. C. N. Y.	1861
Andrews, Wells, Pa.	J. C. Pa.	1814	*Bates, L. P., Scot'd.	W. C. Mass.	1821
Andrews, Wm. G., N. Y.	M. C. O.	1855	Baughner, Henry L., Pa.	D. C. Pa.	1826
*Annan, John E., Md.	D. C. Pa.	1828	Bayles, Lewis C., N. Y.	N. Y. F. A. N. Y.	1858
Annan, Wm., Pa.	D. C. Pa.	1824	Bayless, John C., Ky.	C. C. Ky.	1837
Annin, John A., N. J.	N. J. C. N. J.	1848	Bayless, Samuel M., Md.	R. C. N. J.	1833
*Apthorp, Geo. H., Mass.	Y. C. Conn.	1829	Beach, Charles, N. Y.	W. C. ....	1842
Apthorp, Wm. P., Mass.	Y. C. Conn.	1831	*Beach, Horace, N. J.	N. J. C. N. J.	1839
Arms, Clifford S., N. Y.	U. C. N. Y.	1824	Beale, Benj. L. II.	.....	1848
Armstrong, Amzi L., N. Y.	N. J. C. N. J.	1833	Beale, David J., Pa.	J. C. Pa.	1862
Armstrong, Hallock, N. Y.	L. C. Pa.	1849	Beattie, David, N. Y.	U. C. N. Y.	1848
Armstrong, John, Pa.	W. C. Va.	1850	*Beattie, Wm. Q., Pa.	W. C. Pa.	1819
Armstrong, Richard, Pa.	D. C. Pa.	1828	Beatty, Charles C., N. J.	N. J. C. N. J.	1819
*Armstrong, Wm. J., N. J.	N. J. C. N. J.	1818	Beebee, Levi S., N. Y.	Y. C. Conn.	1831
*Ashbridge, Geo. W., Ky.	T. U. Ky.	1823	*Beecher, Jacob, Md.	J. C. Pa.	1823
Atkinson, John M. P., Va	H. S. C. Va.	1839	Beekman, John S., N. Y.	N. J. C. N. J.	1858
Atkinson, Jos. M., Va.	N. J. C. N. J.	1841	Beers, Henry N., N. Y.	N. Y. U. N. Y.	1839
Atwater, Chas. Conn.	Y. C. Conn.	1834	Beggs, Joseph, Pa.	L. C. Pa.	1852
Atwater, David J., Conn.	N. J. C. N. J.	1861	Belden, Henry, Conn.	A. S. Mass.	1837
Aurand, Henry, Pa.	.....	1824	Bell, Wm. G., Pa.	W. C. Pa.	1836
Avery, Henry R., N. Y.	N. J. C. N. J.	1853	Belville, Jacob, Pa.	N. J. C. N. J.	1840
*Axtell, Daniel C., N. Y.	H. C. N. Y.	1823	Belville, John L., Del.	.....	1828
*Axtell, Henry, N. Y.	H. C. N. Y.	1829	Bement, Wm., N. H.	D. C. N. H.	1831
Ayres, Samuel B., Pa.	N. J. C. N. J.	1834	*Benedict Alanson, Conn.	Y. C. Conn.	1821
Ayres, Rowland, Mass.	A. C. Mass.	1846	Bent, Josiah, Mass.	H. U. Mass.	1822
*Babbitt, Amzi, N. J.	N. J. C. N. J.	1818	Bergen, George P., Ohio.	C. C. Ky.	1846
Babbitt, Wm. H., N. J.	N. J. C. N. J.	1850	Bergen, Henry, N. J.	W. C. Mass.	1840
Babcock, Orville, Ohio.	W. T. S. Pa.	1847	Bergen, Jacob F., N. J.	.....	1830
Baber, James, Va.	A. R. S. N. Y.	1819	Berry, Robert T., Va.	.....	1835
Backman, Nathan, Tenn.	E. H. C. Tenn.	1858	Bertron, Samuel R., Pa.	N. J. C. N. J.	1828
Backus, John C., N. Y.	Y. C. Conn.	1832	*Bethune, Geo. W., N. Y.	D. C. Pa.	1823
Backus, J. Trumbull, Conn.	C. C. N. Y.	1827	Betts, Wm. R. S., N. Y.	U. C. N. Y.	1827
Beadear, R. M., N. Y.	N. J. C. N. J.	1839	Beveridge, A. M., N. Y.	J. C. Pa.	1846
Bagby, Alfred, Va.	C. C. D. C.	1850	Biggs, Henry W., Ohio.	C. C. O.	1848
Bailey, Winthrop, Mass.	.....	1844	Biggs, Thomas J., Pa.	N. J. C. N. J.	1815
Baird, H. M., N. Y.	N. Y. U. N. Y.	1855	Billings, Silas, Conn.	Y. C. Conn.	1830
Baird, J. T., Ohio.	Y. C. Conn.	1855	*Birch, Robert, N. Y.	D. C. Pa.	1835
Baird, Robert, Pa.	J. C. Pa.	1819	Birge, E. C., Vt.	.....	1836
Baird, Thos. R., Ky.	.....	1830	*Bishop, Alex. H., Conn.	Y. C. Conn.	1832
Baker, Alfred B., N. J.	N. J. C. N. J.	1861	Bishop, Artemas, N. Y.	U. C. N. Y.	1819
Baker, Daniel S., Miss.	N. J. C. N. J.	1847	*Bishop, Geo. B., Ohio.	M. U. O.	1829
Baker, George D., N. Y.	N. Y. U. N. Y.	1860	Bishop, Geo. S., Mass.	A. C. Mass.	1861
Baker, John F., Pa.	N. J. C. N. J.	1849	Bishop, Wm., Ill.	I. C. Ill.	1847
Baker, John W., Ga.	O. C. Ga.	1833	Bissell, S. B. S., Conn.	Y. C. Conn.	1831
Baker, Lewis C., N. J.	N. J. C. N. J.	1855	Bittinger, Benj. F., Pa.	.....	1844
Baker, R. M., Ga.	N. J. C. N. J.	1836	Bittinger, E. C., D. C.	C. C. D. C.	1839
Baker, Wm. E., Pa.	N. J. C. N. J.	1851	Bittinger, M. H., D. C.	N. J. C. N. J.	1849
Baker, Wm. M., Miss.	N. J. C. N. J.	1847	Blackburn, Wm. M., Ind.	II. C. Ind.	1851
Balch, John T., D. C.	N. J. C. N. J.	1833	*Blain, Wm., N. Y.	U. C. N. Y.	1812
Balch, Thos. B., D. C.	N. J. C. N. J.	1814	Blain, Wm. J., N. Y.	U. C. N. Y.	1845
Baldwin, Caleb C., N. J.	N. J. C. N. J.	1844	Blair, Alex. A., Tenn.	W. C. Tenn.	1850
Baldwin, Curtis C., N. Y.	H. C. N. Y.	1824	Blair, Brice B., Pa.	J. C. Pa.	1860
Baldwin, John A., N. J.	Y. C. Conn.	1832	Blair, Tyrrell, Mass.	U. C. N. Y.	1834
*Baldwin, Wm. B., Conn.	Y. C. Conn.	1839	Blair, Wm. C., Pa.	J. C. Pa.	1818
Ballentine, Hamilton, Pa.	N. J. C. N. J.	1845	Blanchard, E., Nova Scotia.	.....	1847
Ballantine, Henry, Ohio.	O. U. O.	1830	*Blatchford, Henry, Eng.	U. C. N. Y.	1812
Ballantine, James, N. Y.	R. C. N. J.	1841	*Blatchford, John, N. Y.	U. C. N. Y.	1820
Banks, D. S., Pa.	L. C. Pa.	1858	Blauvelt, Geo. M. S., N. J.	N. Y. U. N. Y.	1850
Bannard, Wm., Eng.	U. C. N. Y.	1844	Blauvelt, Isaac A., N. J.	N. J. C. N. J.	1857
*Bannatyne, Ninian, Scot'd.	L. C. Pa.	1842	Blauvelt, W. S., N. J.	.....	1853
Barber, D. M., Pa.	W. C. Pa.	1828	Blodgett, G. M., N. Y.	U. C. N. Y.	1834
Barbour, Lewis G., Ky.	C. C. Ky.	1847	Bloodgood, A. L., N. Y.	U. C. N. Y.	1834
Bard, Isaac, Ky.	U. C. N. Y.	1818	Blythe, Joseph W., Ky.	T. U. Ky.	1827
Bardwell, Joseph, Miss.	N. J. C. N. J.	1850	*Blythe, Samuel D., Ky.	T. U. Ky.	1823
Barkley, A. H., Tenn.	W. C. Tenn.	1851	Boardman, George S., N. Y.	U. C. N. Y.	1816
Barnard, John, N. Y.	U. C. N. Y.	1813	Boardman, Henry A., N. Y.	Y. C. Conn.	1830
Barnard, Jos. H., Pa.	L. C. Pa.	1857	Bodine, Wm. B., N. J.	N. J. C. N. J.	1861
Barnard, O. H., N. Y.	U. C. N. Y.	1851	Boggs, George W., S. C.	A. C. Mass.	1828
Barnes, Albert, N. Y.	II. C. N. Y.	1820	Boggs, John M., Pa.	F. C. O.	1844
Barnes, Albert H., Pa.	Y. C. Conn.	1850	*Boggs, Thos. M., Pa.	W. C. Pa.	1835
Barnes, Geo. O., Ohio.	C. C. Ky.	1852	Bogle, John A., Ky.	C. C. Ky.	1844
Barnes, J. C., England.	.....	1816	*Boies, Artemas, Mass.	W. C. Mass.	1817
Barr, Andrew, Ohio.	W. C. Pa.	1847	Boies, Charles A., Mass.	Y. C. Conn.	1861
Barr, David, Scotland.	A. S. N. Y.	1847	Bond, Lewis, N. J.	U. C. N. Y.	1822
Barr, James S., N. C.	D. C. N. C.	1851			
*Barr, Jos. W., Ohio.	W. R. C. O.	1831			

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*Bonnell, Wm. W., Pa.	W. C. Pa.	1837	Boist, Edward T., S. C.	.....	1828
Booth, Henry A., Mo.	M. U. O.	1846	*Bull, Norris, Conn.	Y. C. Conn.	1816
Booth, Lebbeus, N. Y.	U. C. N. Y.	1813	Bull, Ralph, N. Y.	.....	1829
*Boston, Thomas C., Ky.	C. C. Ky.	1846	Bullions, Alex. B., N. Y.	U. C. N. Y.	1842
Bostwick, Joseph M., S. C.	F. U. S. C.	1556	Bullock, Jos. J., Ky.	C. C. Ky.	1835
Botsford, Alfred P., N. Y.	U. C. N. Y.	1849	Bumstead, Sam'l A., Mass.	M. C. Vt.	1823
Botsford, Amos, N. Y.	N. J. C. N. J.	1828	Bunting, Robert F., Pa.	W. C. Pa.	1849
*Botsford, Eli C., N. Y.	U. C. N. Y.	1850	Burgess, Robert, Ohio.	J. C. Pa.	1848
Bowen, Henry F., Md.	J. C. Pa.	1837	Burgster, Jos. K., Wis.	C. C. Wis.	1859
Bowen, Littleton P., Md.	B. A. Md.	1861	Burns, James H., Ohio.	H. C. Ind.	1853
Bower, Edwin R., Pa.	N. J. C. N. J.	1852	Burr, Henry B., N. Y.	U. C. N. Y.	1849
Bowers, John, Mass.	Y. C. Conn.	1833	*Burroughs, Benj., Ga.	U. C. N. Y.	1828
Bowman, Francis, Vt.	V. U. Vt.	1821	Burroughs, Geo. W., N. J.	.....	1845
Bowman, Frank H., Va.	O. C. Ga.	1855	Barrowes, George, N. J.	N. J. C. N. J.	1832
Bowman, George A., Me.	B. C. Me.	1843	Burrowes, Thomas A., Ohio.	M. U. O.	1849
*Bowman, Wm. R., Pa.	W. C. Pa.	1823	Burrows, John, N. J.	L. C. Pa.	1858
Boyce, Henry A., N. Y.	.....	1829	Burt, N. C., N. J.	N. J. C. N. J.	1847
Boyce, James P., S. C.	B. U. R. I.	1849	Burtis, Arthur, N. Y.	U. C. N. Y.	1829
Boyd, Andrew H. H., Va.	J. C. Pa.	1833	Burtis, Henry, N. Y.	U. C. N. Y.	1855
*Boyd, Charles, N. Y.	N. J. C. N. J.	1854	Burt, John, Scot'd.	.....	1822
Boyd, Charles L. R., S. C.	N. C. U. N. C.	1823	*Bush, George, N. H.	D. C. N. H.	1820
Boyd, James R., N. Y.	U. C. N. Y.	1823	Bush, Geo. C., N. Y.	N. J. C. N. J.	1839
Boyd, John C., N. Y.	N. J. C. N. J.	1860	Bush, Stephen, N. Y.	U. C. N. Y.	1845
Boyd, John N., N. Y.	U. C. N. Y.	1837	Bushnell, Wells, Pa.	J. C. Pa.	1823
Boyd, Philip D., Md.	J. C. Pa.	1837	Butler, Francis E., N. Y.	Y. C. Conn.	1857
Brace, Jonathan, Conn.	A. C. Mass.	1834	*Butler, G. W., Tenn.	T. C. ....	1850
Brace, Robert J., N. J.	N. J. C. N. J.	1861	*Butler, Zebulon, Pa.	N. J. C. N. J.	1823
Brace, Wm. H., N. J.	N. J. C. N. J.	1861	*Butts, Daniel B., N. Y.	H. C. N. Y.	1826
*Brackenridge, Jas. G., Pa.	D. C. Pa.	1828	Butts, Joshua, Md.	.....	1832
Bradbury, Elbridge, Mass.	A. C. Mass.	1835	Byers, Jas., Nova Scotia.	.....	1843
Bradford, Arthur B., Pa.	U. C. N. Y.	1831	*Byers, John, Ireland.	U. G. Scot'd.	1848
Bradford, Wm. J., N. Y.	.....	1822	Caffrey, Philip S., N. J.	N. J. C. N. J.	1854
Bradley, Wm., Pa.	W. C. Pa.	1835	*Cahoone, Wm., N. Y.	D. C. Pa.	1824
Bradner, Thos. S., N. Y.	N. J. C. N. J.	1846	Cain, Wm. H., Pa.	N. J. C. N. J.	1858
Brainerd, Davis S., Conn.	Y. C. Conn.	1834	*Cairns, Wm. D., N. Y.	Y. C. Conn.	1823
Brank, Robert, Ky.	C. C. Ky.	1848	*Caldwell, Hugh, Pa.	H. S. C. Va.	1822
Brayton, Isaac, N. Y.	U. C. N. Y.	1833	Caldwell, John C., Ind.	H. C. Ind.	1848
Breakeley, Wm., N. J.	N. J. C. N. J.	1822	Caldwell, John W., Ohio.	M. U. O.	1828
Breck, Robert L., Ky.	C. C. Ky.	1846	Calvin, J. H., Ireland.	J. C. Pa.	1840
*Breckinridge, John, Ky.	N. J. C. N. J.	1820	Cambern, Henry H., Ky.	.....	1836
Breckinridge, Robert J., Ky.	U. C. N. Y.	1831	Cameron, Henry C., Va.	N. J. C. N. J.	1850
Breed, Wm. P., N. Y.	N. Y. U. N. Y.	1845	Cameron, John J., N. Y.	U. C. N. Y.	1854
Brewster, Jas. F., N. J.	R. C. N. J.	1854	Cameron, Wm., Md.	N. J. C. N. J.	1844
Briant, Alfred, N. J.	.....	1832	Camp, Henry B., Conn.	Y. C. Conn.	1833
Brice, Wm. K., Ohio.	H. C. Ind.	1838	Camp, Phioeas, N. Y.	U. C. N. Y.	1813
Bridgman, Chester, Mass.	A. C. Mass.	1858	*Campbell, Alex., Pa.	J. C. Pa.	1821
Briggs, Marvin, N. Y.	N. Y. U. N. Y.	1858	Caupbell, Alfred E., N. Y.	U. C. N. Y.	1822
Brinsmade, H. N., N. Y.	Y. C. Conn.	1822	*Campbell, Benj. H., Pa.	.....	1831
Bristol, Cyrus B., Conn.	.....	1827	Campbell, D. A., N. C.	.....	1830
*Brittain, John, Pa.	L. C. Pa.	1847	Campbell, David T., Pa.	J. C. Pa.	1856
Brittain, Theron, Pa.	N. J. C. N. J.	1860	Campbell, G. W., N. Y.	U. C. N. Y.	1822
Broadhead, Aug., Pa.	U. C. N. Y.	1855	*Campbell, James, S. C.	S. C. S. C.	1822
Bronson, Elias S., N. Y.	.....	1849	Campbell, James, Pa.	J. C. Pa.	1825
Brooks, Edward F., Vt.	W. C. Pa.	1839	Campbell, Jas. S., Ohio.	M. C. O.	1848
Brooks, James H., Ohio.	M. U. O.	1853	Campbell, R., N. J.	N. J. C. N. J.	1832
Brooks, Peter H., N. Y.	U. C. N. Y.	1861	*Campbell, R. B., S. C.	.....	1820
*Brown, A. R., N. J.	N. J. C. N. J.	1830	Campbell, Sam'l D., Va.	W. C. Va.	1832
Brown, Allen H., N. Y.	C. C. N. Y.	1840	Campbell, Wm. G., Va.	W. C. Conn.	1825
Brown, Fred. T., Ind.	N. J. C. N. J.	1845	Campbell, Wm. H., Md.	D. C. Pa.	1828
Brown, Henry, Va.	W. C. Va.	1827	Campfield, Nathan, N. J.	N. Y. U. N. Y.	1860
Brown, Hugh A., Ohio.	J. C. Pa.	1841	Candee, Isaac N., N. Y.	U. C. N. Y.	1825
*Brown, Jona'u T., N. J.	N. J. C. N. J.	1841	*Candor, John M., Pa.	N. J. C. N. J.	1827
*Brown, Joseph, Va.	W. C. Va.	1832	Candfield, Isaac W., La.	C. C. Ky.	1848
Brown, Richard, Va.	J. C. Pa.	1822	*Canfield, Oren K., Mass.	N. J. C. N. J.	1835
Brown, Robert A., Pa.	N. J. C. N. J.	1853	*Canfield, Wm. H., N. J.	N. J. C. N. J.	1853
Brown, Samuel, Va.	W. C. Va.	1830	Carmichael, J. M., N. Y.	U. C. N. Y.	1859
*Brown, Samuel H., Va.	W. C. Va.	1851	Carmichael, Wm. M., N. Y.	H. C. N. Y.	1826
Brown, Theo. S., N. Y.	U. C. N. Y.	1845	Carpenter, Hugh S., N. Y.	N. Y. U. N. Y.	1842
Brown, Thomas, Eng.	U. C. N. Y.	1836	Carpenter, John H., Wis.	C. C. Wis.	1853
Brown, Walter S., N. J.	N. J. C. N. J.	1860	Carrell, Benj., Pa.	U. C. N. Y.	1834
Brown, Wm., Va.	W. C. Va.	1832	*Carrell, James W., Pa.	L. C. Pa.	1845
Brown, Wm., C. W.	T. U. C. W.	1861	*Carrell, John P., Pa.	.....	1836
Brown, Wm. Y., Pa.	J. C. Pa.	1852	*Carroll, Daniel L., Pa.	J. C. Pa.	1824
Browne, Hope, Mass.	A. C. Mass.	1825	Carroll, Jos. H., Pa.	P. U. Pa.	1852
Bruen, Edward B., Pa.	P. U. Pa.	1843	Carter, Samuel T., N. Y.	N. Y. U. N. Y.	1858
Bugh, Wm. J., N. J.	N. J. C. N. J.	1845	Carter, Thomas N., Y.	N. Y. U. N. Y.	1858
Bryan, Edw. D., Pa.	.....	1834	Carter, Wm. B., Tenn.	W. C. Tenn.	1827
Bryant, Edw. G., Mich.	W. C. Ind.	1857	Caruthers, Eli W., N. C.	N. J. C. N. J.	1817
*Bryson, Robert, Pa.	D. C. Pa.	1829	*Cary, J. Addison, Mass.	A. C. Mass.	1835
Bryson, Robert C., Pa.	L. C. Pa.	1855	*Cassels, John B., Ga.	.....	1832
*Bryson, Samuel, Pa.	W. U. Pa.	1824	Catheart, Wm., Mich.	M. U. Mich.	1850
Buchanan, John M., N. Y.	U. C. N. Y.	1843	Cattell, Thos. W., N. J.	N. J. C. N. J.	1844
Bucknall, James, Eng.	.....	1823	Cattell, Wm. C., N. J.	N. J. C. N. J.	1849
Buckner, John A., Ky.	C. C. Ky.	1852	*Chamberlain, Jere., Pa.	D. C. Pa.	1814
*Buile, John W., Miss.	O. C. Miss.	1839	*Chamberlain, R., Vt.	M. C. Vt.	1816

NAME AND STATE.	College where Educated.	Year of ent. Sem.	NAME AND STATE.	College where Educated.	Year of ent. Sem.
Chamberlin, Albert, N. Y.	W. C. Mass.	1849	Coonsaul, G. DeW., N. Y.	A. C. Mass.	1859
Chamberlin, Hiram, Vt.	M. C. Vt.	1823	Converse, Amasa, N. H.	D. C. N. H.	1823
*Chamberlin, Jas. H., N. Y.	U. C. N. Y.	1836	Converse, F. B., Pa.	P. U. Pa.	1859
Chamberlin, N. P., N. Y.	O. C. Miss.	1842	Converse, John R., Vt.	H. S. C. Va.	1829
Chambers, Albert	.....	1849	Cook, Darwin, Pa.	L. C. Pa.	1842
Chambers, Talbot W., Pa.	R. C. N. J.	1836	*Cook, Isaac M., Pa.	J. C. Pa.	1842
Chandler, Frank, N. J.	N. J. C. N. J.	1834	Cook, Phillip B., Pa.	N. J. C. N. J.	1857
Chaney, James M., Ohio.	.....	1853	Coob, Henry P., N. Y.	U. S. N. Y.	1846
Chapin, A. L., Mass.	Y. C. Conn.	1819	Coons, George W., Ky.	.....	1829
Chapin, Henry B., N. Y.	Y. C. Conn.	1852	Cooper, A., Pa.	.....	1837
*Chapman, E., Conn.	Y. C. Conn.	1816	Cooper, Chas. W., Pa.	W. C. Va.	1851
Chapman, James, N. J.	N. J. C. N. J.	1845	Cooper, David M., Mich.	M. U. Mich.	1848
Cheek, Samuel B., Ky.	C. C. Ky.	1844	*Cooper, Samuel M., Pa.	J. C. Pa.	1837
Cheney, Samuel W., Ky.	M. C. Vt.	1843	Corbett, H. M., Ill.	W. C. Mo.	1858
Chester, Alfred, Conn.	Y. C. Conn.	1819	Cornelson, I. A., Pa.	N. J. C. N. J.	1850
Chester, Chas. H., N. Y.	.....	1839	Corss, Charles C., Mass.	A. C. Mass.	1831
Chester, John, Pa.	N. J. C. N. J.	1858	Cory, Benjamin, N. J.	N. J. C. N. J.	1831
Chester, Wm., Conn.	U. C. N. Y.	1816	Cory, Jonathan, N. J.	N. J. C. N. J.	1838
Chestney, James, N. Y.	.....	1821	Cory, Joseph, N. J.	N. J. C. N. J.	1831
Chevalier, N. W., Md.	N. J. C. N. J.	1834	Cosby, J. V., N. C.	H. S. C. Va.	1842
Childs, Thos. S., Mass.	U. C. N. Y.	1847	Cossitt, P. S., Conn.	T. C. Conn.	1846
Chipman, R. M., Mass.	D. C. N. H.	1832	Cotttingham, Wm. W., Pa.	L. C. Pa.	1848
Christian, Levi H., N. J.	N. J. C. N. J.	1842	Conch, Walter C., N. Y.	H. C. N. Y.	1854
*Christmass, Jos. S., Ohio.	W. C. Pa.	1821	Coulter, David, Del.	L. C. Pa.	1838
Christopher, Wm. B., N. Y.	U. C. N. Y.	1847	*Covert, John, N. Y.	C. C. N. Y.	1812
Clark, James, Pa.	P. U. Pa.	1830	Cowan, Edw. P., Mo.	W. C. Mo.	1861
Clark, Jas. A., N. Y.	Y. C. Conn.	1834	Cowan, John F., Pa.	J. C. Pa.	1825
Clark, Jas. H., Ohio.	M. U. O.	1853	Cowan, Jr., John F., Mo.	W. C. Mo.	1858
Clark, Jas. H., N. J.	.....	1856	Cowhick, John J., Pa.	A. C. Pa.	1851
Clark, John T., Pa.	.....	1828	Cox, Elmer H., Ind.	.....	1829
*Clark, Luther, N. Y.	.....	1822	*Coxe, Wm., Pa.	J. C. Pa.	1825
Clark, Orlando, Ind.	I. U. I.	1848	Coyner, David H., Va.	W. C. Va.	1828
Clark, T. M., Mass.	Y. C. Conn.	1833	Craft, David, N. Y.	L. C. Pa.	1859
Clarke, Chas. R., N. Y.	N. J. C. N. J.	1855	Craig, Adam, N. Y.	U. C. N. Y.	1840
Clarke, David D., Pa.	J. C. Pa.	1832	Crauer, E., N. Y.	U. C. N. Y.	1823
Clarke, John, Pa.	L. C. Pa.	1860	Cramer, John K., Md.	J. C. Pa.	1849
Clayton, J. A., N. Y.	U. C. N. Y.	1822	Crane, Elias N., N. Y.	N. J. C. N. J.	1852
Cleghorn, E. B., Mo.	.....	1850	*Crane, Elias W., N. J.	N. J. C. N. J.	1817
Cleland, Thos. H., Ky.	C. C. Ky.	1840	Crane, Floyd A., N. Y.	N. J. C. N. J.	1851
Cleland, Thos. H., Ky.	C. C. Ky.	1842	Crane, James B., Conn.	Y. C. Conn.	1850
*Clemens, Wm., Va.	W. C. Pa.	1850	*Crane, Simeon H., Ky.	T. U. Ky.	1823
*Cleveland, R. F., Conn.	W. C. Mass.	1827	Crane, Wm. H., N. J.	N. J. C. N. J.	1843
Cline, E. Clarke, N. J.	L. C. Pa.	1859	Crapster, Wm. T., Md.	C. T. S. Mass.	1851
Cobb, A. P., N. J.	N. J. C. N. J.	1850	Craven, Elijah R., D. C.	N. J. C. N. J.	1844
Cobb, S. H., N. Y.	Y. C. Conn.	1859	Craven, Hugh L., Pa.	N. J. C. N. J.	1857
Coble, John H., N. C.	N. C. U. N. C.	1857	*Crawford, Gilbert, Scot'd.	.....	1822
Cochran, Abram, Vt.	M. C. Vt.	1848	Crawford, H. E., Ind.	H. C. Ind.	1859
Cochran, And., N. Y.	J. C. Pa.	1847	Crawford, James, Ind.	.....	1823
Cochran, Wm. P., Pa.	D. C. Pa.	1824	Crawford, John, .....	U. C. N. Y.	1849
Cochrane, Wm., Ohio.	H. C. Ind.	1857	Crawford, John W., Ind.	H. C. Ind.	1860
*Cocke, Stephen F., Va.	U. S. Va.	1831	Crawford, R., Scot'd.	W. C. Mass.	1836
*Codwise, Alex. H., N. Y.	D. C. Pa.	1823	Crawford, Thos. M., Pa.	J. C. Pa.	1845
Coe, Henry I., Ind.	B. U. R. I.	1847	Crawford, Wm. B., Ky.	M. U. O.	1841
*Coe, John R., N. Y.	U. C. N. Y.	1817	Craigh, Thomas, Pa.	D. C. Pa.	1829
Coe, Philemon E., N. J.	N. J. C. N. J.	1834	Criswell, R. A., Iowa.	W. C. Pa.	1849
Coffin, S. J., N. Y.	L. C. Pa.	1861	Crittenden, L. B., Ky.	C. C. Ky.	1841
Coit, Jos. H., N. Y.	C. C. N. Y.	1822	Crittenden, S. W., Pa.	U. S. N. Y.	1853
Coit, Thos. W., Conn.	Y. C. Conn.	1824	*Crocker, A. B., N. Y.	U. C. N. Y.	1838
Cole, James L., Pa.	P. U. Pa.	1833	Crocker, James N., N. Y.	U. C. N. Y.	1849
Cole, Thomas, Del.	.....	1824	*Crosby, Cyrenius, N. Y.	U. C. N. Y.	1820
Coleman, Wm. M., N. C.	N. C. U. N. C.	1858	Crosby, R. H., Mass.	L. C. Pa.	1848
Collier, Edw. A., N. J.	N. Y. U. N. Y.	1857	Cross, Andrew B., Md.	N. J. C. N. J.	1831
Collier, F. J., Pa.	J. C. Pa.	1858	Crow, G. C., Nova Scotia.	D. C. N. S.	1845
Collins, B. E., Pa.	.....	1825	*Crow, John F., Ky.	.....	1813
Collins, Chas. H., Pa.	W. C. Mass.	1851	Crowell, James M., Pa.	N. J. C. N. J.	1849
Collins, Wm. H., Md.	N. J. C. N. J.	1821	Crowell, John, Pa.	N. J. C. N. J.	1836
Colmery, R. C., Ohio.	W. C. Pa.	1847	Cruikshank, R., Ireland.	U. C. N. Y.	1849
Coit, Sam'l F., N. J.	.....	1838	Cruikshanks, John, S. C.	Y. C. Conn.	1812
Colton, Asa S., N. Y.	H. C. N. Y.	1828	*Culbertson, M. S., Pa.	W. P. A. N. Y.	1841
Comfort, David, Va.	H. S. C. Va.	1860	*Culbertson, T. A., Pa.	N. J. C. N. J.	1849
*Comingo, H. G., Ky.	C. C. Ky.	1833	Cumings, A. P., N. Y.	U. C. N. Y.	1832
Condit, Edw. W., N. J.	N. J. C. N. J.	1855	*Cummins, John L., N. Y.	.....	1850
Condit, John H., N. J.	N. J. C. N. J.	1832	Cunningham, A. N., Tenn.	W. C. Tenn.	1827
Condit, J. B., N. J.	N. J. C. N. J.	1828	*Cunningham, J. K., Pa.	J. C. Pa.	1825
Condit, Robert A., N. J.	N. J. C. N. J.	1861	Cunningham, J. W., Tenn.	W. C. Tenn.	1827
*Coney, J. B., N. Y.	.....	1838	*Cunningham, Jos. P., Ky.	T. U. Ky.	1813
Conkey, John P., Ind.	H. C. N. Y.	1857	Cunningham, Wm., Pa.	J. C. Pa.	1856
Conklin, N. J., N. Y.	L. C. Pa.	1861	Cunningham, Wm. M., Tenn.	J. C. Pa.	1831
Conklin, Timothy, N. Y.	U. C. N. Y.	1841	Curran, Richard, Pa.	W. C. Pa.	1834
Conkling, N., N. J.	N. J. C. N. J.	1818	Currie, David, Scot'd.	.....	1823
Conn, Samuel, Pa.	W. C. Pa.	1861	*Curry, Wm. F., Ky.	.....	1821
*Connell, J. M., Del.	P. U. Pa.	1832	*Curtis, Harvey, N. Y.	M. C. Vt.	1831
Connelly, Henry, Pa.	J. C. Pa.	1830	Curtis, Smith, N. Y.	U. C. N. Y.	1858
Conover, O. M., Ohio.	N. J. C. N. J.	1846	Curtiss, B. N., N. Y.	U. C. N. Y.	1850
Conover, Robert, Ohio.	C. C. Ky.	1849	Custer, P. M., Va.	W. C. Va.	1844



NAME AND STATE.	College where Educated.	Year of ent.Sam.	NAME AND STATE.	College where Educated.	Year of ent.Sam.
Cuthbert, Lucius, S. C.	S. C. S. C.	1854	*Douglass, Orson, Vt.	M. C. Vt.	1818
Cuyler, Theo. L., N. Y.	N. J. C. N. J.	1843	Downer, Edwin, N. J.	N. J. C. N. J.	1819
Dale, James W., Pa.	P. U. Pa.	1833	Drysdale, Walter S., Pa.	P. U. Pa.	1842
Dalton, P. H., N. C.	N. C. U. N. C.	1844	DuBois, Robert P., Pa.	P. U. Pa.	1834
Damon, S. C., Mass.	A. C. Mass.	1837	Duffell, Samuel F., N. J.	N. J. C. N. J.	1846
Dana, Gideon, Mass.	B. U. R. I.	1833	Duffield, Henry, Pa.	D. C. Pa.	1821
Dana, John Jay, N. Y.	U. C. N. Y.	1833	Duffield, John T., Pa.	N. J. C. N. J.	1844
Dana, Wm. C., Mass.	D. C. N. H.	1834	Dundass, John R., Ohio.	W. C. Pa.	1836
*Danforth, J. N., Mass.	W. C. Mass.	1818	Dunham, George, Conn.	.....	1821
Darling, Chas. C., Conn.	Y. C. Conn.	1820	Dunlap, Charles, Mich.	M. U. Mich.	1855
Darling, George, Mass.	U. C. N. Y.	1846	Dunlap, John, Pa.	.....	1832
Darrach, John, C. W.	N. J. C. N. J.	1857	*Dunlap, Robert, Pa.	P. U. Pa.	1825
*Darrach, S. F., Pa.	N. J. C. N. J.	1818	Dunlap, Robt. W., S. C.	.....	1834
Darrach, Wm. B., N. Y.	Y. C. Conn.	1859	Dunn, R. P., R. I.	B. U. R. I.	1845
David, Henry J., Prussia.	.....	1844	Duryea, Jos. T., N. Y.	N. J. C. N. J.	1856
Davidson, And. F., Va.	C. C. D. C.	1850	Eakins, David W., Pa.	N. J. C. N. J.	1844
*Davidson, John, Ga.	.....	1850	Earp, Robert, Pa.	P. U. Pa.	1840
Davidson, Robert, Pa.	D. C. Pa.	1825	Eastman, Wm., Mass.	W. C. Mass.	1826
Davies, J. T. M., N. Y.	D. C. Pa.	1825	Easton, Sylvester, N. Y.	W. C. Mass.	1816
Davies, D. Owen, Mo.	N. J. C. N. J.	1856	Eckard, Jas. R., Pa.	P. U. Pa.	1831
*Davies, J. LeRoy, S. C.	N. C. U. N. C.	1823	Edgar, David, N. Y.	N. J. C. N. J.	1854
Davis, Jessie B., N. H.	N. J. C. N. J.	1846	Edgar, Edw. B., N. Y.	N. J. C. N. J.	1836
Davis, J. K., N. Y.	U. C. N. Y.	1844	*Edgar, John T., Ky.	.....	1813
Davis, P. Seibert, Md.	M. C. Pa.	1850	Edgar, Robert, N. Y.	N. J. C. N. J.	1859
Davis, Samuel S., N. Y.	M. C. Vt.	1814	*Edgar, Sam'l M., Tenn.	N. U. Tenn.	1845
Davis, R. Hamill, Pa.	L. C. Pa.	1852	Edie, J. William, Pa.	J. C. Pa.	1859
Davis, Thomas K., Pa.	Y. C. Conn.	1846	*Edmonds, James M., N. J.	N. J. C. N. J.	1852
Davis, Wm. C., N. J.	L. C. Pa.	1848	*Edson, Ambrose, Conn.	.....	1821
Davison, Isaac S., N. J.	N. J. C. N. J.	1838	Edwards, Jas. C., N. J.	N. J. C. N. J.	1830
Davison, John S., N. J.	N. J. C. N. J.	1845	Edwards, Jesse, N. Y.	N. J. C. N. J.	1839
*Dayton, Ezra F., N. J.	N. J. C. N. J.	1830	Edwards, John, N. Y.	N. J. C. N. J.	1847
Dean, Oliver S., N. Y.	L. C. Pa.	1861	Edwards, Tryon, Conn.	Y. C. Conn.	1830
Dean, Wm. H., N. Y.	L. C. Pa.	1860	Edwards, Wm. H., Pa.	.....	1861
DeForest, Wm. B., Conn.	Y. C. Conn.	1833	Eels, Edward, N. Y.	Y. C. Conn.	1844
DeFreest, Derrick, N. Y.	W. C. Mass.	1848	*Eels, James H., N. Y.	H. C. N. Y.	1828
Delavan, Geo. E., N. Y.	Y. C. Conn.	1831	Elcock, Thomas, Pa.	L. C. Pa.	1841
Denniston, G., N. Y.	U. C. N. Y.	1822	Ellinwood, F. F., N. Y.	H. C. N. Y.	1852
Deany, Harmar, Pa.	M. U. O.	1855	Elliott, Chas., Scot'd.	L. C. Pa.	1840
Denton, Jonas, N. Y.	W. C. Mass.	1833	Elliott, George, Ohio.	D. C. Pa.	1848
D-Peru, John C., N. Y.	U. C. N. Y.	1844	Elliott, Jared L., D. C.	N. J. C. N. J.	1833
*Dereulla, Daniel, N. J.	.....	1824	Elliott, John H., S. C.	S. C. C. S. C.	1851
Dereulle, Daniel, N. J.	N. J. C. N. J.	1861	*Ely, David D. F., Conn.	.....	1829
DeVeue, Prentiss, N. Y.	N. J. C. N. J.	1854	Ely, Elias P., Conn.	T. C. Conn.	1831
*DeVotie, N. L., Ga.	A. U. Ala.	1856	Ely, George, N. J.	N. J. C. N. J.	1855
Dewing, Thos. S., N. Y.	W. C. Mass.	1847	*Ely, Jonathan T., N. Y.	.....	1832
DeWitt, Abraham, N. Y.	.....	1829	Ely, Samuel R., Mass.	W. C. Mass.	1831
DeWitt, John, Pa.	N. J. C. N. J.	1861	Emerson, Edwin, N. Y.	N. J. C. N. J.	1849
*Dickerson, Jonathan, N. Y.	U. C. N. Y.	1822	*Emerson, John E., Mass.	A. C. Mass.	1846
Dickey, John, Pa.	J. C. Pa.	1827	Emerson, Wm. C., S. C.	M. U. Miss.	1841
Dickey, John M., Pa.	D. C. Pa.	1824	Enders, J. Henry, N. Y.	U. C. N. Y.	1858
Dickey, Samuel, Pa.	L. C. Pa.	1838	English, Jas. T., N. J.	U. C. N. Y.	1831
*Dickinson, A., Mass.	D. C. N. H.	1817	*Epstein, Tobias, Pa.	N. J. C. N. J.	1827
Dickinson, R. W., N. Y.	Y. C. Conn.	1823	*Ernst, Fred. S., Pa.	Y. C. Conn.	1834
Dickson, Alex., Ireland.	U. C. N. Y.	1846	Erskine, Ebenezer, Pa.	J. C. Pa.	1845
Dickson, Hugh S., Ireland.	U. C. N. Y.	1828	*Espy, Thomas, Pa.	J. C. Pa.	1827
Di-ll, John, N. Y.	H. C. N. Y.	1830	Estabrook, Joseph, N. H.	D. C. N. H.	1817
Dietterich, H. A., Pa.	L. C. Pa.	1851	Evans, C. A., Ireland.	B. C. Ireland.	1839
Dillard, Wm. D., Ky.	C. C. Ky.	1847	Evans, Enoch C., N. Y.	A. C. Mass.	1854
Dinsmore, F. B., Pa.	W. C. Pa.	1845	Evans, R. R., Tenn.	C. C. Ky.	1846
Dinsmore, T. H., Pa.	W. C. Pa.	1844	Everitt, Benj. S., N. Y.	N. J. C. N. J.	1856
Dinsmore, Wm. H., N. J.	N. J. C. N. J.	1857	*Ewing, Alex., Pa.	.....	1828
*Diven, John P., Pa.	.....	1838	Ewing, Chas. H., Pa.	.....	1838
Dixon, John E., Pa.	J. C. Pa.	1859	Ewing, F. N., N. C.	N. U. Tenn.	1839
Dixon, Wm. E., Mass.	W. C. Mass.	1835	Ewing, John T., Pa.	J. C. Pa.	1826
Doak, A. A., Tenn.	W. C. Tenn.	1835	Fairbairn, Alex., Ireland.	L. C. Pa.	1848
Doak, John W. K., Tenn.	.....	1838	Fairchild, A. G., N. J.	N. J. C. N. J.	1813
D-son, Aug. T., Pa.	L. C. Pa.	1848	*Fanschaw, Wm. H. M., N. Y.	Y. C. Conn.	1830
*Dod, Albert B., N. J.	N. J. C. N. J.	1826	Farnham, J. M. W., Me.	U. C. N. Y.	1856
Dod, S. Bayard, N. J.	N. J. C. N. J.	1857	Farquhar, Robert, Scot'd.	L. C. Pa.	1843
Dol, Wm. A., N. J.	N. J. C. N. J.	1844	Farris, John P., Mo.	Y. C. Conn.	1848
Dodd, Moses W., N. J.	N. J. C. N. J.	1837	Feagles, Robert S., N. Y.	N. J. C. N. J.	1856
Dodd, Samuel, N. Y.	N. Y. U. N. Y.	1858	Ferguson, James, Scot'd.	A. U. Scot'd.	1829
Dodd, S. G., N. J.	N. J. C. N. J.	1848	Ferriday, W. C., La.	L. C. Pa.	1860
Dodder, Edw. L., N. J.	J. C. Pa.	1854	Ferrier, Edsall, N. Y.	L. C. Pa.	1854
Dodge, John V., N. Y.	Y. C. Conn.	1835	Fessenden, T. K., Conn.	W. C. Mass.	1836
Dodge, Richard V., Ill.	Y. C. Conn.	1841	Fillmore, Isaac O., N. Y.	U. C. N. Y.	1839
*Donaldson, Joseph, Ireland.	L. C. Pa.	1846	Findley, Wm., Pa.	J. C. Pa.	1832
Donan, Peter, Miss.	N. U. Tenn.	1827	Fine, Lambert S., N. Y.	H. C. N. Y.	1854
Donnelly, Samuel J., Md.	B. S. Me.	1860	*Finley, David H., Va.	W. C. Va.	1828
Doolittle, Henry L., N. Y.	U. C. N. Y.	1841	Finley J. P., Ohio.	V. I. O.	1848
Doolittle, Horace, N. Y.	U. C. N. Y.	1826	Finley, R. P., Scotland.	.....	1839
Dorland, L., Ohio.	M. C. Vt.	1842	Finney, E. D., Md.	W. C. Va.	1849
*Dorrance, John, Pa.	N. J. C. N. J.	1823	Finney, H. G., Pa.	N. Y. U. N. Y.	1855
Dougherty, Peter, N. Y.	N. J. C. N. J.	1834	Fisher, S. W., N. Y.	Y. C. Conn.	1836
*Douglass, Jas. W., Va.	.....	1819	*Fisk, Harvey, Vt.	H. C. N. Y.	1826



NAME AND STATE.	College where Educated.	Year of ent.Sem.	NAME AND STATE.	College where Educated.	Year of ent.Sem.
Fiske, John B., N. Y.	U. C. N. Y.	1852	Gildersleeve, Benj., Vt.	M. C. Vt.	1816
Fitch, Charles, Mass.	W. C. Mass.	1818	*Giles, Jas. J., N. Y.	U. C. N. J.	1844
Fleming, A., Vt.	V. U. Vt.	1829	Giles, W. H., Mass.	A. C. Mass.	1861
*Fleming, Geo. C., Fla.	P. U. Pa.	1851	Gillespie, J. H., Tenn.	E. T. C. Tenn.	1826
Fleming, John, Pa.	J. C. Pa.	1829	Gillis, Levin J., D. C.	N. J. C. N. J.	1815
Fletcher, Jas. C., Ind.	B. U. R. I.	1847	Gilmor, John S., Va.	J. C. Pa.	1856
Floyd, Moses, Ireland.	B. C. Ireland.	1832	Gilmour, Jas., Scot'd.	U. C. N. Y.	1851
Foot, C. H., N. Y.	W. C. Mass.	1851	Giltner, Henry M., Ind.	H. C. Ind.	1852
Foot, Wm. H., Conn.	Y. C. Conn.	1818	Glen, Samuel, N. Y.	U. C. N. Y.	1846
Forbes, A. G., Nova Scotia.	.....	1860	Glen, Wm. R., Scot'd.	.....	1845
Forbes, A. O., Sandwich Is.	W. C. Pa.	1855	Glenn, Robert, Va.	T. U. Ky.	1815
Forbes, Cochran, Pa.	.....	1828	Glover, C. P., N. J.	N. J. C. N. J.	1859
Ford, C. E., N. J.	N. H. N. J.	1839	Godwin, Parke, N. J.	N. J. C. N. J.	1835
Ford, F. F., N. Y.	H. C. N. Y.	1854	*Goldsmith, John, N. Y.	N. J. C. N. J.	1816
Ford, Jesse F., La.	C. C. Tenn.	1833	*Goldsmith, Wm. H., N. Y.	R. C. N. J.	1843
Foreman, John P., Mo.	W. C. Mo.	1861	Goodhue, Geo. F., Vt.	D. C. N. H.	1846
Foreman, S., Cher. Nation.	U. S. Va.	1831	Goodman, Eldad W., Mass.	U. C. N. Y.	1820
Forrman, R. B., Pa.	L. C. Pa.	1849	Goodman, R. S., N. Y.	N. Y. U. N. Y.	1843
Forman, A. P., Mo.	C. C. Ky.	1850	*Goodrich, Butler, Mass.	U. C. N. Y.	1854
Forman, Chas. W., Ky.	C. C. Ky.	1844	*Goodrich, C. E., N. Y.	U. C. N. Y.	1825
Forman, Ezekiel, Ky.	C. C. Ky.	1838	Goodrich, H. P., N. Y.	U. C. N. Y.	1823
Forrest, Wm., N. Y.	C. C. Pa.	1846	Goodsell, Dana, Conn.	.....	1827
Forsyth, Walter, Ill.	J. C. Pa.	1859	Gordon, J. S., Pa.	N. H. N. J.	1854
Foster, Jos. C., N. Y.	W. C. Mass.	1849	Gosman, A., N. Y.	W. C. Mass.	1845
Foster, Julius, N. Y.	H. C. N. Y.	1834	Graf, Jas. J., Pa.	.....	1830
Fowler, John, Pa.	L. C. Pa.	1859	*Graham, Alex. J., N. Y.	N. H. N. J.	1845
Fowler, P. H., N. Y.	Y. C. Conn.	1833	Graham, Jas. R., N. Y.	U. C. N. Y.	1847
Fox, Louis R., Pa.	B. U. R. I.	1859	Graham, John C., Pa.	C. C. Ky.	1851
Frame, J. S., Ill.	N. J. C. N. J.	1860	Graham, R., Ireland.	.....	1828
Frame, Reuben, Pa.	J. C. Pa.	1827	Graham, Robt. C., Va.	G. C. Tenn.	1855
*Francis, Amzi, Conn.	M. C. Vt.	1821	*Graham, S. L., Va.	W. C. Va.	1815
Frary, J. L. Mass.	A. C. Mass.	1831	*Graham, Wm. A., Md.	D. C. Pa.	1845
Fraser, Edw. A., N. Y.	.....	1826	Graley, A. A., N. Y.	.....	1840
Fraser, John, Nova Scotia.	P. C. N. Scotia.	1853	*Granger, A., Conn.	.....	1828
Fraser, Thomas, N. Y.	U. C. N. Y.	1841	Grant, G. W., Va.	H. S. C. Va.	1847
Freeland, D. L., Pa.	P. U. Pa.	1844	Grant, John L., Pa.	.....	1823
*Freeman, John E., N. J.	N. J. C. N. J.	1835	Grant, K. J., Nova Scotia.	H. C. N. Scotia.	1861
Freeman, S. A., N. J.	L. C. Pa.	1857	Graves, A. T., Tenn.	M. U. O.	1838
*French, John B., D. C.	C. C. D. C.	1842	Gray, Thomas M., Pa.	L. C. Pa.	1852
Fierson, John S., Tenn.	C. C. Ky.	1851	Greedy, Wm. P., S. C.	Y. C. Conn.	1842
Fries, Henry C., Pa.	.....	1833	*Green, Jacob, N. J.	R. C. N. J.	1812
Frontis, S., France.	.....	1820	*Green, J. F., Ky.	C. C. Ky.	1839
Frothingham, James, N. Y.	U. C. N. Y.	1854	Green, L. W., Ky.	T. U. Ky.	1830
Frothingham, John, Pa.	.....	18...	Green, Wm. H., N. J.	L. C. Pa.	1842
Fueller, Charles, Mo.	W. C. Mo.	1861	Greene, Abijah, N. Y.	U. C. N. Y.	1833
*Fuller, E. T., N. Y.	Y. C. Conn.	1857	Greene, James, N. Y.	A. C. Mass.	1837
Fuller, Wm., Mass.	Y. C. Conn.	1826	Greenleaf, Jr., Jos., N. Y.	C. C. N. Y.	1860
Fullerton, A. T., Ohio.	M. U. O.	1860	Greer, James, Mich.	N. H. N. J.	1840
Fullerton, Geo. H., Ohio.	M. U. O.	1860	Gregg, Samuel, Ind.	.....	1823
*Fullerton, M. L., Pa.	U. C. N. Y.	1821	Gregory, C. R., Pa.	P. U. Pa.	1844
Fullinwider, P. H., Ky.	.....	1827	Gregory, D. S., N. Y.	N. H. N. J.	1857
Galbath, Wm. M., Pa.	W. C. Pa.	1835	Gregory, Edw. E., N. Y.	.....	1820
Galbraith, Robt. C., Pa.	J. C. Pa.	1834	Gregory, Oscar H., N. Y.	A. C. Mass.	1828
Galbraith, Robt. C., Ohio.	M. U. O.	1853	Gretter, John A., Va.	V. U. Va.	1831
*Gale, Geo. W., N. Y.	U. C. N. Y.	1814	Grier, Isaac, Pa.	D. C. Pa.	1829
Gallagher, J. S., N. Y.	W. P. A. N. Y.	1835	Grier, John W., Pa.	D. C. Pa.	1816
Gallaudet, Theo., Conn.	.....	1826	Grier, Matt B., Pa.	W. C. Pa.	1841
Gallaudet, S. H. S., Md.	J. C. Pa.	1859	Grier, Smith F., Md.	J. C. Pa.	1841
Galloway, John M., Pa.	J. C. Pa.	1833	*Grier, Thomas, Pa.	J. C. Pa.	1836
*Galloway, John S., Pa.	J. C. Pa.	1828	Griffin, N. H., N. Y.	W. C. Mass.	1834
Galloway, Samuel, Pa.	N. J. C. N. J.	1831	Griolds, D. T., Mass.	U. C. N. Y.	1842
Galloway, Samuel, Ohio.	M. U. O.	1835	Grosvenor, C. P., Mass.	D. C. N. H.	1820
Galt, S. M., Md.	N. J. C. N. J.	1858	Grundy, R. C., Ky.	C. C. Ky.	1832
Gamble, R., Ireland.	N. J. C. N. J.	1854	Grundy, R. E., Ky.	C. C. Ky.	1848
Gamble, S. L., Pa.	J. C. Pa.	1858	Gubby, J., Ireland.	N. J. C. N. J.	1850
Gardiner, H. B., Canada.	Y. C. Conn.	1846	*Guild, Chas. B., Pa.	N. J. C. N. J.	1832
Garritt, J. B., Conn.	H. C. Ind.	1855	Guiteau, Sheridan, Conn.	M. C. Vt.	1831
Garthwait, Wm. S., N. J.	N. J. C. N. J.	1846	Gulick, Alex., N. J.	.....	1835
Gaston, Daniel, Pa.	.....	1835	*Gulick, John W., N. J.	N. J. C. N. J.	1845
Gaw, T. P., Pa.	N. J. C. N. J.	1849	Gulick, Peter J., N. J.	N. J. C. N. J.	1825
Gayley, S. A., Del.	L. C. Pa.	1847	Gunn, Lewis C., N. Y.	C. C. N. Y.	1832
*Gayley, S. R., Ireland.	L. C. Pa.	1853	Gurley, P. D., N. Y.	U. C. N. Y.	1837
Gaylord, S. W., N. Y.	.....	1831	Guy, Alex., Ohio.	L. S. O.	1831
Geddes, Wm. N., Pa.	J. C. Pa.	1858	Guy, Edw. A., Ohio.	M. U. O.	1858
George, Benj. Y., Mo.	W. C. Mo.	1859	*Hadden, Jos. B., S. C.	N. U. Tenn.	1835
Geyer, J. R., Ohio.	H. C. Ind.	1858	Hagaman, A., N. J.	N. J. C. N. J.	1827
Gibbs, J. C., Pa.	D. C. N. H.	1853	Hageman, C. S., N. J.	R. C. N. J.	1839
Gibson, James, Ireland.	B. C. Ireland.	1855	Hague, Wm., N. Y.	H. C. N. Y.	1826
*Gibson, L. S., Me.	N. J. C. N. J.	1845	Haines, A. A., N. J.	.....	1855
Gibson, Wm. J., N. Y.	N. J. C. N. J.	1845	Hale, George, N. Y.	W. C. Mass.	1833
Giddings, G. W., Pa.	Y. C. Conn.	1860	Hall, Baynard R., Pa.	U. C. N. Y.	1820
Gizer, Geo. M., Md.	N. J. C. N. J.	1841	*Hall, Charles, N. Y.	H. C. N. Y.	1824
*Gilbert, E. W., N. Y.	U. C. N. Y.	1813	Hall, David, Pa.	J. C. Pa.	1854
Gilbreath, John N., Tenn.	G. C. Tenn.	1835	Hall, David B., N. Y.	U. C. N. Y.	1839
*Gilchrist, Adam, S. C.	D. C. Pa.	1826	Hall, Francis D., N. Y.	U. C. N. Y.	1853

NAME AND STATE.	College where Educated.	Year of Grad. Sem.	NAME AND STATE.	College where Educated.	Year of Grad. Sem.
Hall, George, N. H.	D. C. N. H.	1832	Heydrick, David M., Pa.	L. C. Pa.	1856
Hall, George, England.	N. J. C. N. J.	1845	Hickman, Gary, Md.	.....	1830
Hall, Isaac, Md.	.....	1836	Hickman, John G., Ky.	C. C. Ky.	1842
Hall, J. H., Ky.	.....	1847	Hickok, Henry F., Vt.	B. U. R. I.	1856
Hall, John P., Pa.	P. U. Pa.	1841	Higbie, Daniel, N. Y.	Y. C. Conn.	1836
*Hall, Robert, Pa.	N. J. C. N. J.	1824	Hill, M. L. P., N. Y.	W. C. Mass.	1858
Halliday, David M., N. J.	N. J. C. N. J.	1835	Hill, Wm., Pa.	.....	1825
Halsey, A. O., N. Y.	U. C. N. Y.	1822	Hill, Wm. W., Ky.	C. C. Ky.	1835
Halsey, Job F., N. Y.	U. C. N. Y.	1823	*Hinman, Chester, Vt.	M. C. Vt.	1825
Halsey, Jos. J., N. J.	N. J. C. N. J.	1844	Hinsdale, C. J., N. J.	R. C. N. J.	1818
Halsey, LeRoy J., Tenn.	N. U. Tenn.	1837	Hinsdale, H. G., N. Y.	N. J. C. N. J.	1852
Hanmill, Hugh, Pa.	R. C. N. J.	1827	Hinsdale, R. G., Wis.	N. J. C. N. J.	1856
Hanmill, Robert, Pa.	J. C. Pa.	1842	Hobby, Thos., S. C.	C. S. S. C.	1835
Hamilton, Alex. R., Pa.	W. C. Pa.	1851	Hodge, A. A., N. J.	N. J. C. N. J.	1843
Hamilton, Edw. J., Ind.	H. C. Ind.	1853	Hodge, Chas., Pa.	N. J. C. N. J.	1816
Hamner, Jas. G., Va.	.....	1820	Hodge, C. W., N. J.	N. J. C. N. J.	1849
Hampton, G. W., Pa.	J. C. Pa.	1828	Hodge, Edw. B., N. J.	N. J. C. N. J.	1860
Hand, Aaron H., N. Y.	W. C. Mass.	1832	Hodge, Frank B., N. J.	N. J. C. N. J.	1859
Handy, I. W. K., D. C.	J. C. Pa.	1835	Hodge, J. A., Pa.	P. U. Pa.	1853
*Hanks, Festus, Vt.	N. J. C. N. J.	1829	Hodge, Samuel, Tenn.	W. C. Tenn.	1850
Hammer, Henry, Conn.	A. C. Mass.	1837	Hodge, Wm. H., Pa.	P. U. Pa.	1858
Hansell, Wm. F., Pa.	B. U. R. I.	1845	Hoes, J. C. F., N. Y.	A. C. Mass.	1832
Happersett, Reese, Pa.	W. C. Pa.	1836	Hofford, M. L., Pa.	N. J. C. N. J.	1849
Harbaugh, F. R., Md.	N. J. C. N. J.	1851	Hoge, Moses A., Ohio.	O. U. O.	1844
Harbison, Jas. B., Ky.	C. C. Ky.	1844	Hoge, Thomas, Ill.	W. U. Pa.	18...
Hardie, Henry, N. C.	N. C. U. N. C.	1850	Hogue, Aaron A., Ky.	C. C. Ky.	1838
*Harding, N. H., N. C.	.....	1826	Holiday, S. F., N. Y.	U. C. N. Y.	1827
Harlow, Arthur, N. Y.	U. C. N. Y.	1860	Holley, Platt T., Conn.	Y. C. Conn.	1830
Harlow, H. A., N. Y.	N. J. C. N. J.	1854	Holliday, Wm. A., Ind.	M. U. O.	1829
Harlow, J. M., N. Y.	N. J. C. N. J.	1836	Holmes, James, Pa.	D. C. Pa.	1823
Harned, A. G., Pa.	P. U. Pa.	1839	Honeyman, Wm. E., N. J.	N. J. C. N. J.	1861
*Harris, Adam, Pa.	J. C. Pa.	1847	Hooker, E. C., Vt.	W. C. Mass.	1857
Harris, Edward, Pa.	.....	1819	Hooker, Herman, Vt.	M. C. Vt.	1825
Harris, John M., Md.	.....	1828	Hooker, Richard, Conn.	Y. C. Conn.	1834
*Harris, T. S., N. J.	N. J. C. N. J.	1818	Hooper, Wm., N. C.	N. C. U. N. Y.	1812
Harris, Wm., N. Y.	P. U. Pa.	1858	Hoover, Thos. D., D. C.	C. C. D. C.	1840
Harrison, Elias, N. J.	N. J. C. N. J.	1815	*Hope, Matt. B., Pa.	J. C. Pa.	1831
Harrison, G. J., N. Y.	U. C. N. Y.	1844	Hopkins, Erastus, Mass.	D. C. N. H.	1831
Harrison, James, N. J.	.....	1828	Hopkins, H. H., Pa.	.....	1829
Harrison, Jephtha, N. J.	N. J. C. N. J.	1821	Hopkins, J. H., N. Y.	R. C. N. J.	1851
Harrison, Samuel, N. Y.	W. C. Pa.	18...	Hopkins, Samuel, N. Y.	A. C. Mass.	1836
Harrison, Wm. A., Ky.	B. C. Tenn.	1851	Hopkins, Thos. M., Ohio.	H. C. Ind.	1853
Hart, Chas. E., N. J.	N. J. C. N. J.	1858	Hornblower, Wm. H., N. J.	N. J. C. N. J.	1839
Hart, I. A., N. Y.	H. C. N. Y.	1826	Hough, Stanley P., .....	A. S. N. Y.	1837
Hart, John S., Pa.	N. J. C. N. J.	1831	House, Wm., N. Y.	N. J. C. N. J.	1854
Hassinger, Peter, Del.	.....	1824	Houston, S. R., Va.	D. C. Pa.	1831
Hassler, C. W., D. C.	C. C. D. C.	18...	How, Sam'l B., Pa.	P. U. Pa.	1813
Hatch, L. D., N. C.	N. C. U. N. C.	1816	Howard, Chas. W., Ga.	G. U. Ga.	1831
Hawley, S. S., N. Y.	N. J. C. N. J.	1837	Howe, Elijah F., Mass.	Y. C. Conn.	1861
Hawthorn, James, Ky.	.....	1825	Howe, Samuel, Mass.	Y. C. Mass.	1832
Hay, Lawrence G., Ind.	M. U. O.	1847	Howe, Samuel H., Ky.	H. C. Ind.	1861
Hayes, Hervey, Conn.	U. C. N. Y.	1824	Howe, Samuel S., Vt.	M. C. Vt.	1832
Hays, George, Ill.	McD. C. Ill.	1853	Howell, Geo. R., N. Y.	N. J. C. N. J.	1862
Hazard, Obadiah, N. J.	.....	1860	Howell, John G., N. Y.	N. J. C. N. J.	1835
Heacock, J. S., N. Y.	U. C. N. Y.	1843	Howell, J. L., Pa.	L. C. Pa.	1848
Heagen, John W., Pa.	.....	1856	Howell, L. D., Ohio.	C. C. O.	1823
Heard, Geo. F., Ga.	E. U. Ga.	1829	Howell, Sam'l N., N. Y.	N. J. C. N. J.	1840
*Hearon, Elias, Miss.	G. T. C. Tenn.	1844	Hoyt, Otto S., Vt.	M. C. Vt.	1815
Heaton, A. C., .....	D. C. Pa.	1849	Hoyt, Sherman, N. Y.	.....	1836
Hebertoo, Alex., Pa.	P. U. Pa.	1823	Hubbard, A. O., Mass.	Y. C. Conn.	1830
Heberton, Edw. P., Pa.	N. J. C. N. J.	1852	Hubbard, J. W., N. Y.	H. C. N. Y.	1855
Heckman, Geo. C., Pa.	L. C. Pa.	1845	Hudson, John, Ky.	T. U. Ky.	1818
*Hedges, Chas. E., N. J.	N. J. C. N. J.	1855	Hudson, John P., Va.	W. C. Va.	1828
Helfenstein, Wm. L., Pa.	D. C. Pa.	1824	Hughes, D. L., Pa.	J. C. Pa.	1840
Helm, James J., Tenn.	G. C. Tenn.	1833	Hughes, Jas. P., N. J.	N. J. C. N. J.	1850
Helme, Sam'l P., Pa.	.....	1833	Hughes, John D., Pa.	J. C. Pa.	1825
Hempstead, Thos., N. Y.	D. C. Del.	1850	Hughes, Levi, Ind.	I. C. Ind.	1845
Henderson, I. J., Miss.	J. C. Pa.	1832	Hughes, Sam'l K., Ky.	J. C. Pa.	1841
Henderson, J. S. H., Md.	.....	1840	Hughes, Watson, Pa.	J. C. Pa.	1825
*Henderson, Wm., Ky.	.....	1818	Hughes, Wm., Pa.	J. C. Pa.	1827
Hendrick, John R., Ky.	C. C. Ky.	1852	Hulin, Geo. H., N. Y.	U. C. N. Y.	1828
Henry, J. A., N. J.	N. J. C. N. J.	1857	Hull, David, Pa.	J. C. Pa.	1832
Henry, Jas. V., N. Y.	N. J. C. N. J.	1818	Hume, Jesse W., Tenn.	N. U. Tenn.	1840
Henry, Robert, Pa.	J. C. Pa.	1823	*Hume, Robt W., N. Y.	U. C. N. Y.	1835
*Henry, S. C., N. J.	N. J. C. N. J.	1815	Humes, Thos. W., Tenn.	E. T. C. Tenn.	1832
*Henry, T. C. Pa.	M. C. Vt.	1814	Hummer, Michael, Ind.	I. C. Ind.	1830
Hepburn, A. D., Pa.	J. C. Pa.	1854	Humphrey, C., Conn.	A. C. Mass.	1828
Hepburn, S. C., Pa.	N. J. C. N. J.	1841	Humphrey, H. A., Ind.	M. U. Mich.	1858
Heroy, Peter B., N. Y.	L. C. Pa.	1842	Hunt, H. W., N. J.	N. J. C. N. J.	1820
Herrick, Samuel E., N. Y.	A. C. Mass.	1861	Hunt, H. W., N. J.	N. J. C. N. J.	1819
Herron, David, N. Y.	U. C. N. Y.	1859	Hunt, H. B., N. Y.	U. C. N. Y.	1840
Hersman, C. C. Mo.	W. C. Mo.	1860	Hunt, Samuel, Mass.	A. C. Mass.	1830
Hervey, D. B., Ohio.	J. C. Pa.	1858	Hunter, John, N. Y.	U. C. N. Y.	1825
*Hervey, Wm., Vt.	W. C. Mass.	1826	Hunter, J. M. K., Md.	Y. C. Conn.	1844
Hewit, N. A., Conn.	Y. C. Conn.	1841	*Hunter, Moses, N. Y.	U. C. N. Y.	1816

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NAME AND STATE.	College where Educated.	Year of ent Sem.	NAME AND STATE.	College where Educated.	Year of ent Sem.
*Hunter, Moses II., Va.	Y. C. Conn.	1836	Kellar, Isaac, Md.	W. C. Pa.	1815
Huntington, Cyrus, N. Y.	Y. C. Conn.	1845	Kellogg, A. H., Pa.	N. J. C. N. J.	1859
Huntington, H. S., N. Y.	N. J. C. N. J.	1851	Kellogg, Chas. D., Mich.	N. J. C. N. J.	1862
*Huntington, Joel, N. Y.	U. C. N. Y.	1849	Kellogg, Samuel, N. Y.	N. Y. U. N. Y.	1834
Huntington, Jona'n, Mass.	W. C. Mass.	1827	Kellogg, Sam'l II., N. Y.	N. J. C. N. J.	1862
Huntington, Joshua, Mass.	Y. C. Conn.	1832	Kelly, David, N. Y.	U. C. N. Y.	1837
*Huntington, L. J. F., Conn.	Y. C. Conn.	1812	Kelly, John, Va.	W. C. Pa.	1851
Hunting, Jas. M., N. Y.	Y. C. Conn.	1826	Kemble, A. A., Pa.	N. J. C. N. J.	1834
Hunting, Samuel, N. Y.	A. C. Mass.	1846	Kempshall, E., N. Y.	W. C. Mass.	1852
Hunting, Wm., N. Y.	A. C. Mass.	1836	Keenan, Jos. S., Pa.	L. U. Pa.	1854
Hurd, H. M., N. Y.	H. C. N. Y.	1857	Kennedy, A. S., Conn.	Y. C. Conn.	1829
Hurlbut, Jos., Conn.	Y. C. Conn.	1821	Kennedy, D. N. Y.	U. C. N. Y.	1835
Husted, John N., N. J.	L. C. Pa.	1848	Kennedy, Edw., Ireland.	L. C. Pa.	1847
Hutchings, Samuel, N. Y.	W. C. Mass.	1828	Kennedy, G. W., Pa.	.....	1827
Hutchinson, John R., Pa.	J. C. Pa.	1826	Kennedy, Jas. B., Pa.	N. J. C. N. J.	1859
Hutchinson, E. C., R. I.	B. U. R. I.	1827	Kennedy, Jas. F., Pa.	L. C. Pa.	1843
*Hutchinson, S., Mass.	A. C. Mass.	1836	*Kennedy, John H., Pa.	J. C. Pa.	1820
Hutchinson, S. N., N. Y.	D. C. N. C.	1845	*Kennedy, Thos., N. J.	L. C. Pa.	1846
Hutton, A. B., N. Y.	U. C. N. Y.	1819	*Kennedy, Thos. C., Pa.	N. J. C. N. J.	1819
Hutton, M. S., N. Y.	C. C. N. Y.	1823	Kennedy, Wm. L., Miss.	A. U. Ala.	1855
Hyde, Chas. M., Mass.	W. C. Mass.	1852	Kent, Aratus, Conn.	Y. C. Conn.	1822
Hyde, Oren, Mass.	M. C. Vt.	1822	Kenyon, F. L., Conn.	N. J. C. N. J.	1859
Hyndshaw, Jas. B., N. J.	N. J. C. N. J.	1821	Ker, Jacob W. E., Md.	.....	1835
Imbrie, Chas. K., Pa.	N. J. C. N. J.	1836	Kerr, James, N. C.	.....	1821
Ingersoll, John F., Mass.	.....	1836	Kerr, Jas. W., Miss.	W. R. C. O.	1849
Irvin, Wm., N. Y.	R. C. N. J.	1859	Kerr, Sam'l C., Ohio.	M. U. O.	1853
Irvine, Jas. O., Ireland.	G. U. Scot'd.	1849	Ketcham, Alfred, N. Y.	.....	1828
Irving, David, Scot'd.	.....	1843	Ketcham, K. P., N. Y.	N. J. C. N. J.	1857
Irwin, John W., Pa.	A. S. Mass.	1827	Kidder, Thos., N. H.	.....	1831
*Irwin, Thos. W., Pa.	.....	1824	Kilpatrick, A. W., N. C.	H. S. C. Va.	1813
Jacobus, M. W., N. J.	N. J. C. N. J.	1835	King, A. B., N. Y.	N. J. C. N. J.	1858
Jackson, Sheldon, N. Y.	U. C. N. Y.	1855	King, Chas. B., Ga.	G. U. Ga.	1845
Jadownicky, B., Poland.	.....	1823	*King, David, Scot'd.	U. C. N. Y.	1847
Jagger, S. H., N. Y.	A. C. Mass.	1841	King, Fred. L., N. J.	N. J. C. N. J.	1846
James, David M., N. J.	L. C. Pa.	1841	King, Jas. S., N. Y.	N. J. C. N. J.	1855
James, Henry, N. Y.	U. C. N. Y.	1835	*King, Robt. R., N. C.	N. C. U. N. C.	1819
*James, Robt. II., S. C.	S. C. C. S. C.	1814	Kinne, Ezra D., Vt.	M. C. Vt.	1824
James, Wm., N. Y.	N. J. C. N. J.	1816	Kirby, Wm. W., N. Y.	U. C. N. Y.	1855
*Jamieson, And. S., Pa.	N. J. C. N. J.	1846	Kirk, Edw. N., N. Y.	N. J. C. N. J.	1822
Jamieson, James, Scotland.	K. C. O.	1859	Kirk, James, Pa.	.....	1844
Janeway, J. H., N. J.	N. J. C. N. J.	1857	Kirk, Wm. H., N. Y.	U. C. N. Y.	1846
Janeway, T. L., Pa.	P. U. Pa.	1824	Kirkpatrick, Jacob, N. J.	N. J. C. N. J.	1850
Janeway, Wm. R., Pa.	R. C. N. J.	1839	Kirkpatrick, John E., S. C.	N. J. C. N. J.	1839
Janvier, John, Del.	N. J. C. N. J.	1841	Kitchell, Aaron, N. J.	N. J. C. N. J.	1829
Janvier, Levi, N. J.	N. J. C. N. J.	1837	Klink, N. B., N. Y.	U. C. N. Y.	1848
Jeffries, Wm. H., Mo.	W. C. Mo.	1862	*Knapp, Jas. C., N. Y.	A. C. Mass.	1846
Jenks, Wm. A., Pa.	L. C. Pa.	1858	*Kniffin, Wm. C., N. Y.	.....	1822
Jennings, Sam'l C., Pa.	J. C. Pa.	1824	Knight, A. B., Ky.	C. C. Ky.	1846
Jennison, Jos. F., La.	N. J. C. N. J.	1853	Knight, J. M., Miss.	O. C. Miss.	1841
*Jerome, Aaron B., N. Y.	N. J. C. N. J.	1835	Kuighton, Fred., N. J.	N. J. C. N. J.	1844
*Jerome, Allen M., N. Y.	N. J. C. N. J.	1836	Kuott, Jas. W., N. J.	J. C. Pa.	1837
Jewett, A. D. L., Pa.	W. C. Mass.	1852	Knox, James, Pa.	D. C. Pa.	1827
Jewett, S., Ohio.	H. C. Ind.	1839	Knox, James, N. C.	D. C. N. C.	1841
Johns, John, Del.	N. J. C. N. J.	1816	Knox, John, Va.	.....	1820
Johns, J. H., Md.	N. J. C. N. J.	1856	Knox, Wm. J., N. Y.	H. C. N. Y.	1853
Johnson, And. J., Pa.	J. C. Pa.	1857	Kollock, Shepard, N. J.	W. U. Conn.	1843
Johnson, Baker, N. J.	U. C. N. Y.	1829	Krebs, John M., Md.	D. C. Pa.	1829
Johnson, Chas. E., Mass.	H. U. Mass.	1854	*Krebs, Wm. G., Pa.	N. J. C. N. J.	1821
Johnson, Daniel, N. C.	N. J. C. N. J.	1840	Krider, B. S., N. C.	D. C. N. C.	1854
*Johnson, D. B., N. J.	N. J. C. N. J.	1818	Kugler, John B., N. J.	N. J. C. N. J.	1857
Johnson, H. P., N. J.	N. J. C. N. J.	1844	Kyle, S. Lee, Va.	N. J. C. N. J.	1850
Johnson, O. M., N. J.	A. C. Mass.	1833	Labar, John S., Pa.	N. J. C. N. J.	1837
Johnson, Theo., Ohio.	M. U. O.	1832	Lacy, B. Tucker, Va.	W. C. Va.	1843
Johnson, T. S., Wis.	C. C. Wis.	1862	*Laird, Matthew, Pa.	.....	1830
Johnson, W. M., N. Y.	U. C. N. Y.	1858	*Laird, Robt. M., Pa.	W. C. Pa.	1821
Johnson, Jas. H., N. Y.	H. C. N. Y.	1821	Lalor, J. D., N. J.	N. J. C. N. J.	1840
Johnston, Robt. A., Ky.	C. C. Ky.	1840	Lamberson, S. L., N. Y.	U. C. N. Y.	1828
Johnston, Thos., Ireland.	B. C. Ireland.	1861	Lambert, Amor B., Mass.	N. Y. U. N. Y.	1834
Johnston, Wm. H., N. C.	D. C. N. C.	1841	Lane, Aaron D., N. Y.	U. C. N. Y.	1816
Johnstone, S. F., N. Scotia.	W. R. S. N. S.	1855	Lane, C. R., N. J.	L. C. Pa.	1844
Johnstone, John, Scot'd.	E. U. Scot'd.	1850	*Lane, Geo. W., Conn.	.....	1826
Jones, Chas. C., Ga.	A. S. Mass.	1829	*Lanneau, John F., S. C.	Y. C. Conn.	1829
Jones, C. J., England.	L. C. Pa.	1846	Launsing, J. V. S., N. Y.	H. C. N. Y.	1821
Jones, F. C., Conn.	Y. C. Conn.	1857	Lapsley, Jas. T., Ky.	C. C. Ky.	1839
Jones, John, Pa.	P. U. Pa.	1850	Lapsley, Jos. W., Tenn.	N. U. Tenn.	1845
Jones, Jos. H., Mass.	H. U. Mass.	1822	Lapsley, Robt. A., Ky.	.....	1818
Jones, Sam'l B. S. C.	Y. C. Conn.	1832	*Large, J. Kain, Ohio.	W. S. Pa.	1855
Jones, W. G., Conn.	U. C. N. Y.	1831	Larkin, Earl W., N. Y.	U. C. N. Y.	1841
Jones, Wm. E., Pa.	P. U. Pa.	1850	Larimore, Jas. W., Mich.	H. S. C. Va.	1856
*Judd, G. N., N. Y.	U. C. N. Y.	1815	*Larned, Sylvester, Mass.	M. C. Vt.	1815
Junkin, David X., Pa.	J. C. Pa.	1831	Lathrop, Alvin, N. Y.	H. C. N. Y.	1823
Junkio, E. D., Pa.	L. C. Pa.	1851	La Tourette, J. A. M., N. Y.	N. Y. U. N. Y.	1848
Junkin, Wm. F., Pa.	W. C. Va.	1851	Latta, Wm. W., Pa.	N. J. C. N. J.	1832
Kaufman, J. H., Pa.	D. C. Pa.	1850	Laverty, Wm. M., Ohio.	W. C. Pa.	1850
Kehoo, John L., N. Y.	U. C. N. Y.	1854	Law, Sidney G., N. Y.	N. J. C. N. J.	1852



NAME AND STATE.	College where Educated.	Year of out- Sept.	NAME AND STATE.	College where Educated.	Year of out- Sept.
Lawrence, Samuel, Pa.	N. J. C. N. J.	1820	Lyon, David, N. J.	N. J. C. N. J.	1836
Laws, Samuel S., Mo.	M. U. O.	1848	Lyon, David C., N. Y.	U. C. N. Y.	1842
Layman, John M., Ohio.	M. U. O.	1853	Lyon, George A., Pa.	D. C. Pa.	1825
Lea, Thos. D., Tenn.	C. C. Ky.	1838	Lyon, Harvey, N. Y.	U. C. N. Y.	1824
Leake, Lemuel F., N. J.	N. J. C. N. J.	1816	Lyon, Isaac L., N. Y.	U. C. N. Y.	1847
Leaming, Jos. F., N. J.	N. J. C. N. J.	1834	Lyon, James A., Tenn.	W. C. Tenn.	1832
Leavenworth, C., N. Y.	U. C. N. Y.	1837	Lyon, John, Pa.	D. C. Pa.	1841
Leavitt, Edw. H., Ohio.	W. C. Pa.	1851	Lyon, Wm., Pa.	D. C. Pa.	1839
Lee, Chas. G., N. Y.	Y. C. Conn.	1834	Lyons, Luke, N. Y.	.....	1818
Lee, Henry F., N. Y.	N. J. C. N. J.	1855	Macaulay, John M., N. Y.	P. U. Pa.	1834
Lee, Lewis H., N. Y.	U. C. N. Y.	1845	MacClure, Thos., Ohio.	F. C. O.	1841
Lee, S. Orlando, N. Y.	.....	1858	Mack, Eli T., Mass.	W. C. Mass.	1832
Lefevre, Jacob A., Pa.	P. C. Pa.	1853	Mack, Wm., N. Y.	U. C. N. Y.	1831
Lenington, Robert, Ind.	J. C. Pa.	1859	*Mackey, E. D., Pa.	N. J. C. N. J.	1853
Leps, Jas. H., Va.	N. J. C. N. J.	1849	Mackey, J. L., Pa.	.....	1846
Lesley, Peter, Pa.	P. U. Pa.	1841	Mackey, Wm. D., Pa.	D. C. Del.	1854
Lester, Wm. H., N. Y.	A. C. Mass.	1850	MacLean, John, N. J.	N. J. C. N. J.	1818
Lewers, James, S. C.	.....	1831	Magie, David, N. J.	N. J. C. N. J.	1817
*Lewis, Jas. R., N. J.	.....	1838	Magie, Jr., David, N. J.	N. J. C. N. J.	1856
*Lewis, John N., N. Y.	Y. C. Conn.	1828	Magill, S. W., Ga.	Y. C. Conn.	1833
Lewis, John N., N. Y.	U. C. N. Y.	1832	Magraw, Jas. C., Md.	U. C. N. Y.	1825
Lewis, Jos. W., Ala.	C. C. Ky.	1854	Magruder, T. P. W., Md.	.....	1830
Leyburn, G. W., Va.	N. J. C. N. J.	1831	Mahaffey, Samuel, Pa.	J. C. Pa.	1841
Life, Geo. M., Va.	W. C. Va.	1862	Mahon, Jas. C., Pa.	.....	1850
Life, Wm., Va.	W. C. Va.	1851	Mahon, Joseph, Pa.	J. C. Pa.	1830
Lilly, R. H., Ky.	.....	1828	Major, John W., Md.	U. C. N. Y.	1850
Lindsley, Aaron L. N. Y.	.....	1844	Malcolm, Chas. H., Pa.	E. U. Scot'd.	1852
Lindsly, Silas C., N. J.	N. J. C. N. J.	1828	Malcolm, Howard, Pa.	.....	1818
Littell, Luther, N. J.	N. J. C. N. J.	1847	Malcolm, Thos. S., Mass.	B. U. R. I.	1839
Little, E. G., N. H.	N. J. C. N. J.	1845	Malin, David, .....	A. S. N. Y.	1836
Little, James, N. Y.	N. J. C. N. J.	1856	Manly, Basil, Ala.	A. U. Ala.	1845
Littlejohn, A. N., N. Y.	U. C. N. Y.	1845	Manly, Chas. S. C.	A. U. Ala.	1855
Lloyd, Chas. H., N. Y.	N. Y. U. N. Y.	1859	Mann, Jos. R., N. Y.	C. C. N. Y.	1845
Lloyd, John, Pa.	J. C. Pa.	1841	Manning, Robt. S., N. J.	R. C. N. J.	1853
Lockridge, And. Y., Va.	W. C. Va.	1827	Manton, D. E., N. Y.	A. C. Mass.	1832
Lockwood, Benj., Conn.	Y. C. Conn.	1831	*Manwaring, Giles, N. Y.	U. C. N. Y.	1842
Lockwood, Geo. P., N. Y.	N. J. C. N. J.	1855	*March, John C., Mass.	Y. C. Conn.	1826
*Lockwood, Jesse, N. Y.	W. C. Mass.	1830	Markham, Thos. R., Miss.	O. C. Miss.	1849
Lockwood, Lewis C., N. Y.	U. C. N. Y.	1837	Marquess, Wm. H., Va.	.....	1822
Lodor, John, Pa.	N. J. C. N. J.	1822	Marr, Joseph, Pa.	J. C. Pa.	1830
Lowenthal, I., Poland.	L. C. Pa.	1851	Marr, Phineas B., Pa.	W. C. Va.	1849
*Logan, Alex., Pa.	W. U. Pa.	1823	Marriner, Geo. K., Del.	C. C. Wis.	1840
*Logan, E., Va.	.....	1822	Marsh, Wm. B., N. Scotia.	W. C. Pa.	1854
Logan, Jas. H., Pa.	.....	1823	Marshall, A. S., Pa.	U. C. N. Y.	1852
Logan, Robert, Va.	W. C. Va.	1843	*Marshall, Geo., Ireland.	Y. C. Conn.	1841
Logan, Sam'l C., Ind.	H. C. Ind.	1847	Marshall, James, N. Y.	T. U. Ky.	1822
Long, Walter R., N. Y.	U. C. N. Y.	1834	*Marshall, Jas. L., Ky.	.....	1823
Loomis, A. W., Conn.	H. C. N. Y.	1841	*Marshall, S. V., Ky.	M. C. O.	1856
Loomis, Elihu, Vt.	W. C. Mass.	1847	Marshall, Wm. L., Ky.	.....	1846
Loomis, Harmon, Vt.	V. U. Vt.	1834	Marshall, Wm. R., Ohio.	M. C. Vt.	1825
Lorance, James H., Ala.	N. J. C. N. J.	1843	Martin, A. K., .....	M. C. Vt.	1861
*Lord, Daniel M., Conn.	A. C. Mass.	1830	Martin, J. H., Vt.	B. C. Ireland.	1830
Lord, Francis E., N. Y.	U. C. N. Y.	1837	Martin, M. M., Vt.	C. C. Ky.	1860
Lord, Wm. W., N. Y.	A. S. N. Y.	1843	Martin, Thomas, Ireland.	U. C. N. Y.	1846
Lord, Willis, Conn.	W. C. Mass.	1833	Marvin, Edw. P., N. Y.	U. C. N. Y.	1824
Loring, J. B., N. Y.	.....	1827	Marvin, Urish, N. Y.	N. J. C. N. J.	1822
Loughridge, Robt. M., S. C.	M. U. O.	1837	Mason, Cyrus, N. Y.	D. C. Pa.	1824
Loughry, J. N., Tenn.	W. C. Pa.	1850	*Mason, Ebenezer, N. Y.	U. C. N. Y.	1829
Lounsbury, Thos., N. Y.	U. C. N. Y.	1818	*Mason, Erskine, N. Y.	.....	1854
Love, David R., Pa.	N. J. C. N. J.	1858	*Mason, John, N. Y.	B. C. Ireland.	1851
Love, Robert, Pa.	.....	1828	Masters, Francis R., N. Y.	J. C. Pa.	1851
Love, Wm., Ireland.	B. C. Ireland.	1842	Mateer, Jos., Ireland.	W. C. Tenn.	1852
*Lovejoy, E. P., Me.	W. C. Me.	1831	Mathers, Jos. H., Pa.	W. C. Tenn.	1834
Lowe, Benj. I., N. J.	N. J. C. N. J.	1815	Mathes, Alfred H., Tenn.	W. C. Tenn.	1833
Lower, J. Laney, Pa.	J. C. Pa.	1856	Mathes, A. A., Tenn.	J. C. Pa.	1828
Lowrey, John, N. J.	N. J. C. N. J.	1856	Mathes, Benj. C., Tenn.	M. C. Vt.	1831
Lowrie, John C., Pa.	J. C. Pa.	1832	Mathews, John D., Va.	J. C. Pa.	1827
Lowrie, John M., Pa.	L. C. Pa.	1840	Mathews, S. L., N. Y.	U. C. N. Y.	1843
Lowrie, N. S., Pa.	J. C. Pa.	1860	Mathews, Wm. C., Va.	N. J. C. N. J.	1857
Lowrie, Reuben, N. Y.	N. Y. U. N. Y.	1846	Mattoon, S. N. Y.	N. J. C. N. J.	1857
*Lowry, W. M., Pa.	J. C. Pa.	1837	Mayer, G. W., N. J.	B. C. Ireland.	1849
Lowry, And. M., Pa.	W. C. Va.	1850	*Mayue, Jas. S., Pa.	N. C. U. N. C.	1834
*Lowry, Lewis A., Tenn.	C. C. Ky.	1845	*Mearns, John A., Ireland.	C. C. Ky.	1840
*Lowry, Wm., Va.	J. C. Pa.	1823	*Mebane, Wm. N., N. C.	N. Y. U. N. Y.	1836
Luebker, E. C. H., Germ'y.	G. C. G.	1852	*Meek, John D., Ky.	L. C. Pa.	1849
Ludlow, H. G., N. Y.	.....	1821	Megie, Burtis C., N. Y.	.....	1850
Ludlow, Jas. M., N. J.	N. J. C. N. J.	1861	Melick, Philip W., Pa.	N. J. C. N. J.	1841
Lundy, John P., Pa.	N. J. C. N. J.	1846	Mendenhall, J. K., S. C.	W. C. Mass.	1847
Lusk, Wm., N. Y.	U. C. N. Y.	1823	Mercer, Alex. G., Pa.	A. C. Mass.	1861
Lusk, Jr., Wm., Wis.	U. C. N. Y.	1858	Merrill, S. L., N. Y.	A. C. Mass.	1830
Luther, Robt. M., Pa.	P. H. S. Pa.	1861	Merrick, Geo. F., N. H.	D. C. N. H.	1861
Lyle, Joel R., Ky.	C. C. Ky.	1845	Merrick, Jas. L., Mass.	.....	1841
Lyle, John, Ky.	C. C. Ky.	1834	Merrill, Benj., N. H.	U. C. N. Y.	1843
Lyman, Henry, Mass.	U. C. Ky.	1837	Merrill, Franklin, N. Y.	.....	1841
Lyon, Aaron W., N. J.	U. C. N. Y.	1825	*Merrill, James, Mass.	.....	1843

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NAME AND STATE.	College where Educated.	Year of ent Sem.	NAME AND STATE.	College where Educated.	Year of out Sem.
Merrill, J. L., N. H.	D. C. N. H.	1856	Morrison, Wm. J. P., India.	N. J. C. N. J.	1861
Merritt, J. L., Ohio.	W. C. Pa.	1859	Morrison, Wm. N., Va.	W. C. Va.	1831
Mershon, S. L., N. J.	N. J. C. N. J.	1850	Morrison, Wm. T., N. Y.	N. J. C. N. J.	1854
Merwin, A. B., N. Y.	Y. C. Conn.	1860	Morrison, J. H., N. Y.	H. C. N. Y.	1859
Merwin, M. T., N. Y.	Y. C. Conn.	1841	Morrow, Jas. B., Va.	J. C. Pa.	1822
Miles, Milo N., Conn.	Y. C. Conn.	1832	*Morrow, R. H., Pa.	J. C. Pa.	1854
Miller, Chas. A., Va.	W. C. Va.	1847	Morrow, Thomas, Ky.	C. C. Ky.	1831
*Miller, David M., N. J.	N. Y. U. N. Y.	1850	Morse, And. B., N. Y.	H. C. N. Y.	1851
Miller, Geo. F., Pa.	P. U. Pa.	1844	Morton, Frank R., Ky.	C. C. Ky.	1843
Miller, Jas. E., N. J.	L. C. Pa.	1845	Morton, Henry T., Ind.	H. C. Ind.	1861
Miller, John, N. J.	N. J. C. N. J.	1838	Morton, John B., N. J.	N. Y. U. N. Y.	1835
Miller, L. M., N. Y.	H. C. N. Y.	1840	Morton, J. L., Mass.	Y. C. Conn.	1861
Miller, R. A., N. Y.	U. C. N. Y.	1822	Moseley, Hillery, Miss.	O. C. Miss.	1851
Miller, Samuel, N. J.	N. J. C. N. J.	1841	Moser, J. R., N. Y.	W. C. Mass.	1828
Miller, S. J., Pa.	.....	1826	Mosher, Wm. C., N. Y.	U. C. N. Y.	1850
Miller, Wm. Y., N. Y.	U. C. N. Y.	1834	Mott, George S., N. Y.	N. Y. U. N. Y.	1850
Milligan, Josiah, Va.	J. C. Pa.	1848	Moule, John, N. Y.	R. C. N. J.	1834
Milligan, J. L., Pa.	W. C. Pa.	1860	Muhlenburg, F. A., Pa.	J. C. Pa.	1837
Milligan, Wm. F., Ohio.	W. C. Pa.	1850	Mundy, Ezra F., N. J.	R. C. N. J.	1852
Milliken, S. G., Pa.	N. J. C. N. J.	1848	Murdock, Alex., Canada.	U. C. N. Y.	1853
Milliken, Jos., Ohio.	M. U. O.	1859	Murphey, Thos. G., Del.	A. C. Mass.	1840
Mills, Chas. L., N. J.	Y. C. Conn.	1835	Murphy, D. C., La.	C. C. Ky.	1848
Mills, Chas. R., N. Y.	L. C. Pa.	1853	*Murphy, G. D., Ky.	.....	1827
Mills, David, N. Y.	W. C. Mass.	1842	Murphy, Thos., Ireland.	N. J. C. N. J.	1845
*Mills, Jas. H., N. Y.	W. C. N. Y.	1814	Murphy, Wm. J., Ireland.	H. C. N. Y.	1841
Mills, Robt., Ireland.	.....	1831	Murray, J., N. Scotia.	.....	1848
*Mines, F. S., Va.	.....	1828	Murray, John A., N. Y.	M. C. Vt.	1826
*Mines, T. J. A., Va.	.....	1822	*Murray, Nicholas, Ireland.	W. C. Mass.	1826
Mister, W. F., Miss.	M. U. Miss.	1860	Musgrave, G. W., Pa.	.....	1826
Mitchell, And. D., Pa.	J. C. Pa.	1844	Mustard, C. H., Del.	J. C. Pa.	1825
Mitchell, D. H., Wis.	N. J. C. N. J.	1857	Myers, Joseph, N. Y.	U. C. N. Y.	1821
*Mitchell, Edw. F., Me.	B. C. Me.	1840	Myers, Jos., H., Ohio.	J. C. Pa.	1861
Mitchell, J. D., Pa.	.....	1842	McAtee, W. A., Md.	N. J. C. N. J.	1861
Mitchell, J. D., Pa.	N. J. C. N. J.	1827	McAuley, Wm. H., N. C.	M. U. O.	1836
Mitchell, Jas. C. Pa.	N. J. C. N. J.	1840	McBean, Alex., N. Scotia.	T. A. P.	1860
Mitchell, Jas. Y., Pa.	U. C. N. Y.	1854	McCachren, Robt., Pa.	.....	1824
*Mitchell, John A., Tenn.	W. C. Tenn.	1827	McCauley, Chas. F., Md.	Y. C. Conn.	1840
Mitchell, R. J., N. Y.	W. C. Mass.	1856	McCauley, Thos., Pa.	N. J. C. N. J.	1852
Mitchell, S. S., Wis.	N. J. C. N. J.	1861	*McCay, David, Pa.	J. C. Pa.	1838
Mitchell, Stuart, Pa.	P. U. Pa.	1847	McClintock, J. D., Ind.	H. C. Ind.	1858
Mitchell, Wm. L., Tenn.	J. C. Pa.	1854	*McClung, John A., Ky.	.....	1823
*Mitchellmore, J., Eng.	.....	1821	McClung, S. M., Pa.	.....	1831
*Modernel, Wm., Pa.	W. C. Pa.	1815	*McClure, Benj., Pa.	W. C. Mass.	1845
Moffatt, D. W., Ind.	H. C. Ind.	1860	McClure, Jas. B., Ind.	H. C. Ind.	1853
*Moffatt, Hector, N. Y.	U. C. N. Y.	1824	McCluskey, John, Pa.	J. C. Pa.	1825
Monell, John D., N. Y.	U. C. N. Y.	1842	McConaughy, N., Ohio.	W. R. C. O.	1857
Monfort, David, Ohio.	T. U. Ky.	1814	McConnell, Joseph, Pa.	N. J. C. N. J.	1846
Monteith, John, Pa.	J. C. Pa.	1813	McCormick, R. W., N. Y.	O. C. Ga.	1857
Monteith, Wm. J., N. Y.	U. C. N. Y.	1832	*McCoy, David R., Pa.	W. C. Pa.	1843
Montgomery, Jas. S., Ky.	C. C. Ky.	1850	*McCoy, John B., Pa.	J. C. Pa.	1835
*Montgomery, John, Pa.	.....	1826	McCoy, J. S., Pa.	J. C. Pa.	1861
Montgomery, John, Ky.	C. C. Ky.	1836	*McCreary, Jas. E., Pa.	.....	1824
*Montgomery, J. L., Ireland.	J. C. Pa.	1825	McCulley, S., N. Scotia.	D. C. N. Scotia.	1845
Montgomery, J. W., Va.	U. S. Va.	1852	*McCulloch, Robt., Ireland.	D. C. Ireland.	1848
Montgomery, Sam'l, Pa.	D. C. Pa.	1826	McCulloch, Samuel, Md.	D. C. Pa.	1843
Moore, A. Y., Mich.	N. J. C. N. J.	1846	McCullough, John, Pa.	.....	1830
Moore, David W., Pa.	N. J. C. N. J.	1858	McCullough, John W., Pa.	D. C. Pa.	1825
Moore, Jas. G., N. J.	L. C. Pa.	1842	McCune, R. Lewis, Pa.	M. C. Vt.	1855
Moore, Jas. R., Ohio.	W. C. Pa.	1849	*McDermott, Thos., N. J.	.....	1830
Moore, Jas. W., Pa.	.....	1824	McDevitt, John, Ireland.	B. C. Ireland.	1848
Moore, John II., Ill.	C. C. Ky.	1850	McDonald, Jas. S., Ohio.	M. U. O.	1859
*Moore, John M., N. Y.	U. C. N. Y.	1822	McDonald, S. H., N. J.	N. J. C. N. J.	1831
Moore, Jos. P., Pa.	N. J. C. N. J.	1846	McDowall, Jas., N. J.	N. J. C. N. J.	1855
*Moore, Joshua, D. C.	J. C. Pa.	1818	McDowall, E., Canada.	.....	1831
*Moore, Robt. V., Ohio.	C. C. Ky.	1850	*McDowell, J. R., Canada.	U. C. N. Y.	1829
Moore, S. M., Pa.	L. C. Pa.	1858	*McDowell, Wm. A., N. J.	N. J. C. N. J.	1812
Moore, Thos. V., Pa.	D. C. Pa.	1839	McElhinny, S. A., Pa.	N. J. C. N. J.	1854
Moore, Wm. L., N. Y.	R. C. N. J.	1854	*McElroy, Geo. W., Ky.	C. C. Ky.	1836
Morcock, Wm. J., S. C.	B. U. R. I.	1854	McElroy, John M., Ohio.	J. C. Pa.	1853
Morel, Dunbar, Ga.	.....	1831	*McElroy, Wm. C. S. C.	G. U. Ga.	1830
Morey, Alex B., N. Y.	U. C. N. Y.	1856	*McElvain, And. J., Ky.	.....	1839
Morgan, A. M., Ala.	.....	1841	*McEwen, James, Scot'd.	.....	1831
Morgan, Gilbert, N. Y.	U. C. N. Y.	1815	McFarlan, Alex., Scot'd.	U. C. N. Y.	1819
Morgan, J. J. A., Pa.	.....	1848	McFarland, Allan, N. Y.	U. C. N. Y.	1849
Morgan, N. R., N. C.	N. J. C. N. J.	1817	McFarland, F., Ireland.	W. C. Pa.	1818
Morison, Charles, Ia.	P. U. Pa.	1860	*McFarlane, Wm. Pa.	D. C. Pa.	1814
Morris, Henry, N. Y.	H. C. N. Y.	1824	McFarren, Samuel, Pa.	W. C. Pa.	1825
Morris, John G., Pa.	D. C. Pa.	1825	McGee, Wm. C., N. J.	N. J. C. N. J.	1836
Morris, Robt. D., Ky.	A. C. Ga.	1834	*McGeoch, Jas., N. Y.	U. C. N. Y.	1832
Morrison, A. G., Pa.	.....	1824	McGilvary, Daniel, N. C.	.....	1853
*Morrison, Elam J., N. C.	N. C. U. N. C.	1821	McGinley, John A., Pa.	N. J. C. N. J.	1858
Morrison, Jas. M., Pa.	D. C. Del.	1856	McGuire, Henry L., Ind.	M. U. O.	1846
Morrison, John H., N. Y.	N. J. C. N. J.	1834	McHarg, Wm. N., N. Y.	U. C. N. Y.	1838
Morrison, Robert, Ohio.	M. U. O.	1853	McIvaine, Chas. P., N. J.	N. J. C. N. J.	1817
Morrison, R. A., N. H.	A. C. Mass.	1859	McIvaine, J. H., Del.	N. J. C. N. J.	1837

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NAME AND STATE.	College where Educated.	Year of ent. Sem.	NAME AND STATE.	College where Educated.	Year of ent. Sem.
McIlwain, Isaac, Ireland.	D. C. Pa.	1824	*Ogden, Benj., N. J.	N. J. C. N. J.	1819
McIlwain, Wm. B., Pa.	D. C. Pa.	1825	Ogden, Jos. M., N. J.	N. J. C. N. J.	1823
McIntire, Sloan, Ireland.	J. C. Pa.	1828	Ogden, Thos. A., N. J.	N. J. C. N. J.	1823
*McIntosh, D., Ind. Pa.	J. C. Pa.	1825	Ogden, Thos. S., N. J.	M. U. Mich.	1854
*McJimsey, J. W., N. Y.	U. C. N. Y.	1823	Oliphant, David, N. Y.	U. C. N. Y.	1813
McJimsey, Wm., N. Y.	U. C. N. Y.	1822	Olmstead, L. G., N. Y.	U. C. N. Y.	1834
McKee, David D., Ky.	C. C. Ky.	1834	Olmsted, J. M., N. Y.	U. C. N. Y.	1819
McKee, John L., Ky.	C. C. Ky.	1851	Orbison, J. H., Pa.	J. C. Pa.	1847
McKee, Jos., Ireland.	B. C. Ireland.	1830	Orr, John, Pa.	J. C. Pa.	1861
McKelway, Jr., John, N. J.	N. J. C. N. J.	1837	Orr, Robert W., Pa.	J. C. Pa.	1836
McKim, Jas. M., Md.	D. C. Pa.	1851	Orton, A. G., Mass.	W. C. Mass.	1817
*McKinley, Daniel, Pa.	D. C. Pa.	1824	Osborn, Michael, N. Y.	.....	1818
McKinley, W. D., Pa.	P. U. Pa.	1847	Osborn, Robert, N. J.	J. C. Pa.	1855
McKinney, David, Pa.	J. C. Pa.	1821	Ostler, J. T., Pa.	N. J. C. N. J.	1860
McKinney, Edmund, Pa.	W. C. Pa.	1836	Osmond Jonathan, Pa.	.....	1845
McKinney, Edmund, Ohio.	C. C. Ky.	1860	Osmond, S. M., Pa.	N. J. C. N. J.	1850
McKinney, I. N., Pa.	J. C. Pa.	1852	Overstreet, R. M., Ind.	I. U. Ind.	1848
McKinney, John, Pa.	J. C. Pa.	1821	Owen, G., Wales.	J. C. Pa.	1837
McKinney, K. C., Ind.	I. U. Ind.	1858	Owen, Joseph, N. Y.	N. J. C. N. J.	1835
McKnight, Wm. J., Tenn.	L. C. Ind.	1852	*Owen, N. M., N. Y.	N. J. C. N. J.	1844
McLaren, Donald, N. Y.	U. C. N. Y.	1855	Owen, Roger, Md.	J. C. Pa.	1839
McLaren, J. F., N. Y.	U. C. N. Y.	1825	Owen, Thos., Wales.	N. J. C. N. J.	1833
McLaren, M. N., N. Y.	U. C. N. Y.	1825	Pabody, Ezra F., Ind.	M. U. O.	1860
McLean, Alex., N. Y.	M. E. S. N. II.	1854	Packard, T., Mass.	A. C. Mass.	1824
McLean, D. V., Ohio.	O. U. O.	1827	Paige, Jas. A., Ohio.	N. J. C. N. J.	1849
*McLean, E. T., Ky.	.....	1831	*Paine, James, Ireland.	W. C. Va.	1828
McLean, J. K., N. Y.	U. C. N. Y.	1858	Paine, John C., Mass.	.....	1833
McLeod, Lewis, Tenn.	.....	1824	Painter, H. M., Pa.	J. C. Pa.	1849
McMartin, Peter, N. Y.	U. C. N. Y.	1841	Paisley, John, N. C.	N. C. U. N. C.	1855
McMillen, G. W., Ohio.	.....	1854	Parish, C., Mass.	W. C. Mass.	1828
McMullin, C. T., Pa.	P. U. Pa.	1859	Park, Chas. H., Pa.	II. C. Ind.	1855
McMullin, Robt., Pa.	P. U. Pa.	1851	Park, H. G., Mass.	B. U. R. I.	1823
McMullin, R. B., S. C.	A. U. Ala.	1834	Park, James, Tenn.	E. T. C. Tenn.	1843
McMullin, S. H., Pa.	P. U. Pa.	1851	Park, Oscar, Pa.	M. C. O.	1843
McMurray, John, Ohio.	H. C. Ind.	1857	Parke, N. G., Pa.	J. C. Pa.	1841
McMurray, Jos., Ireland.	P. U. Pa.	1843	Parker, A. H., Vt.	M. C. Vt.	1822
McNair, John, Pa.	J. C. Pa.	1828	Parker, Francis, Mass.	H. C. Mass.	1845
McNair, Solomon, Pa.	J. C. Pa.	1841	*Parkhill, Chas. C., Va.	N. J. C. N. J.	1839
McNair, Wm. W., N. J.	N. J. C. N. J.	1846	Parmele, J. H., N. H.	Y. C. Conn.	1812
*McNeely, J. G., Pa.	D. C. Pa.	1820	Parrott, Wm. J., La.	P. U. Pa.	1860
McNeely, Lewis, N. C.	W. C. Va.	1844	Parsons, W. S., N. J.	L. C. Pa.	1847
*McNeill, Geo., N. C.	D. C. Del.	1847	*Parvin, T., Pa.	P. U. Pa.	1819
McNeill, J. H., N. C.	D. C. Del.	1847	Patterson, A. O., Pa.	J. C. Pa.	1813
*McNulty, John, Ireland.	B. C. Ireland.	1851	Patterson, B. F., Pa.	L. C. Pa.	1860
McPheeters, S. B., N. C.	N. C. U. N. C.	1843	Patterson, I. M., N. Scotia.	P. C. N. Scotia.	1857
*McQueen, George, N. Y.	U. C. N. Y.	1849	Patterson, John C., Del.	N. J. C. N. J.	1835
McRee, Wm. F., Tenn.	J. C. Pa.	1836	Patterson, Jes. A., Pa.	L. C. Pa.	1857
McRoberts, S. S., Ky.	C. C. Ky.	1828	Patterson, Matt. B., Pa.	D. C. Pa.	1825
*McVean, Jas., N. Y.	U. C. N. Y.	1819	Patterson, N., Pa.	N. J. C. N. J.	1814
McWilliam, Jas., Scot'd.	A. U. Scot'd.	1838	Patterson, R. M., Pa.	P. H. S. Pa.	1856
Nassau, C. W., Pa.	P. U. Pa.	1822	Patton, Wm., Pa.	M. C. Vt.	1819
Nassau, J. E., Pa.	L. C. Pa.	1849	Paull, Alfred, Va.	W. C. Pa.	1839
Nassau, R. H., N. J.	N. J. C. N. J.	1854	Pawling, Wm. H., Ky.	C. C. Ky.	1847
Neil, Thos. B., S. C.	S. C. C. S. C.	1851	Paxton, Jas. W., Pa.	J. C. Pa.	1850
Neil, Wm. N. C.	N. J. C. N. J.	1823	Paxton, Wm. M., Pa.	P. C. Pa.	1845
Nellis, Peter S., N. Y.	U. C. N. Y.	1842	Payne, Jas. B., N. Y.	R. C. N. J.	1832
Nelson, Alex., Md.	.....	1832	*Peabody, Jas. A., Md.	.....	1830
Nevin, Edwin H., Pa.	J. C. Pa.	1834	Pearse, Jacob L., N. Y.	U. G. N. Y.	1850
Nevin, John W., Pa.	U. C. N. Y.	1823	Peck, Jr., Aaron, N. J.	N. J. C. N. J.	1857
*Nevins, Wm., Conn.	Y. C. Conn.	1816	Peck, Isaac, Conn.	Y. C. Conn.	1823
Nevius, H. V. D., D. C.	N. J. C. N. J.	1835	Peck, Simeon, N. Y.	H. C. N. Y.	1827
Nevius, John L., N. Y.	U. C. N. Y.	1850	Peck, T. R. G., N. Y.	Y. C. Conn.	1848
*Newbold, John S., Pa.	N. J. C. N. J.	1816	*Peebles, John, Pa.	J. C. Pa.	1820
Newell, Geo. W., Pa.	M. C. Vt.	1842	*Peers, Benj. O., Ky.	T. U. Ky.	1822
Newkirk, Jr., M., Pa.	N. J. C. N. J.	1858	Peet, Stephen, Conn.	Y. C. Conn.	1823
Newton, T. H., Pa.	L. C. Pa.	1846	Penick, D. A., Va.	II. S. C. Va.	1821
Nicoll, R. A., N. J.	Y. C. Conn.	1830	Penney, J. G., Tenn.	B. U. R. I.	1857
Niles, H. E., Mass.	U. C. N. Y.	1845	Pering, John D., Ind.	I. U. Ind.	1857
Niles, M. A. H., Mass.	A. C. Mass.	1831	Perkin, G. W., Pa.	R. C. N. J.	1844
Nimmo, G. H., N. Y.	N. J. C. N. J.	1858	Perkins, Henry, Conn.	U. O. O.	1817
Nimmo, Joseph, Va.	.....	1822	Perry, S. C., Conn.	Y. C. Conn.	1843
Nixon, George, N. Y.	N. Y. F. A. N. Y.	1855	Peters, Absalom, N. H.	D. C. N. H.	1816
Nixon, J. H., N. J.	N. J. C. N. J.	1858	Petrie, J., Scotland.	N. J. C. N. J.	1836
Nixon, J. H., Del.	N. J. C. N. J.	1853	Pettigrew, Sam'l, Pa.	W. S. Pa.	1841
*Noble, J. H., Vt.	W. C. Mass.	1826	Phelps, Joshua, N. Y.	U. C. N. Y.	1837
Noble, Mason, Mass.	W. C. Mass.	1828	*Phelps, P. F., N. Y.	U. C. N. Y.	1828
Noble, W. F. P., Pa.	L. C. Pa.	1847	Phelps, W. B., N. Y.	N. J. C. N. J.	1861
Noerr, Moses, Mo.	A. C. Mass.	1855	*Phillips, D. H., Ky.	.....	1816
Noll, Fred M., N. Y.	N. J. C. N. J.	1837	Phillips, Alex. H., N. Y.	U. C. N. Y.	1825
Nott, John, N. Y.	U. C. N. Y.	1824	*Phillips, Alfred, Pa.	N. J. C. N. J.	1851
Nourse, Jas., D. C.	J. C. Pa.	1824	Phillips, B. T., N. J.	N. J. C. N. J.	1843
Nyce, Benj. M., Pa.	D. C. Pa.	1833	Phillips, B., N. Y.	U. C. N. Y.	1846
Oakley, Lewis W., N. Y.	N. J. C. N. J.	1849	Phillips, Chas., N. C.	N. C. U. N. C.	1843
Officer, Thos., Pa.	D. C. Pa.	1845	Pickands, Jas. D., Pa.	N. J. C. N. J.	1825
*Ogden, A. O. B., N. J.	N. J. C. N. J.	1823	Pierce, Geo. R., N. Y.	M. U. N. Y.	1861



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Pierce, John, Mass	B. U. R. I.	1822	Read, Chas. H., Conn.	.....	1832
*Pierce, John J., N. Y.	N. J. C. N. J.	1817	Read, Edw. G. ....	N. J. C. N. J.	1861
Pierce, John T., Mass.	H. U. Mass.	1832	Read, Henry C., Ky.	C. C. Ky.	1848
Pierce, Sam'l E., N. Y.	N. J. C. N. J.	1850	Read, Hollis, Vt.	M. C. Vt.	1826
Pierson, D. H., N. J.	N. J. C. N. J.	1842	Reardon, J. D., Pa.	N. J. C. N. J.	1852
Pinkerton, John, Pa.	N. J. C. N. J.	1844	Reed, Geo. J., Ind.	M. U. O.	1845
Pinkerton, Wm., Pa.	W. C. Pa.	1836	Reed, V. D., N. Y.	U. C. N. Y.	1828
Pinkney, Wm., Md.	S. J. C. Md.	1831	Rees, Henry K., Ga.	N. J. C. N. J.	1844
Pinney, John B., Pa.	G. U. Ga.	1829	Reeve, Wm. B., N. J.	N. J. C. N. J.	1836
Piper, Jas. A., Ind.	H. C. Ind.	1855	Reeves, Henry, N. J.	N. J. C. N. J.	1846
Pirnie, Peter M., N. Y.	C. C. N. Y.	1844	Reeves, Robt. H., N. J.	N. J. C. N. J.	1846
Pitcher, Wm., N. Y.	W. C. Mass.	1833	Reid, Alex., Scot'd.	N. J. C. N. J.	1845
*Platt, A. W., N. Y.	U. C. N. Y.	1817	Reid, Samuel, Pa.	J. C. Pa.	1822
*Platt, I. W., N. Y.	N. J. C. N. J.	1815	Reiley, John A., Pa.	M. U. O.	1842
Platt, Jas. A., N. Y.	H. C. N. Y.	1836	Reiley, Wm. M. ....	.....	18...
Platt, Jas., M., N. Y.	N. Y. U. N. Y.	1850	Reinhart, E. H., Pa.	N. J. C. N. J.	1837
Platt, Joseph, Ky.	C. C. Ky.	1836	Rendall, Isaac N., N. Y.	N. J. C. N. J.	1852
*Plotts, John, N. J.	N. J. C. N. J.	1831	Renz, R. A., Pa.	N. J. C. N. J.	1855
Plumer, Alex. R., Me.	D. C. N. H.	1850	Reynolds, A. J., Ohio.	W. C. Pa.	1853
Plumer, Wm. S., Ohio.	W. C. Va.	1824	Reynolds, J. V., Pa.	J. C. Pa.	1835
*Poage, And. W., Ohio.	W. C. Pa.	1815	Rice, A. A., Va.	N. J. C. N. J.	1844
Poage, Josiah B., Va.	M. C. O.	1840	*Rice, Henry L. Ky.	.....	1818
Polk, David, Md.	J. C. Pa.	1832	Rice, John H., Va.	N. J. C. N. J.	1842
Polk, J. L., Md.	J. C. Pa.	1856	*Rice, John Jay, Ky.	.....	1829
Pollock, G. C., Ireland.	L. C. Pa.	1862	Rice, Nathan L., Ky.	.....	1829
Pomeroy, John J., Pa.	L. C. Pa.	1857	*Richards, B. W., Pa.	N. J. C. N. J.	1815
Pope, Thos. H., S. C.	F. U. S. C.	1859	Richards, E. J., N. Y.	N. J. C. N. J.	1834
Porter, Alex., Pa.	.....	1833	Richardson, R. H., Ky.	N. J. C. N. J.	1844
Porter, Jeremiah, Mass.	W. C. Mass.	1830	Riddle, David H., Pa.	J. C. Pa.	1825
Porter, J. J., N. Y.	U. C. N. Y.	1844	Riddle, Wm., Scot'd.	N. J. C. N. J.	1837
Porter, J. W., Pa.	L. C. Pa.	1852	Ridgely, G. W., Ky.	.....	1822
Porter, R. M., Tenn.	N. U. Tenn.	1839	Riedy, Owen, Pa.	L. C. Pa.	1856
Porter, Thos. C., Pa.	L. C. Pa.	1840	Riggs, Jos. L., N. J.	A. C. Mass.	1832
*Porter, Wm. A., N. Y.	W. C. Mass.	1822	Riheladfer, J. G., Pa.	.....	1845
*Post, Henry A., N. Y.	N. Y. F. A. N. Y.	1856	Riley, Henry A., N. Y.	P. U. Pa.	1828
*Post, Reuben, Vt.	M. C. Vt.	1815	Rinker, Henry, N. J.	N. J. C. N. J.	1847
Potter, Ludlow D., N. J.	N. J. C. N. J.	1844	*Ripley, John B., Ohio.	J. C. Pa.	1847
Potts, George, Pa.	P. U. Pa.	1819	Ripley, John, N. Y.	U. C. N. Y.	1851
*Potts, Wm. S., Pa.	.....	1825	*Rittenhouse, J. H., Pa.	J. C. Pa.	1840
Powell, Walter, N. Y.	U. C. N. Y.	1854	Rittenhouse, J. M., N. J.	N. J. C. N. J.	1847
Power, Wm. R., Pa.	.....	1829	Robb, Edw. C. ....	.....	1847
Pratt, Henry B., Ga.	O. C. Ga.	1852	Roberts, John S., N. Y.	N. Y. F. A. N. Y.	1857
*Pratt, Horace S., Conn.	Y. C. Conn.	1818	Roberts, Wm. C., Wales.	N. J. C. N. J.	1855
Pratt, John H., Ohio.	O. U. O.	1850	Robertson, D. F., Scot'd.	.....	1840
Pratt, John W., Ga.	A. U. Ala.	1845	Robertson, H. M., N. Y.	U. C. N. Y.	1845
Pratt, N. A., Conn.	Y. C. Conn.	1820	*Robertson, Noel, N. Y.	C. C. N. Y.	1823
Pratt, Silas, N. Y.	U. C. N. Y.	1813	Robertson, Saml., Conn.	W. C. Mass.	1812
Pratt, S. P., N. Y.	U. C. N. Y.	1854	Robinson, C. S., Vt.	W. C. Mass.	1853
*Pressley, Sam'l P., S. C.	T. U. Ky.	1821	Robinson, J. P., Pa.	.....	1826
Preston, Chas. F., N. Y.	U. C. N. Y.	1850	Robinson, J. H., N. Y.	N. J. C. N. J.	1859
*Preston, David R., Ky.	T. U. Ky.	1824	Robinson, P., N. Y.	H. C. N. Y.	1821
Preston, Thos. L., Va.	U. S. Va.	1859	Robinson, S. E., Tenn.	.....	1830
*Preston, Wm. R., Ky.	G. C. Ky.	1833	Robinson, S., Ireland.	A. C. Mass.	1839
*Price, Jonathan, N. J.	N. J. C. N. J.	1816	Rockwell, E. F., N. C.	Y. C. Conn.	1837
Price, Robert, Miss.	O. C. Miss.	1849	Roddick, George, ....	.....	18...
Prime, Edw. D. G., N. Y.	U. C. N. Y.	1835	Rodgers, Jas. L., Pa.	J. C. Pa.	1847
Prime, G. W., N. Y.	C. C. N. Y.	1856	Rodgers, R. K., N. Y.	N. J. C. N. J.	1815
Prime, S. I., N. Y.	W. C. Mass.	1832	Rogers, Chas. W., Ga.	Y. C. Conn.	1831
Printz, George, Pa.	.....	1824	Rogers, E. P., Conn.	Y. C. Conn.	1837
Procter, John O., Pa.	D. C. Pa.	1839	Rogers, John M., Va.	N. J. C. N. J.	1839
Procter, Robert, N. Y.	N. J. C. N. J.	1856	Rogers, Joseph, N. Y.	N. J. C. N. J.	1845
Proudfit, Alex., N. J.	R. C. N. J.	1857	Rogers, S. D., N. Y.	W. C. Mass.	1842
Proudfit, John A., N. Y.	U. C. N. Y.	1823	Rolph, J. R., N. Y.	.....	1859
Proudfit, Robt. R., N. J.	R. C. N. J.	1854	*Rood, Anson, Vt.	M. C. Vt.	1825
Pryor, T., Va.	H. S. C. Va.	1830	Roosevelt, W., N. Y.	M. C. Vt.	1829
Punroy, John, Pa.	J. C. Pa.	1826	Root, Lucius, J., N. Y.	U. C. N. Y.	1847
Purviance, G. D., Md.	S. M. C. D. C.	1834	Rosamond, James, S. C.	M. U. O.	1835
Purviance, Jas., Md.	.....	1832	Ross, John, Ireland.	M. C. Vt.	1813
Quarles, Jas. A., Mo.	W. C. Mo.	1858	Ross, Robt. G., Ohio.	H. C. Ind.	1853
Quay, A. B., Pa.	.....	1827	Rossee, Jos. A. N. Y.	A. C. Mass.	1840
*Quilhot, Jos., N. Y.	U. C. N. Y.	1830	Rosser, Wm. L., Tenn.	N. U. Tenn.	18...
Quillin, Ezekiel, Va.	.....	1834	Rowell, Morse, N. Y.	.....	1843
Kaufensperger, E. B., Ohio.	N. J. C. N. J.	1849	Rowell, Thompson, N. Y.	N. Y. U. N. Y.	1844
Ralston, J. G., Pa.	W. C. Pa.	1839	Rowland, J. M., Conn.	B. C. R. I.	1826
Ramsay, Jas. R., Pa.	J. C. Pa.	1846	*Roy, Robert, N. Y.	.....	1820
Ramsey, Jas. B., Pa.	L. C. Pa.	1836	Ruffner, Wm. H., Va.	W. C. Va.	1846
*Ramsey, Wm. J., Pa.	N. J. C. N. J.	1822	Russell, Hollis, ....	.....	1846
Randolph, J. D., Pa.	N. J. C. N. J.	1858	Rutter, L. C., Pa.	.....	1826
Rankin, Alex., N. Y.	U. C. N. Y.	1861	Ryerson, Martin, N. Y.	N. J. C. N. J.	1844
Rankin, H. V., N. J.	N. J. C. N. J.	1845	Sackett, M. A., Ohio.	M. U. O.	1839
Rankin, John C., N. C.	.....	1836	Safford, Henry, Vt.	D. C. N. H.	1817
Rankin, Wm. A., Pa.	J. C. Pa.	1848	Safford, J. P., Ohio.	O. U. O.	1849
*Rannels, John G., Ky.	N. J. C. N. J.	1821	Sahler, D. D., N. Y.	N. J. C. N. J.	1853
Ray, Chas., N. Y.	U. C. N. Y.	1850	Salmon, Clark, Pa.	L. C. Pa.	1858
Raymond, A. R., N. Y.	U. C. N. Y.	1831	Salmon, E. P., Mass.	.....	1829

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NAME AND STATE.	College where Educated.	Year of ent. Sem.	NAME AND STATE.	College where Educated.	Year of ent. Sem.
*Salmon, Jas. M., Pa.	L. C. Pa.	1856	Slocum, John J., N. Y.	.....	1832
Sample, J. L., Pa.	J. C. Pa.	1859	Sluter, George, Mo.	W. C. Mo.	1860
Sanders, D. D., Ala.	N. J. C. N. J.	1846	Smalley, John, N. J.	L. C. Pa.	1840
*Sanford, Jos., N. Y.	U. C. N. Y.	1820	Smith, A. C., Pa.	J. C. Pa.	1862
Sansom, T. A., N. Y.	U. C. N. Y.	1858	Smith, A. S., Va.	Y. C. Conn.	1830
Sargent, John H., Mass.	D. C. N. H.	1853	Smith, Charles R., Va.	.....	1837
*Saunders, S., Conn.	N. J. C. N. J.	1815	Smith, Edward D., Pa.	N. J. C. N. J.	1823
Savage, Amos, N. Y.	M. C. Vt.	1822	Smith, Franklin G., Vt.	M. C. Vt.	1819
Sawtelle, Beuj. N., Ohio.	H. C. Ind.	1852	Smith, George A., Va.	N. J. C. N. J.	1821
Sawyer, L. A., N. Y.	H. C. N. Y.	1829	Smith, G. W. L., N. Y.	U. C. N. Y.	1820
*Sawyer, Robt. W., N. Y.	N. J. C. N. J.	1838	Smith, G. L., Conn.	R. C. N. J.	1832
Sayre, Edw. H., N. Y.	A. C. Mass.	1858	Smith, Henry R., Va.	U. C. N. Y.	1847
Sayre, Jas. M., N. Y.	W. C. Mass.	1834	Smith, Isaac, N. Y.	H. C. N. Y.	1826
Scarborough, Wm. B., N. J.	N. J. C. N. J.	1853	Smith, James, Pa.	D. C. Pa.	1817
Schaeffer, Caspar, Pa.	.....	1822	Smith, James, Pa.	J. C. Pa.	1843
Schaffer, Samuel, Pa.	U. C. N. Y.	1824	Smith, James M., N. Y.	.....	1837
Schenck, A. V. C., N. Y.	N. J. C. N. J.	1844	Smith, John, Conn.	Y. C. Conn.	1823
Schenck, E. S., N. J.	N. J. C. N. J.	1834	Smith, John C., Md.	.....	1826
*Schenck, G. W., N. J.	N. J. C. N. J.	1834	Smith, John F., Pa.	J. C. Pa.	1842
Schenck, Wm. C., N. Y.	R. C. N. J.	1836	Smith, Joseph, Pa.	J. C. Pa.	1817
Schenck, Wm. E., N. J.	N. J. C. N. J.	1839	Smith, Joseph D., Pa.	J. C. Pa.	1856
Schmucker, S. S., Pa.	P. U. Pa.	1817	Smith, L. L., Va.	H. S. C. Va.	1831
Schnuyler, Wm C., N. Y.	.....	1831	Smith, Ralph, N. Y.	W. C. Mass.	1833
Scofield, Alanson, N. Y.	U. C. N. Y.	1831	Smith, Rapin E., Pa.	.....	1834
Scofield, John H., N. Y.	N. J. C. N. J.	1860	Smith, Reuben, N. Y.	M. C. Vt.	1813
Scott, Alex., Ohio.	J. C. Pa.	1852	Smith, Robt. H., Pa.	P. U. Pa.	1828
*Scott, James, Ireland.	G. U. Scot'd.	1849	Smith, R. D., N. Y.	N. Y. U. N. Y.	1861
*Scott, Jas. D., Ohio.	J. C. Pa.	1838	Smith, Sam'l B., Pa.	D. C. Pa.	1825
Scott, Jas. L., Pa.	J. C. Pa.	1835	Smith, S. H., N. J.	N. J. C. N. J.	1854
Scott, Jas. R., Ky.	C. C. Ky.	1854	*Smith, Thomas, Ky.	G. C. Ky.	1846
Scott, John W., Pa.	J. C. Pa.	1830	Smith, T. S. C., N. Scotia.	.....	1846
*Scott, Wm., Ky.	.....	1818	Smith, Wm. A., Ky.	.....	1838
Scott, Wm. A., Tenn.	C. C. Tenn.	1833	Smith, Wm. T., N. Y.	Y. C. Conn.	1862
*Scott, Wm. M., Pa.	J. C. Pa.	1843	Smyth, Thos., Ireland.	B. C. Ireland.	1830
Scovel, Alden, N. Y.	Y. C. Conn.	1826	Smythe, Wm. McK., Ireland	N. J. C. N. J.	1839
*Scovel, Henry S., Ind.	H. C. Ind.	1853	Snell, M. Porter, Mass.	A. C. Mass.	1861
*Scovel, Sylvester, N. Y.	W. C. Mass.	1822	Snodgrass, Wm. D., Pa.	W. C. Pa.	1815
Scram, Wm. H., N. Y.	U. C. N. Y.	1831	Snowden, E. H., N. Y.	H. C. N. Y.	1822
Scribner, Wm., N. Y.	N. J. C. N. J.	1840	Snyder, Peter, N. Y.	U. C. N. Y.	1836
Scudder, Alex. M., N. J.	N. J. C. N. J.	1842	Somerville, Wm. C., Del.	L. C. Pa.	1848
Scudder, John B., N. J.	N. J. C. N. J.	1832	Southworth, C., Vt.	M. C. Vt.	1816
Scudder, Wm. W., India.	N. J. C. N. J.	1843	Spayd, Henry E., Pa.	L. C. Pa.	1848
Searle, J. C., Mass.	A. C. Mass.	1843	Spees, S. G., N. Y.	U. C. N. Y.	1834
Searle, M. C., Mass.	N. J. C. N. J.	1821	Spencer, Julius, Mo.	A. C. Mass.	1855
*Searle, T. C., Mass.	D. C. N. H.	1813	Spooner, E. H., Mass.	A. C. Mass.	1859
*Sears, Chas. C., Vt.	H. C. N. Y.	1828	Spotswood, John B., Va.	A. C. Mass.	1831
Seely, A. H., N. Y.	U. C. N. Y.	1843	*Sprague, Wm. B., Conn.	Y. C. Conn.	1816
Seely, Amos W., N. Y.	U. C. N. Y.	1828	Sprole, Wm. T., Md.	.....	1827
Seely, Anson H., N. Y.	U. C. N. Y.	1854	Sproull, Alex. W., Pa.	W. C. Pa.	1850
Seelye, Edw. E., N. Y.	U. C. N. Y.	1840	Squire, John, Pa.	L. C. Pa.	1848
Sellars, Duceau, N. C.	N. C. U. N. C.	1843	*Stanley, Adino, Mo.	.....	1832
Senaperine, D. M., Turkey.	.....	1839	*Stanton, Benj. F., N. Y.	U. C. N. Y.	1812
Senour, F., Ky.	H. C. Ind.	1849	Stark, Oliver P., N. Y.	N. J. C. N. J.	1843
Sessions, John, Vt.	D. C. N. H.	1822	Starrett, Wm. A., Pa.	J. C. Pa.	1858
*Shannon, I. N., Ohio.	J. C. Pa.	1847	Statham, F. C., Ga.	D. C. N. H.	1853
Sharou, Jas. C., Pa.	J. C. Pa.	1830	Standenmayer, L. R., Ger'y	.....	1850
Shaw, H. W., Mich.	M. U. Mich.	1848	Stebbins, Geo., N. Y.	U. C. N. Y.	1820
Shearer, Geo. L., Pa.	L. C. Pa.	1862	Stebbins, James, N. Y.	U. C. N. Y.	1842
Sheddan, S. S., Pa.	J. C. Pa.	1831	Stedman, J. O., N. C.	N. C. U. N. C.	1832
Sheldon, D. S., Vt.	M. C. Vt.	1831	*Steel, Robt., Pa.	J. C. Pa.	1841
Sherard, Thos., Mich.	M. U. Mich.	1857	Steel, Sam'l, Ireland.	.....	1821
Sherman, Henry, N. Y.	Y. C. Conn.	1829	Sterling, John W., Pa.	N. J. C. N. J.	1841
*Sherwood, J. H., N. J.	N. J. C. N. J.	1834	Sterling, Wm., N. Y.	W. C. Mass.	1832
Shields, C. W., Ind.	N. J. C. N. J.	1844	Sterrett, David, Pa.	J. C. Pa.	1827
Shields, Edw. P., Ind.	N. A. S. Ind.	1857	Stevens, Joseph, Pa.	L. C. Pa.	1843
Shiland, And., N. Y.	U. C. N. Y.	1845	*Stevens, Wm. A., Md.	J. C. Pa.	1826
Shinn, Jas. G., Pa.	P. U. Pa.	1844	Stevenson, D., Ireland.	.....	1848
Shire, John R., N. C.	D. C. N. C.	1846	Stevenson, J. M., N. Y.	U. C. N. Y.	1862
Shoop, John, Pa.	J. C. Pa.	1831	Stevenson, Paul E., N. Y.	U. C. N. Y.	1833
*Sibley, C. S., N. J.	N. J. C. N. J.	1834	Stevenson, S. H., Ky.	C. C. Ky.	1841
Sickels, Edw. C., Ind.	H. C. Ind.	1855	Stewart, A. S., Wis.	N. J. C. N. J.	1853
Sickels, Wm., N. Y.	J. C. Pa.	1824	Stewart, C. W., Pa.	J. C. Pa.	1855
Sickels, Wm. W., Ind.	H. C. Ind.	1851	Stewart, C. S., N. J.	N. J. C. N. J.	1815
Sill, Amos H., N. Y.	U. C. N. Y.	1848	Stewart, Daniel, N. Y.	U. C. N. Y.	1835
*Sillecks, Joseph, N. J.	.....	1834	Stewart, Edw. F., Pa.	L. C. Pa.	1843
Silliman, Alex. P., Miss.	N. J. C. N. J.	1845	Stewart, Geo. D., Pa.	L. C. Pa.	1847
Simanton, E., Pa.	L. C. Pa.	1846	*Stewart, John, N. J.	L. C. Pa.	1846
Simanton, A. G., Pa.	N. J. C. N. J.	1855	Stewart, John S., Pa.	N. J. C. N. J.	1856
Simanton, J. S., Pa.	N. J. C. N. J.	1854	Stewart, Samuel R., Pa.	D. C. Pa.	1848
Simanton, T. D., Pa.	.....	1853	Stewart, Wm B., Pa.	W. C. Pa.	1848
Simonton, Wm., Pa.	D. C. Del.	1847	Stirling, John F., Miss.	.....	1846
*Simpson, G. W., Pa.	L. C. Pa.	1846	Stitt, Wm. C., Pa.	N. J. C. N. J.	1856
Simpson, T. W., N. J.	R. C. N. J.	1831	*Stockler, John, N. Y.	M. C. Vt.	1831
Singleton, H. L., Mo.	A. C. Mass.	1855	Stockton, John, Pa.	W. C. Pa.	1825
*Skillman, C. H., N. J.	R. C. N. J.	1852	*Stone, W. S., Vt.	M. C. Vt.	1829

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NAME AND STATE.	College where Educated.	Year of ent.Sem.	NAME AND STATE.	College where Educated.	Year of ent.Sem.
Stoneroad, Joel, Pa.	L. C. Pa.	1827	Travis, Wm., Mich.	W. C. Pa.	1860
*Stonestreet, John, Ky.	C. C. Ky.	1835	*Trimble, Joseph, Pa.	J. C. Pa.	1820
Strain, Alexander, N. Y.	N. J. C. N. J.	1862	Trimble, Wm. W., Va.	W. C. Va.	1840
Stratton, Daniel, N. J.	N. J. C. N. J.	1834	Trotter, John P., Ky.	.....	1825
Stratton, James, N. J.	N. J. C. N. J.	1831	Truax, Wm. B., Ind.	H. C. Ind.	1855
Stratton, Jos. B., Pa.	N. J. C. N. J.	1840	Trumbull, David, Conn.	Y. C. Conn.	1842
Street, Robert, Pa.	.....	1832	Tully, And., Scot'd.	L. C. Pa.	1837
Strong, Caleb, Mass.	Y. C. Conn.	1836	Tully, David, Canada.	U. C. N. Y.	1847
Strong, Ephraim, N. Y.	W. C. Mass.	1833	Turbitt, John, Ireland.	B. C. Ireland.	1833
Strong, Robt., N. Y.	N. J. C. N. J.	1856	*Turner, Jas. B., Ky.	.....	1819
Strong, Salmon, N. Y.	W. C. Mass.	1815	*Twichell, Jerome, Ohio.	M U. O.	1836
Strong, Thos M., N. Y.	C. C. N. Y.	1817	*Tyler, Benj., N. J.	.....	1833
Stuart, David D., Ky.	.....	1832	Uhlfelder, S., Germany.	.....	1847
Stuart, James H., Pa.	N. J. C. N. J.	1822	Umsted, J. T., Pa.	P. U. Pa.	1845
Stuart, John, Vt.	M. C. Vt.	1830	Urnston, N. M., Ohio.	.....	1823
Stuart, Samuel D., Ky.	.....	1835	*Usher, F. C., Ky.	C. C. Ky.	1833
Studdiford, Peter A., N. J.	N. J. C. N. J.	1852	Valentine, Richard, Ky.	C. C. Ky.	1847
Studdiford, Peter O., N. J.	R. C. N. J.	1818	Van Aken, Enoch, N. Y.	R. C. N. J.	1832
Studdiford, S. M., N. J.	N. J. C. N. J.	1857	Van Artsdalen, Garrot, Pa.	N. J. C. N. J.	1839
Sutphen, John C., N. J.	N. J. C. N. J.	1856	Vanatta, Peter R., N. J.	N. J. C. N. J.	1840
Sutphen, M. C., N. J.	N. J. C. N. J.	1857	*Vanconrt, Alex., N. Y.	N. J. C. N. J.	1835
Swan, Benj. L., Mass.	.....	1833	*Van Court, John H., N. J.	N. J. C. N. J.	1816
Swan, George W., Tenn.	M. U. O.	1839	Vanderwater, A., N. Y.	N. J. C. N. J.	1846
Swan, Hugh, Ireland.	J. C. Pa.	1849	Van Doren, Wm., N. J.	N. J. C. N. J.	1836
Swan, Samuel, Scot'd.	.....	1821	*Van Dyck, John B., N. Y.	A. C. Mass.	1826
Swartz, David W., Pa.	J. C. Pa.	1836	Vandyke, Henry J., Pa.	P. U. Pa.	1843
Swift, Elisha P., Mass.	W. C. Mass.	1813	Vandyke, Joseph S., N. J.	N. J. C. N. J.	1857
Symmes, Francis M., Ohio.	H. C. Ind.	1852	Vannuys, J. H., Ind.	H. C. Ind.	1858
Symmes, Jos. G., Ohio.	H. C. Ind.	1851	Vannuys, J. H. L., Ind.	H. C. Ind.	1848
Tadlock, J. D., Tenn.	W. C. Tenn.	1847	*Van Rensselaer, C., N. Y.	Y. C. Conn.	1830
Taggart, S. B., Pa.	J. C. Pa.	1856	Van Santvoort, C. S., N. Y.	R. C. N. J.	1836
Talbot, Ward D., Mass.	U. C. N. Y.	1835	*Van Schellwyne, C., N. Y.	U. C. N. Y.	1833
Talbot, Wm. K., N. H.	.....	1823	Van Zandt, A. B., N. Y.	U. C. N. Y.	1840
*Taliaferro, C. C., Va	N. J. C. N. J.	1828	Veeder, Peter V., N. Y.	U. C. N. Y.	1853
*Talmage, Jehiel, N. J.	N. J. C. N. J.	1813	Venable, Henry I., Ky.	C. C. Ky.	1831
Talmage, Peter S., N. J.	J. C. Pa.	1845	*Venable, Wm. T., Ky.	C. C. Ky.	1839
Tappan, T. L. W., Me.	B. C. Me.	1846	Vinal, Job P., Mass.	U. C. N. Y.	1817
Taylor, A. A. E., Ohio.	N. J. C. N. J.	1854	Visscher, S. G., N. Y.	U. C. N. Y.	1855
Taylor, Chas. H., N. Y.	U. C. N. Y.	1849	Vosburgh, J. E., N. Y.	U. C. N. Y.	1812
Taylor, C. P., Ohio.	O. U. O.	1843	*Voris, C. P., Ind.	H. C. Ind.	1848
Taylor, DeWitt C., Pa.	.....	1856	Wade, Lewis H., N. J.	N. J. C. N. J.	1849
Taylor, James F., N. Y.	U. C. N. Y.	1852	Wadsworth, Chas., Conn.	U. C. N. Y.	1838
Taylor, Jeremiah, Mass.	A. C. Mass.	1845	Wales, Benj. M., D. C.	.....	1844
Taylor, Henry W., Ohio.	O. U. O.	1846	Waldo, F. A., N. Y.	.....	1827
*Taylor, John, Miss.	O. C. Miss.	1844	Waldron, C. N., N. Y.	U. C. N. Y.	1846
Taylor, John O., N. Y.	U. C. N. Y.	1830	Walker, E. G., N. Y.	.....	1845
Taylor, Robt. F., Ind.	H. C. Ind.	1852	Walker, Richard, Pa.	.....	1839
Taylor, Rufus, Mass.	A. C. Mass.	1837	Wall, Edw. B., N. Y.	N. J. C. N. J.	1847
Taylor, Samuel, Ky.	.....	1822	Wall, Thos. G., N. Y.	N. J. C. N. J.	1847
Taylor, Wm. H., N. Y.	Y. C. Conn.	1855	*Wallace, Benj. J., Pa.	W. P. A. N. Y.	1829
Teese, David, Ireland.	.....	1837	Wallace, Jos. W., Ky.	C. C. Ky.	1842
Teitsworth, Wm. P., Pa.	J. C. Pa.	1854	Wallace, M. J., N. C.	N. J. C. N. J.	1849
Telford, Alex., Ohio.	M. U. O.	1855	Waller, David J., Pa.	W. C. Mass.	1834
Templeton, Wm. H., Pa.	W. C. Pa.	1847	*Walsh, Henry, Ireland.	.....	1849
Terry, James P., Conn.	A. C. Mass.	1835	Walsh, Hugh, N. Y.	Y. C. Conn.	1835
Thatcher, Geo. H., N. Y.	U. C. N. Y.	1841	Walsh, Jno. J., N. Y.	U. C. N. Y.	1840
Thayer, Foster, Mass.	W. C. Mass.	1827	Ward, F. DeW., N. Y.	U. C. N. Y.	1831
Thom, John C., Pa.	J. C. Pa.	1857	*Ward, James W., N. Y.	N. J. C. N. J.	1822
Thomas, Enoch, Del.	A. C. Mass.	1834	Warden, Wm. J., Va.	V. U. Va.	1848
Thomas, John, Pa.	P. U. Pa.	1847	Warder, Jos. W., Ky.	G. C. Ky.	1843
Thomas, Thos., Wales.	L. C. Pa.	1843	Wardlaw, T. Del., Ireland.	B. C. Ireland.	1846
Thompson, A. R., N. Y.	N. Y. U. N. Y.	1842	Warfield, Wm. C., Ky.	.....	1818
Thompson, Chas., Conn.	.....	1822	*Washburn, Sam'l, Me.	.....	1829
Thompson, C. L., Wis.	C. C. Wis.	1858	Waterbury, Daniel, N. Y.	U. C. N. Y.	1818
Thompson, G. W., N. J.	R. C. N. J.	1837	Waterbury, J. B., N. Y.	Y. C. Conn.	1822
Thompson, H. P., Ky.	C. C. Ky.	1839	Waterman, A. T., Conn.	Y. C. Conn.	1855
Thompson, John, N. Y.	M. C. Vt.	1826	Watson, Andrew, Wis.	C. C. Wis.	1857
Thompson, John C., Pa.	L. C. Pa.	1855	*Watson, H. P., Conn.	W. C. Mass.	1826
Thompson, John J., N. Y.	N. J. C. N. J.	1862	Watson, Jas. C., Pa.	N. J. C. N. J.	1827
Thompson, Lewis, Ky.	C. C. Ky.	1838	Watson, S. L., S. C.	S. C. S. C. S. C.	1823
Thompson, O. C., Ohio.	W. C. C. O.	1830	Watson, Thomas, Mo.	.....	1842
Thompson, R. G., Pa.	J. C. Pa.	1830	Watts, Robt., Ireland.	W. C. Va.	1849
Thompson, S. T., Pa.	N. J. C. N. J.	1851	Wayne, Benj., La.	O. C. Miss.	1845
Thompson, Wm. S., Va.	J. C. Pa.	1839	Weatherly, James, Pa.	N. J. C. N. J.	1822
Thompson, Wm. M., Ohio.	M. U. O.	1829	Weaver, Martin, Pa.	P. U. Pa.	1820
Thorburn, A. McA., N. Y.	U. C. N. Y.	1857	Webber, Chas. W., Ky.	.....	1843
*Todd, Andrew, Ky.	J. C. Pa.	1818	Webber, Henry, Pa.	N. J. C. N. J.	1839
Todd, Geo. T. Conn.	Y. C. Conn.	1832	Webster, Chas. N. Y.	U. C. N. Y.	1814
Todd, Isaac, N. J.	H. C. N. Y.	1827	*Webster, Otis B., N. H.	N. J. C. N. J.	1859
Todd, R. K., Vt.	N. J. C. N. J.	1844	Webster, Richard, N. Y.	U. C. N. Y.	1831
Topping, E. M., N. J.	N. J. C. N. J.	1834	Weed, Henry R., N. Y.	U. C. N. Y.	1812
*Townley, John H., N. J.	N. J. C. N. J.	1839	*Weeks, Sam'l. G., N. H.	N. J. C. N. J.	1839
Townley, Wm., N. J.	N. J. C. N. J.	1831	Weidman, Jacob, Pa.	P. C. Pa.	1856
Townsend, H. B., Pa.	P. U. Pa.	1859	Welch, Thos. R., Ky.	C. C. Ky.	1847
Tracy, Wm., Conn.	A. C. Mass.	1834	Welles, Henry H., Pa.	N. J. C. N. J.	1845



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NAME AND STATE.	College where Educated.	Year of ent.Sem.	NAME AND STATE.	College where Educated.	Year of ent.Sem.
Welles, Thos. N., Conn.	Y. C. Conn.	1833	Wilson Thaddeus, N. Y.	A. C. Mass.	1843
Wells, Daniel, N. Y.	N. J. C. N. J.	1834	*Wilson, Wm. J., S. C.	S. C. C. S. C.	1822
*Wells, George, Ohio.	K. C. O.	1835	Wilson, Wm. V., N. J.	.....	1835
Wells, George, Ill.	McD. C. Ill.	1853	*Wians, Jacob W., N. J.	N. J. C. N. J.	1849
Wells, John D., N. Y.	U. C. N. Y.	1840	*Winchester, S. G., Md.	.....	1827
Wells, Joseph G., Ind.	H. C. Ind.	1852	Wines, C. Morris, Mo.	W. C. Pa.	1859
Wells, Sam'l T., N. Y.	U. C. N. Y.	1839	Wines, F. Howard, Pa.	W. C. Pa.	1853
Wells, Wm. M., Pa.	N. J. C. N. J.	1856	Winterick, Albert J., N. Y.	L. C. Pa.	1859
Wentworth, John T., N. Y.	U. C. N. Y.	1846	Winters, Jacob, Pa.	J. C. Pa.	1849
Welton, Felix B., Va.	J. C. Pa.	1841	*Wisner, Benj. B., N. Y.	U. C. N. Y.	1818
Westcott, Lorenzo, N. J.	N. J. C. N. J.	1852	Witherow, Thos. S., Md.	J. C. Pa.	1852
Westcott, Wm. A., N. Y.	.....	1842	Withrow, John L., Pa.	N. J. C. N. J.	1860
Westervelt, Wm. E., N. J.	.....	1854	Wolf, Jacob, Pa.	W. C. Pa.	1823
*Whann, Wm., Del.	.....	1828	Wolfe, George L., Del.	L. S. Ky.	1861.
Wheat, John J., Ky.	C. C. Ky.	1852	Wood, Charles, Pa.	L. C. Pa.	1846
Wheeler, J. E., Va.	R. M. C. Va.	1856	Wood, Daniel T., N. Y.	W. C. Mass.	1826
Wheeler, M. G., N. Y.	U. C. N. Y.	1825	Wood, E. Payson, Pa.	N. J. C. N. J.	1856
Wherry, John, Pa.	N. J. C. N. J.	1858	Wood, F. Marion, N. J.	N. J. C. N. J.	1858
Whilden, R. F., S. C.	S. C. C. S. C.	1850	Wood, George W., Mass.	D. C. Mass.	1836
White, A. D., N. Y.	N. J. C. N. J.	1842	*Wood, Halsey A., N. Y.	U. C. N. Y.	1812
*White, David, Mass.	U. C. N. Y.	1832	Wood, Henry, N. H.	D. C. N. H.	1823
*White, Henry, N. Y.	U. C. N. Y.	1824	Wood, James, N. Y.	U. C. N. Y.	1823
White, H. H., Pa.	W. C. Pa.	1860	Wood, Jeremiah, N. Y.	U. C. N. Y.	1823
White, John W., Pa.	W. C. Pa.	1854	*Wood, John Rice, Pa.	N. J. C. N. J.	1856
White, Nathan G., Pa.	D. C. Pa.	1830	Wood, Wm. A., N. C.	D. C. N. C.	1854
*White, Robert M., Pa.	A. C. Mass.	1835	Woodbridge, H. H., N. Y.	Y. C. Conn.	1831
White, Walter, Mass.	A. C. Mass.	1828	Woodbridge, J., Mass.	U. C. N. Y.	1832
White, Wm. C., Mass.	W. C. Mass.	1828	Woodbridge, John, N. Y.	U. C. N. Y.	1842
White, Wm. C., N. Y.	W. C. Ind.	1854	Woodbridge, J. M., Ohio.	M. U. O.	1837
Whitham, John D., Va.	W. C. Pa.	1837	Woodbridge, J. E., Mass.	W. C. Mass.	1832
Whiting, Geo. B., N. Y.	U. C. N. Y.	1825	Woodbridge, Sylvester, N. Y.	U. C. N. Y.	1833
Whiting, Russ'ell, N. Y.	U. C. N. Y.	1825	*Woodbridge, Wm. C. N. J.	Y. C. Conn.	1817
Whiting, Sam'l P., N. Y.	N. J. C. N. J.	1858	Woodhull, G. T., N. J.	N. J. C. N. J.	1852
Wickes, Thos. N. Y.	Y. C. Conn.	1834	Woodhull, Geo. S., N. Y.	N. Y. U. N. Y.	1850
Wickes, Thos. S., N. Y.	Y. C. Conn.	1816	Woodhull, R., Conn.	B. C. Me.	1827
Wight, Jos. K., N. Y.	W. C. Mass.	1845	*Woodhull, Wm. H., N. J.	N. J. C. N. J.	1822
*Wilbur, Backus, N. J.	N. J. C. N. J.	1813	*Woodruff, Wm. B., Ohio.	M. U. O.	1836
Wilcox, T. K., Conn.	Y. C. Conn.	1861	Woods, Alex. M., Pa.	N. J. C. N. J.	1857
Wiley, Geo. M., N. Y.	U. C. N. Y.	1859	Woods, Edgar, Va.	W. C. Pa.	1850
Wilhelm, John C., Pa.	L. C. Pa.	1858	*Woods, Jas. S., Pa.	D. C. Pa.	1815
Wilkinson, Josiah B., N. J.	.....	1822	Woods, Wm. H., Ky.	C. C. Ky.	1844
Willard, Henry, N. Y.	D. C. Mass.	1855	Woodward, G. H., N. H.	D. C. N. H.	1831
Willard, Nelson, N. Y.	A. S. Mass.	1853	*Woodward, Henry, N. H.	D. C. N. H.	1816
Willett, Jos. T., N. Y.	.....	1839	Woodward, Jas. W., N. H.	D. C. N. H.	1827
Williams, Albert, N. J.	N. J. C. N. J.	1831	Woodward, John W., N. H.	.....	1829
Williams, Alfred S., N. J.	N. J. C. N. J.	1844	Woodworth, M. W., N. Y.	U. C. N. Y.	1854
Williams, Benj. H., N. J.	N. J. C. N. J.	1839	Woolsey, T. D., N. Y.	Y. C. Conn.	1821
Williams, Chas. F., N. J.	N. U. Tenn.	1848	Work, Wm. R., Ohio.	W. C. Pa.	1836
Williams, Edw. F., Mass.	Y. C. Conn.	1856	Worrell, Chas. F., Pa.	.....	1836
Williams, Edwin T., Ga.	N. J. C. N. J.	1850	*Worrell, Wm. B., Pa.	.....	1827
Williams, F. T., N. J.	N. J. C. N. J.	1840	Worthington, Albert, N. Y.	H. C. N. Y.	1827
Williams, Lewis W., Pa.	N. J. C. N. J.	1836	Wray, John, Ireland.	.....	1837
Williams, Louis B., Pa.	W. C. Pa.	1839	Wright, Edw., N. Y.	.....	1832
*Williams, Mason D., Ind.	M. U. O.	1845	Wright, Edw. W., Ohio.	M. U. O.	1835
Williams, Meade C., Ind.	M. U. O.	1861	Wright, T. S., N. Y.	.....	1825
Williams, Robt. G., Conn.	A. C. Mass.	1844	Wright, Thomas, N. Y.	W. C. Mass.	1836
Williams, Robt. H., Pa.	U. C. N. Y.	1859	Wright, W. J., N. Y.	U. C. N. Y.	1860
Williams, Wm. H., N. Y.	D. C. Pa.	1823	Wright, W. O., Pa.	L. C. Pa.	1860
Williamson, A., N. J.	N. J. C. N. J.	1819	Wurts, Edward, Pa.	Y. C. Conn.	1838
*Williamson, Alex., Pa.	J. C. Pa.	1819	*Wyckoff, James, N. J.	N. J. C. N. J.	1829
Williamson, D. M., Ind.	H. C. Ind.	1857	Wyer, Henry H., Ga.	C. C. C. D.	1852
Williamson, James, Pa.	W. C. Pa.	1818	*Wyly, Sam'l Y., Tenn.	G. C. Tenn.	1834
Williamson, J. G., Pa.	D. C. Del.	1848	Wynkoop, S. R., Pa.	U. C. N. Y.	1834
Williamson, McKnight, Pa.	J. C. Pa.	1822	Wylie, James S., N. Y.	N. J. C. N. J.	1861
Williamson, Moses, Pa.	D. C. Pa.	1825	Wylie, John, N. Y.	N. J. C. N. J.	1861
Williamson, Robt. B., Va.	V. U. Va.	1851	Wylie, Richard, N. Y.	N. J. C. N. J.	1861
Wilson, Andrew, N. Y.	A. C. Mass.	1842	Yale, Amos S., N. Y.	U. C. N. Y.	1861
Wilson, David A., Pa.	M. C. Pa.	1849	Yates, Wm. B., S. C.	U. S. Va.	1830
Wilson, Elijah, Pa.	R. C. N. J.	1841	Yeomans, Alfred, Pa.	N. J. C. N. J.	1852
Wilson, Henry M., N. J.	.....	1846	Yeomans, Edward, N. J.	L. C. Pa.	1846
Wilson, Henry R., Pa.	J. C. Pa.	1830	Young, A. T., N. Y.	U. C. N. Y.	1839
Wilson, Hugh, N. C.	N. J. C. N. J.	1819	Young, C. H., N. Y.	N. J. C. N. J.	1855
Wilson, Hugh N., N. J.	N. J. C. N. J.	1831	Young, Daniel, N. Y.	U. C. N. Y.	1820
Wilson, James, Pa.	L. C. Pa.	1847	Young, George, Pa.	B. U. R. I.	1838
Wilson, Jonathan, Pa.	J. C. Pa.	1853	Young, Geo. D., Del.	N. J. C. N. J.	1834
Wilson, Jos. R., Ohio.	J. C. Pa.	1846	Young, James R., N. Y.	N. J. C. N. J.	1846
Wilson, Lewis F., Tenn.	N. U. Tenn.	1830	Young, James S., Ky.	C. C. Ky.	1848
Wilson, Luther H., Tenn.	.....	1859	*Young, John, N. Y.	U. C. N. Y.	1821
Wilson, Miles C., Pa.	J. C. Pa.	1855	*Young, John C., Pa.	D. C. Pa.	1824
*Wilson, N. A., N. J.	N. J. C. N. J.	1823	*Young, J. H., Pa.	P. U. Pa.	1859
Wilson, Robert F., Pa.	J. C. Pa.	1854	Young, John N., Mo.	J. C. Pa.	1853
Wilson, Samuel, Pa.	J. C. Pa.	1828	Young, Josias H., Pa.	P. U. Pa.	1859
Wilson, Samuel M., Md.	J. C. Pa.	1833	Young, Philander D., N. Y.	U. C. N. Y.	1842
Wilson, Samuel R., Ohio.	H. C. Ind.	1837	Zahniser, George W., Pa.	J. C. Pa.	1848
Wilson, Samuel T., Pa.	J. C. Pa.	1848			

## Western Theological Seminary.

THE *Thirty-fifth* Annual Report is as follows: During the year *fifty* students were admitted, viz:—

NAMES.	COLLEGES, UNIVERSITIES, ETC.	NAMES.	COLLEGES, UNIVERSITIES, ETC.
Atkinson, John S.	Wesleyan University, Ohio.	Kelley, Joseph C.	Jefferson College, Pa.
Barber, William H.	Allegheny City College, Pa.	Kerr, James D.	Washington College, Pa.
Beale, David J.	Jefferson College, Pa.	Kinkaid, James J.	Washington College, Pa.
Belden, Luther M.	Washington College, Pa.	Kuhn, William C.	Jefferson College, Pa.
Blackford, Robt. A.	Washington College, Pa.	Leyenberger, Jos. A.	Jefferson College, Pa.
Boggs, Wilberforce K.	Otterbein University, Ger.	Lewis, Edward P.	Washington College, Pa.
Campbell, John J.	Jefferson College, Pa.	Luckey, George J.	..... Ohio.
Campbell Chas. M.	Indiana University, Ind.	Lyon, James H.	Williams College, Mass
Carr, William T.	..... Md.	Miller, Samuel W.	Jefferson College, Pa.
Clarke, Robert A.	Jefferson College, Pa.	Monfort, C. V.	Knox College, Ills.
Crissman, Samuel S.	Salem Academy, Ohio.	Nugent, E. R.	Westminster College, Mo.
Dagnault Pierre S. G.	Assumption, Canada East.	Pears, Benjamin F.	Muskingum College, Ohio.
Davis, David S.	Wyoming Seminary, Pa.	Price, R. T.	Washington College, Pa.
Davis, James S.	W. Alexander Academy, Pa.	Pringle, J. V.	Denison University, Ohio.
Dixon, J. Edgar	Jefferson College, Pa.	Ramsay, J. S.	Washington College, Pa.
Dunlap, Cyrus H.	Westminster College, Pa.	Richardson, D. K.	Vermillion Institute, Ohio.
Edgar, Moorhead	..... Pa.	Sloan, B. S.	Washington College, Pa.
Falconer, William C.	Washington College, Pa.	Smith, George G.	Williams College, Mass.
Foulke, Henry C.	Washington College, Pa.	Smith, Wm. Henry	Hanover College, Ind.
Gage, Alfred F.	Williams College, Mass.	Smith, James H.	W. Alexander Academy, Pa.
Hays, H. Henderson	Washington College, Pa.	Stevenson, James B.	Washington College, Pa.
Hendren, Wm. T.	Denison University, Ohio.	Stevenson, Jos. H.	Miami University, Ohio.
Hunter, Cyrus J.	Franklin College, Ohio.	Vancleve, Wm. S.	Waynesburg College, Pa.
Johnston, Dan'l O'N.	Washington College, Pa.	White, William M.	Jefferson College, Pa.
Jones, Sugars T.	..... Pa.	Witherow, B. Howard	Jefferson College, Pa.
		<i>Total, 50</i>	

The following *Thirty-three* students, having finished their course, graduated:—

NAME AND STATE.	INSTITUTIONS WHERE EDUCATED.	YEAR OF ENTERING SEMINARY.	LICENSED BY THE PRESBYTERY OF
Anderson, William W., Ohio.	Washington College, Pa	1859	Richland.
Barstow, Joseph Dole, Ohio.	Wabash College, Ind.	.....	Pittsburg, (N. S.)
Blackford, Robert A., Ohio.	Washington College, Pa.	1860	Allegheny City.
Bliss, John O., Pa.	.....	1858	Philadelphia Central.
Day, Alanson R., Kan.	Washington College, Pa.	1859	Washington.
Dinsmore, John W., Pa.	Washington College, Pa.	1859	Washington.
Dixon, J. Edgar, Pa.	Jefferson College, Pa.	1860	.....
Doneho, Elijah K., Pa.	Washington College, Pa.	1859	Washington.
Farrer, Robert B., Pa.	Washington College, Pa.	1859	Washington.
Fulton, Henry, Ohio.	Denison University, Ohio.	1859	Zanesville.
Gray, James H., Ohio.	Miami University, Ohio.	1859	Allegheny City.
Hills, Oscar A., Ind.	Wabash College, Ind.	1859	Crawfordsville.
Holliday, Samuel H., Pa.	Jefferson College, Pa.	1858	Washington.
Huston, Columbus D., Ind.	Hanover College, Ind.	1859	New Albany.
Jackson, George W., Pa.	Jefferson College, Pa.	1859	Beaver.
Madden, Samuel W., Md.	.....	1859	A Baptist Association
Magill, Charles Beatty, Ohio.	Miami University, Ohio.	1858	Washington.
Magill, J. Fulton, Pa.	Washington College, Pa.	1859	Washington.
Miller, David M., Ohio.	Washington College, Pa.	1859	New Lisbon.
McCombs, John C., Va.	Jefferson College, Pa.	1859	Washington.
McKean, James W., Iowa.	Jefferson College, Pa.	1859	Ohio.
McMillan, Milton, Pa.	Jefferson College, Pa.	1859	Beaver.

NAME AND STATE.	INSTITUTIONS WHERE EDUCATED.	YEAR OF ENTERING SEMINARY.	LICENSED BY THE PRESBYTERY OF
Paul, George, Pa.	Jefferson College, Pa.	1859	Redstone.
Phelps, Stephen, Ills.	Jefferson College, Pa.	1859	Ohio.
Potter, Gilbert M., Pa.	Jefferson College, Pa.	1859	Allegheny City.
Potter, John W., Pa.	Jefferson College, Pa.	1859	Allegheny City.
Risher, Levi, Pa.	Jefferson College, Pa.	1859	Ohio.
Sibbert, William R., Pa.	Jefferson College, Pa.	1858	Ohio.
Stuchell, J. St. Clair, Pa.	Jefferson College, Pa.	1859	Saltzburg.
Thompson, David, Ohio.	Franklin College, Ohio.	1859	Ohio.
Vawter, John Bacon, Ind.	Hanover College, Ind.	1858	Indianapolis.
Woods, Henry, Mo.	Washington College, Pa.	1859	Baltimore.
Wotring, Frederick R., Pa. Total, 33.	Washington College, Pa.	1859	Washington.

The total number of students during the year has been *one hundred and fifty-seven*.

The health of the students has been good, and their attention to their studies exemplary. They have also displayed great zeal in establishing and conducting Mission Sabbath-schools in Pittsburg and Allegheny cities, and assisting in the praying assemblies of the various churches.

The students have also been examined in the presence of a Committee of the Board who were gratified with the results.

Two of the graduating class have died during the term, viz : JOHN C. SHREIVER and R. J. MOORE; also two members of the Board, viz : Rev. Drs. A. D. CAMPBELL and HENRY G. COMINGO. Memoirs of these brethren appear in the biographical department of this volume. (See pp. .)

THE PROFESSORS OF THE SEMINARY ARE AS FOLLOWS :

DAVID ELLIOTT, D.D., *Polemic and Hist. Theo. and Church Government.*  
 M. W. JACOBUS, D.D., *Oriental and Biblical Literature and Exegesis.*  
 W. S. PLUMER, D.D., *Didactic and Pastoral Theology.*  
 SAMUEL J. WILSON, D.D., *Biblical and Ecclesiastical History.*  
 WILLIAM M. PAXTON, D.D., *Sacred Rhetoric.*

Union Theological Seminary.

OWING to the state of the country, the Annual Report of the Seminary failed to reach me.

THE PROFESSORS IN THE SEMINARY ARE AS FOLLOWS :

SAMUEL B. WILSON, D.D., *Pastoral Theology and Moral Science.*  
 R. L. DABNEY, D.D., *Systematic and Polemic Theology.*  
 B. M. SMITH, D.D., *Oriental Literature and Biblical Instruction.*  
 THOMAS E. PECK, D.D., *Church History and Government.*



## Danville Theological Seminary.

THE *Ninth* Annual Report is as follows:—During the year *two* students have been admitted, viz :

Byers, Joseph H., educated privately.  
Rule, John educated at Centre College, Ky.

The following *six* students having finished their course, graduated :

NAME AND STATE.	INSTITUTIONS WHERE EDUCATED.	YEAR OF ENTERING SEMINARY.	LICENSED BY THE PRESBYTERY OF
Barber, Joshua, Ky.	Centre College, Ky.	1859	Transylvania.
Carson, Richard, Va.	Washington College, Pa.	1859	Transylvania.
Folsom, Arthur, Mass.	Amherst College, Mass.	1859	.....
Kinnaird, R. H., Ky.	Centre College, Ky.	1859	Transylvania.
Rout, G. H., Ky.	Centre College, Ky.	1859	Transylvania.
Young, John C., Ky.	Centre College, Ky.	1859	Transylvania.

The total number of students during the year has been *eleven*.

The serious diminution in the number of students from former years was to be expected. Soon after the opening of the session in September, 1861, Kentucky became the seat of war. A camp of National soldiers was established near Danville, whilst the whole southern border of the state was occupied by the Insurgents, and overrun with their Guerillas. The battle of Wild Cat took place soon after the sessions begun. In this state of things it was hardly to be expected, indeed, that the Seminary could go on at all: but by the blessing of God, the course of instruction has not been interrupted for a day by the distracted state of public affairs.

It was expected that JOSEPH T. SMITH, D.D., would have been inaugurated as Professor of Pastoral Theology and Church Government, to which he had been elected by the General Assembly, but owing to Dr. Smith not being willing to be inducted according to the form prescribed by the General Assembly, the inauguration did not take place; he, however, performed the duties during the first part of the session, and then returned to Baltimore, Md. The Assembly elected ROBERT L. STANTON, D.D., in his place.

### THE PROFESSORS IN THE SEMINARY ARE AS FOLLOWS :

ROBERT J. BRECKINRIDGE, D.D., LL.D., *Exec., Didactic, and Polemic Theo.*  
EDWARD P. HUMPHREY, D.D., *Biblical and Ecclesiastical History.*  
STEPHEN YERKES, D.D., *Biblical and Oriental Literature.*  
ROBERT L. STANTON, D.D., *Church Government and Pastoral Theology.*

## North-West Theological Seminary.

The *Third* Annual Report is as follows:—During the year *six* students were admitted, viz :

NAMES.	COLLEGES, UNIVERSITIES, ETC.	NAMES.	COLLEGES, UNIVERSITIES, ETC.
Adams, Rollin S.	Beloit College, Wis.	Norcross, George	Monmouth College, Ill.
Denton, S. F.	Hanover College, Ind.	Norton, Warren	Des Peres Institute, Mo.
Nelson, Henry F.	Washington College, Pa.	Waller, Maurice	Centre College, Ky.
		Total, 6.	

The following *three* students, having finished their course, graduated.

NAME AND STATE.	INSTITUTIONS WHERE EDUCATED.	YEAR OF ENTERING SEMINARY.	LICENSED BY THE PRESBYTERY OF
Dunning, John S., N. J.	New Jersey College, N. J.	1859	Chicago.
Searight, Samuel, Ind.	Waveland Academy, Ind.	1859	Logansport.
Thomas, William G. Ind.	Hanover College, Ind.	1860	Logansport.

The total number of students during the year has been *eleven*.

Owing to the declinature of JOHN M. KREBS, D.D., the duties of the Professorship of Didactic and Polemic Theology were assumed by the other professors. The Executive Committee engaged Rev. J. D. PERING, a graduate of the Seminary, as teacher of Hebrew.

Owing to the failing health of WM. M. SCOTT, D.D., he was compelled to suspend his labors. His illness terminated in his death, Dec. 22, 1861. A memoir of Dr. Scott will be found in this volume.

THE PROFESSORS IN THE SEMINARY ARE AS FOLLOWS :

- WILLIS LORD, D.D., *Biblical and Ecclesiastical History.*  
 LEROY J. HALSEY, D.D., *Historical and Pastoral Theology.*  
 ..... *Biblical Literature and Exegesis.*  
 ..... *Didactic and Polemic Theology.*  
 Rev. J. D. PERING, *Hebrew Tutor.*

## Theological Seminary, Columbia, South Carolina.

Under the care of South Carolina, Georgia, and Alabama Synods. Owing to the state of the country, the Annual Report failed to reach me.

THE PROFESSORS IN THE SEMINARY ARE AS FOLLOWS :

- GEORGE HOWE, D.D., *Biblical Literature.*  
 A. W. LELAND, D.D., *Sacred Rhetoric and Pastoral Theology.*  
 ..... *Didactic and Polemic Theology.*  
 J. B. ADGER, D.D., *Ecclesiastical History and Church Polity.*  
 Rev. JAMES COHEN, A.M., *Hebrew Tutor.*  
 Rev. JAMES WOODROW, PH D., M.D., *Natural Science.*

## Board of Domestic Missions.

THE *Sixtieth* Annual Report is as follows, viz :

## THE NUMBER OF MISSIONARIES IN EACH PRESBYTERY DURING THE YEAR.

Albany.....	6	East Mississippi.....	2	Louisville.....	6	Orange.....	10	Steuenville.....	1
Allegheny City...	4	East Hanover.....	4	Luzerne.....	13	Oregon.....	4	Stockton.....	4
Arkansas.....	5	Eastern Texas.....	2	Madison.....	2	Ouachita.....	2	Susquehanna.....	2
Baltimore.....	8	Ebenezer.....	3	Marion.....	4	Owatonna.....	5	Toledo.....	5
Beaver.....	3	Elizabethtown.....	2	Maumee.....	4	Paducah.....	2	Tombeckbee.....	2
Bedford.....	3	Erie.....	3	Maury.....	1	Palestine.....	4	Transylvania.....	2
Benicia.....	4	Fairfield.....	7	Memphis.....	4	Palmyra.....	4	Troy.....	3
Blairsville.....	2	Fayetteville.....	6	Miami.....	1	Passaic.....	1	Tuskaloosa.....	2
Bloomington.....	12	Findlay.....	4	Michigan.....	5	Peoria.....	7	Tuscumbia.....	1
Brazos.....	2	Florida.....	2	Milwaukee.....	4	Philadelphia.....	4	Upper Missouri.....	3
Buffalo City.....	2	Fort Wayne.....	8	Mississippi.....	2	Philad'a Central.....	6	Vincennes.....	3
Burlington.....	3	Genesee River.....	3	Missouri.....	8	Philadelphia 2nd.....	8	Washington.....	5
California.....	3	Georgia.....	1	Missouri River.....	2	Platte.....	4	Western District.....	2
Carlisle.....	3	Greenbrier.....	2	Mohawk.....	2	Potomac.....	5	West Hanover.....	4
Cedar.....	11	Highland.....	11	Montgomery.....	2	Potosi.....	5	West Jersey.....	7
Central Texas.....	3	Hillsboro'.....	2	Monmouth.....	2	Puget's Sound.....	3	West Lexington.....	3
Cherokee.....	1	Hocking.....	3	Muhlenburg.....	4	Raritan.....	2	West Reserve.....	1
Chicago.....	16	Holston.....	2	Muncie.....	5	Redstone.....	5	Western Texas.....	7
Chickasaw.....	3	Hudson.....	3	Nashville.....	3	Red River.....	5	White Water.....	1
Chillicothe.....	2	Huntingdon.....	4	Nassau.....	5	Rochester City.....	3	Winchester.....	4
Chippewa.....	9	Iowa.....	5	New Albany.....	2	Rock River.....	10	Winnebago.....	16
Cincinnati.....	3	Kaskaskia.....	2	New Brunswick.....	1	Saltsburg.....	3	Wooster.....	2
Clarion.....	8	Lafayette.....	8	New Castle.....	3	Saline.....	7	Wyaconda.....	3
Columbus.....	1	Lake.....	4	New Lisbon.....	3	Sangamon.....	4	Zanesville.....	4
Concord.....	5	Lake Superior.....	3	New Orleans.....	4	Schuyler.....	15		
Connecticut.....	2	Lewes.....	6	Newton.....	5	Sidney.....	4		637
Crawfordsville.....	3	Lexington.....	5	New York.....	8	Sioux City.....	3	Not settled.....	2
Dane.....	7	Logansport.....	4	New York 2nd.....	3	South Alabama.....	3		
Des Moines.....	7	Londonderry.....	3	Northumberland.....	6	St. Clairsville.....	4	Total.....	639
Donegal.....	2	Long Island.....	2	Ogdensburg.....	3	St. Louis.....	3		
Dubuque.....	13	Louisiana.....	2	Ohio.....	5	St. Paul.....	6		

The number of missionaries in commission at the beginning of the year was 518; added during the year, 121; total, 639. The number of churches and missionary stations, 803. The number of additions, on examination, 1,782, on certificate, 1,035; total, 2,817. The total number in communion, reported by 329 missionaries, is 20,409. Sabbath-schools, 347; teachers, 2,813; scholars, 17,778; baptisms, 2,458. Of the 639 missionaries in commission, 310 failed to make any report.

The receipts have been, from churches, \$64,076 21; miscellaneous sources, \$21,256 42; total, \$85,332 63; add balance, \$10,893 73; also borrowed money, \$4,900; making a total of \$101,126 36. The payments have been \$100,526 23; balance, \$600 13.

The Board stated that in very few instances were they permitted to establish new missions. War had driven some of our missionaries from their fields, and in many cases the reconstruction of churches will be required. The work of years of missionary labor has been swept away.

During the year *two* missionaries have labored among the French, *one* among the Belgians, *one* among the Welsh, *thirty-two* among the Germans. Itinerant labor has also been performed, though not to the same extent as in former years.

JAMES M. MACDONALD, D.D., Chairman of the Committee to whom the report of the Board was referred, offered a series of resolutions, one of which was as follows: "In view of the changes which have



taken place in the field of the Executive Committee located at Louisville, Ky., as referred to in the report of the Board, the Assembly hereby direct the discontinuance of said Committee, and further direct the discontinuance of Advisory Committees wherever they exist, (viz: New Orleans, Louisiana, and San Francisco, Cal.), and the Board hereafter to conduct throughout the entire field, its work, as formerly, through the Presbyteries." The report of the Committee was adopted.

THE OFFICERS OF THE BOARD ARE AS FOLLOWS:

THOMAS L. JANEWAY, D.D., *Corresponding Secretary*, 910 Arch st., Phila.  
SAMUEL D. POWEL, ESQ., *Treasurer*, 910 Arch st., Philadelphia.

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### Board of Education.

The *Forty-third* Annual Report is as follows:

CANDIDATES.—The number of <i>new</i> candidates received has been.....	74
Making in all from the beginning (1819).....	3164
The whole number on the roll during the past year has been.....	375
In their Theological course.....	155
“ Collegiate “ .....	156
“ Academical “ .....	64
	— 375

The falling off in the number of candidates is one hundred and thirty below that of last year. This has been occasioned by the rebellion and the depressed condition of business.

THE TREASURY.—Received for Candidates Fund.....	\$39,545 81
“ Schools and Colleges.....	3,687 74
“ Miscellaneous.....	11 24
Balance on hand.....	524 34
Total resources.....	\$43,769 13
Payments have been.....	45,739 52
Amount against the Treasury.....	\$1,970 39

During the year the Board has been able to aid a number of PAROCHIAL SCHOOLS, and PRESBYTERIAL ACADEMIES. The number of Presbyterian Academies under the control of the Presbyterian Church is *fifty-eight*. THE COLLEGES have been greatly troubled by the national distress, some have been temporarily suspended, and in others the falling off in the attendance of Students has been such as greatly to discourage the Professors.

JOHN W. SCOTT, D.D., Chairman of the Committee to whom the report of the Board was referred, offered the usual resolutions, which were adopted.

THE OFFICERS OF THE BOARD ARE AS FOLLOWS:

WM. CHESTER, D.D., *Corresponding Secretary*, 821 Chestnut st., Philada.  
Rev. ROBERT WATTS, *Assistant Secretary*, 821 Chestnut st., Philadelphia.  
WILLIAM MAIN, ESQ., *Treasurer*, 821 Chestnut st., Philadelphia.

NOTE.—*The Presbyterian Historical Almanac for 1862* contains an Historical Sketch of the Board of Education from its origin. (See pp. 53-60.)

## Board of Foreign Missions.

THE *Twenty-fifth* Annual Report is as follows :

MISSIONARIES sent out during the year are as follows: To Africa, *four*; to South America, *three*; to China, *five*; to Siam, *two*; to India, *three*; total, *seventeen*.

NAMES	MISSIONS.	NAMES.	MISSIONS.
Beatty, Miss Catharine L.	Lodiana, India.	Martin, Mrs. W. A. P.	Ningpo, China.
Dodd, Rev. Samuel	Ningpo, China.	McQueen, Mrs. Geo.	Corisco, Africa.
George, Rev. Samuel C.	Siam, Asia.	Nassau, M.D., Rev. Robert	Corisco, Africa.
George, Mrs. S. C.	Siam, Asia.	Roberts, Rev. John S.	Ningpo, China.
Janvier, Levi	Lodiana, India.	Roberts, Mrs. J. S.	Ningpo, China.
Janvier, Mrs. L.	Lodiana, India.	Schneider, Rev. F. J. C.	Brazil, So. America.
Mackey, Rev. James L.	Corisco, Africa.	Wallace, Rev. Thomas F.	New Granada, S. A.
Mackey, Mrs. J. L.	Corisco, Africa.	Wallace, Mrs. T. F.	New Granada, S. A.
Martin, Rev. W. A. P.	Ningpo, China.		

Of these Rev. James L. Mackey and wife, Mrs. George M'Queen, Rev. W. A. P. Martin and wife, Levi Janvier and wife, were *returning* to their Missions.

The work has been carried on among the Indian tribes, in South America, Western Africa, North India, Siam, China, and Japan; among the Chinese in California, the Jews, and some of the Roman Catholic countries of Europe. The Board lament the suspension of the missions among the Southwestern Indians, and the withdrawal of a large number of missionary laborers from their work, owing to the violence of lawless men. This was a great calamity to those half-Christianized Indians. The missionary work was hindered also by civil war in New Granada; and the end of the year witnessed dark clouds in the horizon of the Ningpo mission in China, from the insurgents taking possession of that city. With these exceptions, the dealings of Divine Providence with the people amongst whom the missions are established have been such as to promote their success. The preaching of the gospel, the Christian instruction of the youth, the distribution of the sacred Scriptures—in short, the usual and ordinary means of grace have been steadily and faithfully employed by *sixty-eight* ministers of the gospel—aided by *eighty-three* teachers and other assistant missionaries, and by a growing body of native missionary laborers of various grades, of whom there are now *eighty-two*.

(*The Presbyterian Historical Almanac for 1860*, pp. 56–62, contains an Historical Sketch of the Board of Foreign Missions from its origin.)

RECEIPTS from churches, \$89,701 13; miscellaneous, \$89,700 13; balance on hand at beginning of the year, \$28 38; made the total resources of the Board, \$176,939 47.

PAYMENTS have been \$177,892 19, leaving a balance against the Treasury of \$952 72.

PERIODICALS. *The Foreign Missionary* has a circulation of 29,000 of the newspaper edition, and 3,200 pamphlet edition, 18,000 copies of the *annual* report were issued.

During the year several of the missionaries have been called from their *labors* on earth to their everlasting rest in heaven. Memoirs of them appear in the Biographical Department of this volume.

## THE OFFICERS OF THE BOARD ARE AS FOLLOWS :

WALTER LOWRIE, ESQ., *Corresponding Secretary*, 23 Centre street, N. Y.  
 JOHN C. LOWRIE, D.D., *Corresponding Secretary*, 23 Centre street, N. Y.  
 WM. RANKIN, JR., ESQ., *Treasurer*, 23 Centre street, N. Y.

Board of Publication.

THE *Twenty-fourth* Annual Report is as follows :

During the year *sixteen* books, *two* tracts, *one* package of twelve soldier's tracts, *one* hospital card, *two* German books, *three* French tracts, and the "Presbyterian Almanac for 1862," have been published as follows :

The following table gives the title, the name or "nom de plume" of author, the size, the number of pages, the price, the number of copies and the number of the volume in the printed Catalogue of the Board.

Sixteen Books Published, 92,750 Printed.

NAME OF WORK.	NAME OF AUTHOR.	Size.	No. of Pages.	Price.	No. of Copies.	No. on Catalogue.
Allice Rosedale.	Mrs. C. L. Blake.	18mo	186	\$ .25	1000	633
Autobiography of Rev. Dr. Neill	Wm. Neill, D.D.	12mo	272	65	1500	635
Calvin's Letters. Vol. IV.	John Calvin.	8vo	467	1 30	500	599
Ellie's Scrap Book.	.....	18mo	216	25	1000	643
Emma Allen.	.....	18mo	162	20	2000	637
Essays and Discourses.	C. VanRensselaer, D.D.	12mo	435	1.00	1000	632
Jeanie's Scrap Book.	.....	18mo	216	25	1000	644
Johnny Wright	.....	18mo	300	35	1000	639
Little Book for Little Folks.	.....	18mo	72	15	1000	641
Little Brown Bible, The	B. L. Lewellyn.	18mo	179	25	1000	642
Lost Bracelet, The	.....	18mo	100	15	1000	636
Mary Reed.	.....	18mo	324	35	1000	634
Self-Sacrifice.	Sarah A. Myers.	12mo	300	60	1000	640
Soldier's Pocket-Book, The	.....	32mo	64	5	76750	645
Vail Family, The	"Theodelinda."	18mo	392	40	1000	646
Walking with God.	James B. Rankin.	18mo	252	30	1000	638

Two Tracts Published, 4,000 Printed.

Blessedness of Giving.	P. D. Gurley, D.D.	12mo	16	1	2000	.....
Plea in behalf of the Ministry.	W. S. White, D.D.	12mo	8	1	2000	.....
Soldier's Series, 12 Tracts.	.....	12mo	120	10	15000	.....
Hospital Card.	.....	.....	1	1	19000	.....
Presbyterian Family Almanac.	.....	18mo	48	6	15000	.....

Books Printed in the German Language.

Bible True, The	.....	18mo	106	10	2000	.....
Soldier's Pocket-Book, The	.....	32mo	64	5	13250	.....

Books Printed in the French Language.

Farewell to Rome.	.....	18mo	76	5	500	.....
Luther's Conversion.	.....	18mo	36	3	2000	.....
Sabbath Manual, The	.....	18mo	86	5	500	.....

Total number of *new* publications amounts to 164,000

The reprints of former publications have been of

Books, ..... 51,600

Tracts, ..... 414,500

466,100

Total number of publications during the year..... 630,100

The grand total number of copies of books and tracts issued by the Board since its organization has been 10,230,788.

This Table shows the operation for the past *nine* years, and gives the size and number of volumes and tracts printed and reprinted :—

Yrs.	8vo.	12mo.	16mo.	18mo.	32mo.	Miscel. vols.	Total No. of vols.	Tracts and Miscel.	New B. & T. each year.	Books and Tracts repr'd.	Grand Total of pub. N and R.
1854	.....	3 4,750	4 8000	6 13,500	3 12,000	.....	38,250	11 51,000	89,250	506,500	595,750
1855	1 250	6 11,500	2 4000	20 38,000	2 4,000	6 26,000	83,750	12 65,000	148,750	317,700	466,450
1856	1 1000	4 5,550	.....	8 15,000	1 2,000	2 2,000	25,500	22 86,000	111,500	485,250	594,750
1857	.....	6 6,000	.....	38 62,000	.....	1 5,000	73,000	15 52,000	125,000	677,500	802,500
1858	2 1500	8 10,250	3 6500	30 59,500	1 2,000	1 6,000	85,750	10 54,000	139,750	326,750	466,500
1859	1 500	6 9,000	1 2000	37 74,500	6 12,000	.....	98,000	20 69,500	167,500	745,500	913,000
1860	1 500	5 7,000	1 2000	41 73,000	12 24,000	1 2,000	108,500	72 307,000	415,500	641,750	1,056,250
1861	.....	11 12,500	.....	30 50,000	3 8,000	.....	70,500	35 85,500	156,000	654,500	810,500
1862	1 500	3 3,500	.....	11 12,000	1 76,750	.....	92,750	10 71,250	164,000	466,100	630,100



The *Home and Foreign Record* had a circulation of 15,400 copies, but owing to the state of the country it has fallen off to 10,400. Of the number discontinued a considerable proportion were gratuitous copies sent to Ministers and Licentiates in the southern portion of the Nation.

The *Sabbath-School Visitor* has a circulation of 55,000.

THE DEPARTMENT OF DISTRIBUTION.—The sales at the store, 821 Chestnut street, Philadelphia, have been 110,976 volumes of books, and by the colporteurs 73,318. Given by the Executive Committee (but paid for out of the Distribution Fund) 11,329; ditto by Colporteurs, 44,311. Total number of volumes distributed, 239,934.

The sales of *Tracts* at the store, 646,951 pages; given by Executive Committee, 462,362 pages; by Colporteurs, 3,275,825 pages; total, 4,385,138.

This Table shows the operations in this department for nine years:—

Years.	Books sold at store.	Books sold by Colporteurs.	Books given by Colp's.	Books given by Ex. Com.	Total Books.	Pages of Tracts sold	Pages given by Colport'rs.	Pages given by Ex. Com.	Total pages of Tracts.
1854	149,651	91,885	9,518	6,517	257,634	365,470	1,300,547	381,032	2,047,049
1855	159,479	97,853	10,780	6,365	274,477	390,970	1,046,964	342,692	1,782,596
1856	171,516	125,790	13,913	3,269	314,488	405,627	1,051,406	111,873	1,568,906
1857	193,578	124,579	14,802	3,951	336,910	477,441	2,140,379	163,582	2,780,402
1858	191,993	123,924	15,678	3,724	335,319	706,963	1,555,469	246,395	2,508,827
1859	224,400	92,068	11,184	5,345	332,997	1,490,650	1,217,573	347,138	3,055,361
1860	241,050	124,638	14,920	6,101	386,709	869,405	2,162,594	413,222	3,445,221
1861	225,508	154,522	23,733	5,683	409,446	646,951	2,372,016	263,068	3,282,035
1862	110,976	73,318	44,311	11,329	239,934	646,951	3,275,825	462,362	4,385,138

Table showing the number and locations of the Colporteurs for seven years:—

LOCATION.	1856	1857	1858	1859	1860	1861	1862	LOCATION.	1856	1857	1858	1859	1860	1861	1862
Alabama.....	1	2	5	2	4	6	6	Missouri.....	3	5	8	4	4	9	4
Arkansas.....	1	3	4	3	1	1	1	Nebraska.....	...	...	...	...	1	1	1
Canada East....	1	2	1	...	...	...	...	N. Brunswick.	3	6	3	1	2	1	1
Canada West....	9	11	15	7	7	6	8	N. Hampshire.	1	1	...	...	1	2	1
California.....	...	3	2	...	...	...	1	New Jersey....	8	10	7	10	4	9	6
China.....	...	1	1	...	...	...	...	New York.....	25	23	19	9	20	23	8
Connecticut....	2	1	2	1	1	...	...	N. Carolina....	15	11	12	7	5	6	6
Delaware.....	1	1	1	...	3	1	2	Nova Scotia...	8	9	8	5	4	3	4
Florida.....	3	3	3	1	1	3	4	Ohio.....	28	33	36	12	20	22	11
Georgia.....	2	2	8	5	6	4	4	Oregon.....	1	1	1	1	1	1	1
Illinois.....	16	17	25	15	15	24	16	Pennsylvania.	26	30	26	13	24	26	16
Indiana.....	11	17	19	4	6	17	8	S. Carolina....	4	2	1	1	4	4	2
Iowa.....	8	10	15	7	10	10	7	Tennessee.....	7	4	4	3	6	8	2
Kansas.....	1	3	4	2	2	1	...	Texas.....	2	2	3	3	4	1	2
Kentucky.....	8	6	4	2	...	12	4	Vermont.....	...	1	...	...	1	...	...
Louisiana.....	...	1	...	...	...	1	...	Virginia.....	4	10	9	11	22	14	9
Maryland.....	4	4	3	1	3	6	3	Washington T.	...	...	1	1	3	1	1
Massachusetts.	3	1	...	1	1	1	...	Wisconsin.....	4	5	5	4	8	10	5
Michigan.....	3	7	4	4	3	3	2	Presbyteries } and Synods }	12	...	...	...	...	...	
Minnesota.....	...	5	1	1	2	4	4		Totals,	223	254	263	143	202	242
Mississippi....	...	1	3	2	3	1	...								

THE DEPARTMENT OF SUSTENTATION.—The Treasurer reports having received from all sources \$68,036 00; add balance from last year of \$8,750 91, made the total resources of the Board for the year, \$76,786 91. The payments during the year have been \$70,700 55; leaving a balance in the Treasury of \$6,086 36.

This Table shows whence these receipts were obtained for nine years:—

Years.	For Books sold.	For Colportage	From miscellaneous sources.	Total receipts for the year.	Balance at beginning of year.	Grand Total Resources.	Payments during the year.	Balance on hand at close of the year.
1854	\$77,648.35	\$15,866.27	\$10,099.84	\$103,614.46	\$7,175.36	\$110,719.82	\$92,524	\$18,196
1855	65,793.44	14,015.54	7,790.62	87,600	18,196.50	105,796.10	91,319	14,477
1856	65,341.11	14,497.28	8,757.81	88,596	14,476.79	103,072.99	80,039	17,034
1857	81,055.85	24,823.82	13,441.56	119,322	17,033.96	136,356.99	118,807	17,547
1858	73,871.55	21,369.76	14,172.40	109,414	17,546.57	126,960.38	100,801	20,159
1859	69,087.24	24,817.00	15,635.47	109,539	20,158.60	129,698.31	107,561	22,137
1860	80,932.91	27,758.39	16,703.00	125,394	22,137.39	147,531.74	126,032	21,499
1861	81,849.07	28,433.97	14,959.05	125,242	21,498.70	146,739.46	137,989	8,750
1862	31,031.18	23,171.81	13,833.01	68,036	8,750.91	76,786.91	70,701	6,086

The falling off in every department of the Board's operations has been caused by the state of the country. (*The Presbyterian Historical Almanac*, for 1861, pp. 57-63, has a Historical Sketch of the Board of Publication from its origin.)

SAMUEL B. MCPHEETERS, D.D., Chairman of the Committee, to whom the report of the Board was referred, offered a series of resolutions from the Committee, during the discussion of which he offered the following additional resolutions, all of which were adopted:—

*Resolved*, That in view of criticisms made in this and former General Assemblies, a committee of nine, ministers and ruling elders, of which the Moderator of this General Assembly shall be chairman, be appointed to make a thorough examination of the affairs of the Board of Publication, and report to the next General Assembly.

*Resolved*, 2. That said Committee shall meet in the city of Philadelphia, at the call of its chairman, and the Board is hereby directed to give free and full opportunity to the Committee in carrying out the objects of its appointment, and any information the Committee may desire to procure. And all persons from any part of the Church shall have full opportunity, and are requested, either in person or by writing, to present to the Committee any objections or doubts they may entertain in regard to the plans and operations of the Board.

*Resolved*, 3. That the Board of Publication be directed to pay the travelling and other necessary expenses of the members of this Committee from its Treasury.

THE OFFICERS OF THE BOARD ARE AS FOLLOWS:

WILLIAM E. SCHENCK, D.D., *Corresponding Secretary*, 821 Chestnut st., Philadelphia.

WINTHROP SARGENT, Esq., *Superintendent of Colportage and Business Correspondent*, 821 Chestnut st., Philadelphia.

JAMES DUNLAP, Esq., *Treasurer*, 821 Chestnut st., Philadelphia.

PETER WALKER, Esq., *Publisher of the Periodicals*, 821 Chestnut st., Philadelphia.

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## Board of Church Extension.

THE *Seventh Annual Report* is as follows:—

APPLICATIONS for aid were received during the year from *sixty-nine* churches asking for \$24,572 45, averaging \$356 12 each. Besides these *new* applications, there was on file at the beginning of the year *ninety-four* applications asking for \$36,116 75; thus making the total number of applications *one hundred and sixty-three* calling for \$60,689 20.

During the year *thirty-five* applications asking for \$14,400 were stricken from the file, because the requisite information had not been furnished in the *two years* allowed for that purpose. There remained on file at the close of the year *sixty-one* applications from churches asking for \$24,991 75.

APPROPRIATIONS during the year amounted to \$13,866 10, and were made to *fifty-five* churches within the bounds of thirty-nine Presbyteries. The average amount appropriated to each of these churches, including "special donations," was \$252 11, leaving out of view these "special donations," it was \$172 58.

Appropriations from the general fund were withdrawn from *five* churches, During the year *fifty-eight* churches received their money, amounting to \$17,777 45.

In view of the state of the country, the Board made no appropriation until the funds were in the Treasury to meet them.

RECEIPTS.—From Churches, \$11,177 40; Miscellaneous, \$5,886 77; Total, \$17,064 17. Balance at beginning of the year, \$13,874 55, made the total resources for the year, \$30,938 72. Payments were \$20,182 43; leaving an appropriated balance of \$10,756 29.

COST OF CHURCH EDIFICES.—Remembering that the Board was created to aid feeble churches in the new and destitute regions, they have continued to use their influence in favor of economy in church building. Since the organization of the Board, July, 1855, appropriations have been made to four hundred and forty-seven different churches. Of these, sixty-one were aided by "special donations," for which the Board took no responsibility. As nearly as can be ascertained, the remaining three hundred and eighty-six churches cost \$761,577, or \$1,973 each.

When the average cost of materials during the last seven years, the vast expanse of country over which the funds were disbursed, and the peculiarly heavy outlay for building required in those prairie regions where the larger part of the work has been performed, are considered, no reasonable man will regard \$1,973 as an extravagant average for the cost of the churches assisted by the Board.

A number of churches, whose cost was far above the average, have indeed been aided, but these were either cases in which a small sum from the Board was necessary to save large previous expenditures by the congregations themselves, or in which donors took the responsibility of designating such churches as the recipients of their gifts. If the "special donations" we did not control be left out of view, the average cost of the churches aided by the Board during the year was \$1,127 90.

#### THE OFFICERS OF THE BOARD ARE AS FOLLOWS:

Rev. H. I. COE, *Corresponding Secretary*, 88 Market st., St. Louis, Mo.  
J. GAMBLE, Esq., *Treasurer*, 88 Market st., St. Louis, Mo.

#### FUND FOR DISABLED MINISTERS, AND FAMILIES OF DECEASED MINISTERS.

THE Annual Report is as follows:—

During the year the Trustees of the General Assembly have received \$11,093 55, and paid out \$6,848 64, leaving a balance of \$4,144 91.

The contributions to the Fund, during the past year, have been affected by the condition of the country. Nothing has been received from some churches that had heretofore given largely. In very many cases the most liberal and wealthy have suffered so severely by the stagnation of business, pecuniary losses, and other injurious changes, that they could not obey the generous impulses of their hearts. But though the area of our gleanings has been so much narrower, yet the aggregate has been much greater than that of any former year, and we have the pleasure of informing the Assembly that all demands upon the Treasury have been met, and that the surplus will be sufficient to answer the applications that are commonly received before the usual time of making the largest annual collections. Doubtless there are numerous cases of need, of which the Committee have not heard, and in many of those reported, a larger sum was probably wanted, and would have been asked, had the applicant supposed that it would have been warranted by the condition of our Treasury.

#### THE OFFICERS OF THE FUND ARE AS FOLLOWS:

JOS. H. JONES, D.D., *Corresponding Secretary*, 524 Spruce st., Philadelphia.  
GEORGE H. VAN GELDER, Esq., *Treasurer*, 320 Walnut st., Philadelphia.



## Narrative on the State of Religion.

If the Eternal Son of God takes such interest in his Church, as to suffer no two or three of its members to meet in his name without his special presence, it well becomes us, in these Annual Assemblies to employ a portion of our time in inquiry after the general health and progress of this great Presbyterian branch of that Church during the by-gone year. And if, on collating the various Presbyterial narratives of a Church so numerous in its membership, and so wide in territorial extent, we should see the great field flecked with light and shade; the crops in one section more abundant, in another less, and here and there blighted by untimely frosts, this would be no more and no less than what has been true of the Church during every year of her history, from the time when the Apostle wrote to the Philippians, on one page commending their "fellowship in the gospel, from the first day until now;" and on another, lamenting that "many walk, of whom I have told you often, and now tell you, even weeping, that they are the enemies of the cross of Christ."

Since, in our country, ministers and people are at once men and citizens; residents in the land, and shareholders and constituent powers in the government, it is impossible that the state of the nation should not tell with peculiar power upon both the external prosperity and the spiritual condition of the Church. Accordingly, of all the reports from the Presbyteries for the year, scarcely one fails to make mention of the agony that has been upon the nation, since the Assembly last met; of churches called to send forth members, and households sons and fathers, to fill the ranks of war; of the mustering and marching of soldiers, and of the eager, all-engrossing interest of church and congregation, in the Government, navy, and army. Some of these reports loudly deplore the distracting and secularizing influence of these worldly affairs upon the mind and heart of the Church; the crippling of her pecuniary energies, in the general commercial prostration, and an increase of intemperance, profanity, and Sabbath-breaking in the world around, consequent upon the exigencies of military movements, and the precipitation of such a mass of men into the trying scenes of a soldier's life.

In our armies, five hundred thousand men, mustered under the Church's eye, have presented touching, and not unheeded claims for special outlay of Christian sympathy, prayer, and labor. And on many a march the songs of Zion have been sung, and in many a camp even revivals of religion have been enjoyed. And from those camps and hospitals where the sick and wounded lay, appeals have reached the kind-hearted, and have been responded to in such a breaking up of the fountains of true and almost boundless charities, as the world has rarely, if ever, witnessed. And besides all that has been done for our own soldiers and sailors, thousands of prisoners of war have been constrained by an indiscriminating liberality to say: "I was in prison, and ye came unto me." And withal, the recognized multitude and magnitude of the interests at stake in the present national conflict, overshadowing the public mind with an unwonted solemnity, driving the devout, in the midst of contending hopes and fears, to the throne of grace, and constraining even secular men, in military and civil office, repeatedly to entreat of the Church her interceding interposition at the mercy-seat, have powerfully tended to deepen the general impression that Christian prayer is a power on the earth, and the Christian's God the actual Sovereign Disposer of events.

In closing this Narrative, we would call attention to one vast and desolating vice—more destructive of human life than war or pestilence, filling homes with sorrow, alms-houses with paupers, and prisons with criminals—we mean the vice of drunkenness. With scarcely a solitary exception, the Narratives of the Presbyteries announce and deplore an increase of this sin—not within, but around our churches; not among our members, but among those who else might become members with us of the Church of Christ. It seems as if the efforts of the virtuous in past years, to stay the onward sweep of intemperance had resulted only as a temporary dam across the stream, to heave back and pile up the accumulating waters for a surge upon us, that now bids defi-

ance to all hindrance inflicting present, and threatening future ills of unparalleled magnitude. We are persuaded that exaggeration upon this subject is almost impossible. None who mingle with their fellow-men, and certainly no ministers of the gospel, need be told what crowds of men are thus inbruted—what numbers of women, but a few years since so happy and hopeful, are doomed to the slow, awful martyrdom of the drunkard's wife—what hordes of children are beggared in their lives, and ruined in their morals. And who shall tell the story of our young men? As Augustus to Varus, the bereaved Republic cries, "O give me back my legions!" and like Rachel, the Church weeps for her sons, and refuses to be comforted because they are not. Every interest of patriotism, humanity, and religion, pleads for every effort that can be hopefully put forth for the hindrance, and, if it may be, for the extinction of this advancing and threatening evil.

Finally, beloved, rejoicing in past attainments and past conquests, let us reach forth after the full fruit of the Spirit in our own experience—"Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." And whatsoever our hands find to do, let us do it with our might.

### MISCELLANEOUS RESOLUTIONS, &c.

A communication from ROBERT J. BRECKINRIDGE, D.D., was read, and is as follows:

To the Moderator of the General Assembly of the Presbyterian Church in the United States of America, in session at Columbus, Ohio.

It is now just nine years since I was elected by the General Assembly one of the first Professors of its Theological Seminary at Danville, Kentucky. Being also, by charter granted by the Legislature of the Commonwealth of Kentucky, one of the first Trustees of that Institution, I have devoted myself with great earnestness, and such success as it has pleased God to give me, to the work of founding, endowing, and managing that Institution, and to the instruction of nine successive annual classes of its students.

Suddenly, and without any provocation on my part, tending towards such accusations, but solely as the effect of personal malignity and public disloyalty on the part of *Thomas A. Hoyt*, and *Stuart Robinson*, both of them ministers in regular standing in the Church under the care of this venerable Court, and the latter now sitting as a member of this body, I find myself accused of immoralities and crimes, by both of them, in the most offensive terms, and in the most public manner, the bare suspicion of whose perpetration by me, would render it unfit that I should hold my office of Professor; and concerning reparation for which atrocious accusations, my direct and immediate way of redress as a Professor, brings me to the bar of this General Assembly.

These accusations on the part of *Thomas A. Hoyt*, are contained in a publication signed by him, dated March 7, 1862, and published first in the *Evening Bulletin* and *Daily Journal*, both of Louisville, Kentucky; and about that time, and afterwards, in other public journals. The accusations on the part of *Stuart Robinson*, are contained in numerous publications, one of which has been distributed in pamphlet form to the members of this Assembly, utterly shameless in its character; but they were first published in the *Louisville Daily Journal*, over his signature, about the 7th of March, and afterwards very extensively in the public journals.

It is, more particularly, that aspect of these disgraceful accusations, intended to implicate my official character and conduct as a minister teaching theology by appointment of the Assembly, to which I direct the attention of this tribunal; at the same time I would prefer that the Deliverance of the Assembly should embrace every charge, of every sort, contained in the publications now brought to its notice, and which I solemnly declare before God, are, without exception, false and scandalous.

The most distinct of the accusations made by *Mr. Hoyt*, in the sense above stated, are, that as a theological Professor I have used my position, and the sacred funds of my institution, as the means of hurling firebrands

among the churches that raised me to that position, and contributed those funds. The most distinct accusations of Mr. Robinson, in the sense above stated—some of them clearly put forward, some artfully insinuated in verbose sentences, are, that as a Professor of Theology, I had by art, in an unmanly and unchristian way, hounded on popular passion against my brethren;—that as a Professor of Theology, and a teacher of religion generally, I had used a position given to me by the Church, to inculcate political dogmas;—that, as a Professor, I had taken advantage of the pulpit and theological chair as a politician;—and that I had claimed the solemnity and dignity of a Theological Quarterly, and a Theological Seminary, to invest my political views with a fictitious solemnity.

The substance of these charges is, that being a minister of the gospel, exercising the office of a Professor of Theology, I have abused my position, and perverted sacred funds to the promotion of wicked and cruel ends, degrading both the pulpit and the theological chair, to the advancement of improper public objects, and unworthy personal aims. Against these libellous accusations, I come to the bar of this supreme tribunal of the Church, during whose good pleasure I hold my office of Professor of Theology, and pleading that they are false—and that within the personal knowledge of Thomas A. Hoyt and Stuart Robinson, who have made them—I ask the Assembly to make such a Deliverance in the premises, as in their judgment righteousness demands, and as my character, services, and office entitle me to expect. And in order to relieve the case, as far as I can, of all embarrassment, I hereby resign into the hands of the General Assembly, my office of Professor in the Danville Theological Seminary, desiring the resignation to take effect at the end of the current Seminary year, namely, on the 1st of September, 1862.

I deem it to be not only my clear right, under the circumstances which exist, to bring this matter in this form before the General Assembly, but my clear duty, both to myself and to the Assembly, to do so. What I have done, appears to me to have been not only right and commendable, but of that imperative necessity, that its rancorous condemnation involves impious disloyalty to the country in its hour of extreme peril, and the betrayal of God's cause and ordinances, as the Ruler of the universe. No Christian man can, with a good conscience, hold any office which forbids him to attempt such service as I have been traduced for rendering to my country. And no tribunal of the Church of God can, without sin, refuse to protect the character of its children and servants, when they are pursued with ferocious and organized calumny, for doing that which is right in itself, unto which they are shut up by Divine Providence, and which is in full accordance with the sentiments of the Church itself.

I file herewith the action of the Board of Trustees, and that of the Board of Directors of the Danville Theological Seminary, with regard to the matters involved in this memorial. The second of these two papers discloses an action not yet completed; and it need not to have been filed now, but for a false and injurious statement concerning it, contained in the libellous publication of Mr. Robinson, which has been circulated amongst the members now sitting in this Assembly.

ROBERT J. BRECKINRIDGE.

This paper was referred to a special committee of *seven*, viz :

James M. Macdonald, D.D.,  
George Marshall, D.D.,  
Rev. M. W. Staples,  
Hon. H. H. Leavitt,

James McDougall, Esq.,  
Hovey K. Clarke, Esq., and  
A. B. Belknap, Esq.

A communication from REV. STUART ROBINSON, including a card from REV. THOMAS A. HOYT, were also read, as follows :

COLUMBUS, OHIO, *May* 19, 1862.

To the Moderator of the General Assembly.

*Dear Sir* :—The General Assembly having to-day received, read, and referred to a select Committee, an extraordinary letter from Dr. Robert J.



Breckinridge, concerning a personal controversy now pending between himself of the first part, and Rev. Messrs. Hoyt, Robinson, and others, of the second part; which letter contains charges against the undersigned grossly unjust, and, if allowed to pass unchallenged upon your records, obviously injurious to the good name of four ministers of the Synod of Kentucky: the undersigned begs leave, therefore, through you, to submit to the Assembly his solemn remonstrance against further proceedings in the case, with the grounds of it: and he asks that this shall receive the same direction, and the same place upon your records as the letter referred to.

1. The undersigned denies that any higher obligations rests upon the Assembly to protect the character of Professors in its Seminaries than that of the pastors of its churches; and much less can there be any obligation to adopt extraordinary methods for the protection of a Professor's good name at the expense of the good name of four pastors of the Church.

2. That, in the present case, the call upon the Assembly is for not only extraordinary, but extra-constitutional interference, is manifest enough, when it is remembered that, on the one hand, the assault upon these pastors involves charges of moral delinquency which the constitution of the Church requires to be tried by judicial process before the Presbytery to which they belong, and not decided by mere resolution of the General Assembly; and, on the other hand, the resignation of a Professorship, by means of which this case purports to come before the Assembly, should, according to the Constitution of the Danville Seminary, be laid before the Board of Directors of the Seminary on six months notice, to be by them referred to the Assembly.

3. And what renders this call for extraordinary and extra-constitutional methods of procedure the more unreasonable, is the notorious fact, that the whole difficulty was begun by Dr. Breckinridge himself in the first instance, by a gross assault upon four of his brethren, in a card appealing to the whole country against them. And they have published nothing, except in self-defence—first, against the groundless charge of his card; and secondly, in response to a highly injurious article in the *Danville Review*, which article of itself should exclude its author from all claim upon any special sympathy and countenance of Christian men. And the undersigned respectfully submits to the candor of the General Assembly, whether one who has stirred up a disgraceful strife with his brethren, and appealed to the tribunal of public opinion through the press, now, when his assault is successfully repelled before the tribunal of his own choosing, has any claim to an appeal, in this extraordinary manner, to the highest tribunal of Christ's church, for a decision to set aside the verdict of the public against him.

The undersigned, therefore, solemnly remonstrates against any action of this Assembly in the premises, which may add to the damage already done to religion, by disturbing this Court and the Church with a disgraceful personal quarrel, except under the restrictions of judicial trial according to the forms of the constitution. At the same time, however, he does not mean by this remonstrance to waive any right, should the Assembly entertain the question further, to defend himself and assail his accuser, within the limits of any method of procedure adopted. Nor does he feel the least concern touching the question whether he shall be able to justify his conduct in the premises before any impartial tribunal.

In behalf of Rev. T. A. Hoyt, who is not present, the undersigned requests that the card of Mr. Hoyt, of May 11, explanatory of his course, be made a part of this letter, and receive the same direction that this letter may receive.

Truly yours,

STUART ROBINSON.

Editors True Presbyterian:

The accompanying card is intended for the *Philadelphia Presbyterian*, but the delay incident upon its transmission to and from so great a distance, as well as the limited circulation of that paper in this State, induce me to ask its insertion in your issue of this week.

Truly yours,

T. A. H.

Louisville, May 11, 1862.

For the Presbyterian.

I hoped when I published my card of March 14, in reply to Dr. Breckinridge's unprovoked attack upon me, that I had so framed my answer, that while it effectually disposed of his accusations, it would at the same time preclude the necessity of my reappearing in the public prints, to which I am greatly averse, especially in collision with an aged minister of the gospel.

I was not shaken in my determination to avoid any further conflict with Dr. Breckinridge, even by his violent abuse of me in the late number of the *Danville Review*; nor by his efforts to pervert the meaning of my card, nor by his threat to resign his professorship at the next Assembly, in consequence of what I have "directly charged," and Dr. Robinson "seems to intimate;" nor by his insinuation that he no longer regards me as a gentleman, nor by his application to me of the epithets "ruffian and barbarian;" nor by his sneer at "Southern chivalry," as though utterly oblivious of his own famous Sumner letter, so chivalrous and intensely Southern. But the recent action of the Board of Trustees of Danville Seminary, which action was ordered to be published in the *Presbyterian*, obliges me reluctantly to ask room in your columns again, to set myself right before the Christian public.

"The attention of the Board" having "been called to certain publications recently made by responsible persons, in which an injurious imputation is cast upon Dr. Robert J. Breckinridge," that body adopted *hypothetical* resolutions in his favor to the effect that IF IT WERE CHARGED that Dr. Breckinridge, as Trustee, had mismanaged the funds, or as preacher or professor, had discussed politics from the pulpit or the chair, then it was not true, &c.

In order to relieve me from this *conditional* censure, it will only be necessary to show what I said, and why I said it.

As to what I said, it is not true that I have either directly or indirectly charged "that Dr. Breckinridge, acting as trustee, has perverted the funds of the Seminary to improper uses." The Board of Trustees could not be so persuaded by Dr. Breckinridge himself, but expressly declare that they were *unwilling to believe it*.

In the next place, it is not true that I either said, or "meant," that Dr. Breckinridge, "in his capacity as Professor, has from his chair, inculcated his political opinions, or that in his office as a preacher in the Seminary, he has used the pulpit for such purposes." All these are utter misrepresentations of my language and intention. What I really did say and mean, will appear presently, albeit Dr. Breckinridge warns me that he will admit no "gloss," or explanation whatever. But, now, as to the reason of my saying anything at all about Dr. Breckinridge.

He says it was *because of his loyalty*; but I made no allusion whatever to his loyalty, nor to anything else that he had said or done, except his gross, personal assault on me, which assault, by reason of my official relations, I regarded as a wrong to my church, just as the attacks on the other three pastors were injuries done to their churches. Viewing the matter in that light, I expressed my regrets "that a theological professor should use his position, and the sacred funds of his institution, as the means of hurling fire-brands among the churches that raised him to that position, and contributed those funds." And lest any ambiguity should attach to the use of the word "funds," in sending my card to the *Philadelphia Presbyterian*, and afterwards to the *True Presbyterian*, I substituted the word "prestige," thus avoiding, as I thought, the possibility of misconception, and conveying exactly the meaning that I intended, viz., not that Dr. Breckinridge had, "as a trustee, perverted the funds of the Seminary;" nor that he had preached or lectured on politics, but that standing at the head of Danville Seminary, an institution which had been largely endowed by the four churches thus assailed through their pastors, he had published in numerous papers in Kentucky and elsewhere, a violent personal assault upon the pastors of those churches, and that apparently for the purpose of, if possible, unsettling their relations and driving them from the State. It was the more pertinent that I should make this answer, inasmuch as the scholarships in Danville Seminary have, to a great extent, been founded by two gentlemen in my congregation, in addition to other liberal donations from the rest of the church. I

submit it to "the tribunal of public opinion," as well as to "a tribunal singularly illustrious," whether this were not an answer proper for me to make to such an assault; and whether it were entirely unbecoming in me to express my sense of the bitter mortification with which the pastors and churches involved in this matter, as well as the pastors and churches in Kentucky generally, contemplate his course, and their deep conviction that he has missed the noblest opportunity of his life to honor his Master, to serve the Church, and to win true glory for himself.

They regarded the present as a great occasion, on which they looked for Dr. Breckinridge to stand forth, venerable in age, and illustrious in his past life, and perform the gracious work of pouring oil upon the troubled waters. Struggling with the temptations of their novel situation, they expected to be taught by him; to hear him repeat, with authority and power, the language of his Master, "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." They fondly thought that he would come back for a moment from the confines of eternity, and like the aged apostle John, would stretch forth his hands, and cry, "Little children, love one another! Little children, love one another!"

And further, all conservative men in the Presbyterian Church had a right to expect that Dr. Breckinridge, by reason of his antecedents, and the antecedents of his Seminary, would not appear to give countenance to the action of the last General Assembly, which action the Synod of Kentucky pronounced to be "repugnant to the word of God, as that word is interpreted in our Confession of Faith;" and finally, they had a right to expect that Danville Seminary would hold itself aloof from the conflict of earthly passions and carnal weapons; that when the waves of civil strife ran high, this sacred spot would, like a great neutral haven, receive the voyagers from the North, from the South, from the East, and from the West, and join them together in the friendly commerce of Christian love.

THOMAS A. HOYT.

These papers were referred to the Committee of *seven*.

This Committee offered the following resolutions, which were adopted.

1. *Resolved*, That in so far as these papers involve the personal relations or controversies of the parties named, the Assembly can take no cognizance of them, unless in a judicial proceeding, prosecuted in the mode prescribed by the constitution of the Church; and as to these, the Assembly therefore expresses no opinion.

2. *Resolved*, That as the office of Professor in our Theological Seminaries is held under the authority and by the appointment of the General Assembly, it is competent for that body, at the request of any one holding that position, or on their own motion, to inquire into his acceptability and usefulness in that office.

3. *Resolved*, That in the judgment of the Assembly, no facts have come to their knowledge which impair their confidence in Dr. Breckinridge as a Professor in the Danville Seminary.

4. *Resolved*. That the Assembly do not concede, that in accepting a Professor's chair in the Seminary, Dr. Breckinridge did necessarily yield the right of expressing freely his views in relation to matters of great national concernment; and in their judgment his bold and patriotic stand in reference to the great conflict now in progress, entitle him to the gratitude of the Church and the country.

5. *Resolved*, That in view of the whole case, the Assembly declines to accept his resignation.



## On the State of the Country.

ROBERT J. BRECKINRIDGE, D.D., of *West Lexington* Presbytery, offered a paper upon the State of the Country and the Church, as follows:—

The General Assembly of the Presbyterian Church in the United States of America, now in session at Columbus, in the State of Ohio.

Considering the unhappy condition of the country in the midst of a bloody civil war, and of the Church agitated everywhere, divided in sentiment in many places, and openly assailed by schism in a large section of it; considering, also, the duty which this chief tribunal, met in the name and by the authority of the glorified Saviour of sinners, who is also the Sovereign Ruler of all things, owes to him, our Head and Lord, and to his flock committed to our charge, and to the people whom we are commissioned to evangelize, and to the civil authorities who exist by his appointment; do hereby, in this deliverance, give utterance to our solemn convictions and our deliberate judgment, touching the matters herein set forth, that they may serve for the guidance of all over whom the Lord Christ has given us any office of instruction, or any power of government.

I. Peace is amongst the very highest temporal blessings of the Church, as well as of all mankind; and public order is one of the first necessities of the spiritual as well as the civil commonwealth. Peace has been wickedly superseded by war, in its worst form, throughout the whole land; and public order has been wickedly superseded by rebellion, anarchy, and violence, in the whole Southern portion of the Union. All this has been brought to pass in a disloyal and traitorous attempt to overthrow the National Government by military force, and to divide the nation contrary to the wishes of the immense majority of the people of the nation, and without satisfactory evidence that the majority of the people in whom the local sovereignty resided, even in the States which revolted, ever authorized any such proceeding, or ever approved the fraud and violence by which this horrible treason has achieved whatever success it has had. This whole treason, rebellion, anarchy, fraud, and violence, is utterly contrary to the dictates of natural religion and morality, and is plainly condemned by the revealed will of God. It is the clear and solemn duty of the National Government to preserve, at whatever cost, the national Union and Constitution, to maintain the laws in their supremacy, to crush force by force, and to restore the reign of public order and peace to the entire nation, by whatever lawful means that are necessary thereunto. And it is the bounden duty of the people who compose this great nation, each one in his several place and degree, to uphold the Federal Government, and every State Government, and all persons in authority, whether civil or military, in all their lawful and proper acts, unto the end herein before set forth.

II. The Church of Christ has no authority from him to make rebellion, or to counsel treason, or to favor anarchy in any case whatever. On the contrary, every follower of Christ has the personal liberty bestowed on him by Christ, to submit, for the sake of Christ, according to his own conscientious sense of duty, to whatever government, however bad, under which his lot may be cast. But while patient suffering for Christ's sake can never be sinful, treason, rebellion, anarchy may be sinful—most generally, perhaps, are sinful; and, probably, are always and necessarily sinful, in all free countries, where the power to change the government by voting, in the place of force, which exists as a common right, constitutionally secured to the people, who are sovereign. If, in any case, treason, rebellion, anarchy can possibly be sinful, they are so in the case now desolating large portions of this nation, and laying waste great numbers of Christian congregations, and fatally obstructing every good word and work in those regions. To the Christian people scattered throughout those unfortunate regions, and who have been left of God to have any hand in bringing on these terrible calamities, we earnestly address words of exhortation and rebuke, as unto brethren who have

sinned exceedingly, and whom God calls to repentance, by fearful judgments. To those in like circumstances who are not chargeable with the sins which have brought such calamities upon the land, but who have chosen, in the exercise of their Christian liberty, to stand in their lot and suffer, we address words of affectionate sympathy, praying God to bring them off conquerors. To those in like circumstances who have taken their lives in their hands, and risked all for their country and for conscience' sake, we say, we love such with all our heart, and bless God such witnesses were found in the time of thick darkness. We fear, and we record it with great grief, that the Church of God, and the Christian people, to a great extent, and throughout all the revolted States, have done many things that ought not to have been done, and have left undone much that ought to have been done, in this time of trial, rebuke, and blasphemy; but concerning the wide schism which is reported to have occurred in many Southern Synods, this Assembly will take no action at this time. It declares, however, its fixed purpose, under all possible circumstances, to labor for the extension and the permanent maintenance of the Church under its care, in every part of the United States. Schism, so far as it may exist, we hope to see healed. If that cannot be, it will be disregarded.

III. We record our gratitude to God for the prevailing unity of sentiment and general internal peace, which have characterized the Church in the States that have not revolted, embracing a great majority of the ministers, congregations, and people under our care. It may still be called, with emphasis, a loyal, orthodox, and pious Church; and all its acts and works indicate its right to a title so noble. Let it strive for divine grace to maintain that good report. In some respects, the interests of the Church of God are very different from those of civil institutions. Whatever may befall this, or any other nation, the Church of Christ must abide on earth, triumphant even over the gates of hell. It is, therefore, of supreme importance that the Church should guard itself from internal alienations and divisions, founded upon questions and interests that are external as to her, and which ought not by their necessary workings to cause her fate to depend on the fate of things less important and less enduring than herself.

Disturbers of the Church ought not to be allowed—especially disturbers of the Church in States that never revolted, or that have been cleared of armed rebels; disturbers who, under many false prettexts, may promote discontent, disloyalty, and general alienation, tending to the unsettling of ministers, to local schisms, and to manifold trouble.

Let a spirit of quietness, of mutual forbearance, and of ready obedience to authority, both civil and ecclesiastical, illustrate the loyalty, the orthodoxy, and the piety of the Church. It is more especially to ministers of the gospel, and amongst them, particularly to any whose first impressions had been, on any account, favorable to the terrible military revolution which has been attempted, and which God's providence has hitherto so singularly rebuked, that these decisive considerations ought to be addressed. And in the name and by the authority of the Lord Jesus we earnestly exhort all who love God or fear his wrath, to turn a deaf ear to all counsels and suggestions that tend towards a reaction favorable to disloyalty, schism, or disturbance, either in the Church or in the country.

There is hardly any thing more inexcusable connected with the frightful conspiracy against which we testify, than the conduct of those office-bearers and members of the Church who, although citizens of loyal States, and subject to the control of loyal Presbyteries and Synods, have been faithless to all authority, human and divine, to which they owed subjection.

Nor should any to whom this Deliverance may come fail to bear in mind that it is not only their outward conduct concerning which they ought to take heed; but it is also, and especially their heart, their temper, and their motives, in the sight of God, and towards the free and beneficent civil government which he has blessed us withal, and toward the spiritual commonwealth to which they are subject in the Lord. In all these respects, we must all give account to God in the great day. And it is in view of our own dread responsibility to the Judge of quick and dead that we now make this Deliverance.

ARCHIBALD GAMBLE, Esq., of *St. Louis* Presbytery, offered the following resolution, which was lost :

*Resolved*, That in view of past deliverances of the highest tribunal of the Church, on the subject involved in the paper just read, it is deemed by this General Assembly—with the highest respect for the venerable minister from whom the paper comes, and a deep sense of the great value of the services he has rendered to the Church and the country—inexpedient to take any further action on this subject at present.

JAMES M. MACDONALD, D.D., of *New Brunswick* Presbytery, moved to amend by *striking out* the two following portions thereof :

1st. The words, "Disturbers of the Church ought not to be allowed; especially disturbers of the Church in States that never revolted, or that have been cleared of armed rebels: disturbers who, under many false pretexts, may promote discontent, disloyalty, and general alienation, tending to the unsettling of ministers, to local schisms, and to manifold trouble."

And 2dly. The words, "There is hardly anything more inexcusable connected with the frightful conspiracy against which we testify, than the conduct of those office bearers and members of the Church who, although citizens of loyal States, and subject to the control of loyal Presbyteries and Synods, have been faithless to all authority, human and divine, to which they owed subjection."

The Assembly refused to strike out; after several other efforts to put off the vote, GEORGE JUNKIN, D.D., of *Philadelphia* Presbytery, moved the *previous question*, which was ordered; the *ayes* and *nays* were recorded.

The *Ayes* are as follows :—

MINISTERS.

Abbott, R. B.	Dale, John	Johnston, R. A.	Morton, F. R.	Shaifer, G. W.
Akey, J. B.	Dalzell, William	Jones, William E.	Musgrave, G. W.	Shedd, S. S.
Allen, A. C.	Davidson, Robert	Junkin, George	McAboy, Leland R.	Sloan, James
Anderson, James	Denny, Alfred N.	Kay, Richard	McCauley, Thomas	Smith, James
Barr, J. C.	Dewing, Thomas S.	Kemper, James S.	McDougall, J.	Staples, M. W.
Beer, Thomas	Dickey, James W.	Killen, J. T.	McFarland, A.	Stead, B. F.
Belville, Jacob	Dickson, Robert	Knighton, F.	McKee, James A.	Stevenson, Jno. M.
Bishop, William	Donaldson, W. M.	Kost, J. K.	McLain, John	Stoddard, Chas. A.
Boardman, Wm. E.	Doolittle, Henry L.	Koutz, William P.	McMillan, William	Swan, Benjamin C.
Boggs, John M.	Edgar, William	Lane, Saurin N.	Nicolls, S. J.	Symmes, Frau. M.
Breckinridge, R. J.	Frothingham, Jno.	Lockwood V. Leroy	Osmond, S. M.	Taylor, C. P.
Breed, William P.	Gardner, James	Lowrey, John	Palmer, N. S.	Telford, Alexander
Brown, Robert A.	Grier, John II.	Lowrie, John C.	Patton, George	Thompson, Robt. G.
Caldwell, R. F.	Hale, George	Macdonald, Jas. M.	Faxton, Wm. M.	Tustin, Septimus
Cameron, James	Halsey, Job F.	Maclise, David M.	Ralston, J. Grier	Van Wyck, Geo. P.
Campbell, Sam'l M.	Heroy, Peter B.	Marquis, James E.	Remington, James	Wallace, D. A.
Chase, James M.	Hoge, James	Marshall, George	Reynolds, And. J.	Welles, H. H.
Chester, William	Hogue, A. A.	Mathes, A. A.	Roberts, Wm. C.	Wells, William M.
Christian, Levi II.	Holliday, Wm. A.	Matthews, R. J. L.	Robertson, G. II.	Williams, Nathan'l
Coe, H. I.	Hughes, Daniel L.	Miller, Matthew R.	Robinson, Wm. M.	Williamson, Moses
Conover, Robert	Irving, David	Mitchell, James Y.	Rosborough, H. O.	Wolcott, J. J.
Cortleyou, Thos. F.	Cameron, A.	Mitchell, Stuart	Scott, John W.	Woodward, Geo. S.
Coulter, John	Candee, William L.	Moffat, John	Scott, Alexander	Zahnizer, G. W.
Crocker, James N.	Chute, Richard	Monteith, Wm. J.		MINISTERS, 117
Cummins, C. P.	Chapin, Calvin	Morgan, Wm. F.		

ELDERS.

Allan, James	Cameron, A.	Denmarest, David M.	Guthrie, Alexander	Janner, J. T.
Anderson, Joseph	Candee, William L.	Dickey, E. J.	Given, James L.	Karr, A.
Banks, Joseph	Chute, Richard	Donnell, George	Hays, T. G.	Kelso, John
Belcher, W. N.	Clarke, Hovey K.	Duncan, John	Hills, D. T.	Kinnicut, J. W.
Beknap, Aaron B.	Combs, Gilbert	Easton, A. N.	Hin-chuan, Reuben	Knowlton, L. W.
Bell, James E.	Cook, Samuel H.	Elliott, William	Hosach, John	Leavitt, H. M.
Blair, William	Collier, Daniel L.	Estabrook, John	Hulshizer, Daniel	Linn, Samuel
Breeze, Daniel R.	Colbertson, J. H.	Gallagher, J. M.	Huntington, David H.	Lord, David N.
Brooks, Thomas M.	Curtis, H. H.	Garth, D. J.	Inskeep, W. P.	Miller, S.
Burchfield, W. N.	Crosby, Charles	Grier, M. C.	Irvin, J.	
Burlingame, E.	Craig, Alexander K.			



Miller, S. G.	Pierson, Wm. M.	Reed, William G.	Van Gelder Geo. H.	Wilson, James
Miller, James	Piper, William A.	Robinson, Joshua	Van Keuren, Jas.	Wilson, Matthew
Mitchell, J. B.	Pruden, Koen	Rodgers, A. M.	Wade, Nehemiah	Woodruff, Jonathan
McFarlane, R.	Pugh, W. A.	Sargent, Winthrop	Warlug, W. W.	Wykoff, J. P.
McLean, E.	Rainey, Thomas G.	Shaw, William	Waters, Charles O.	Young, Oscar F.
McNair, Hugh T.	Ralston, Lewis W.	Smiley, R. W.	Weir, Silas E.	ELDERS 89
Patterson, James H.	Ramsey, Jefferson	Taylor, David	Welch, G. W.	
Pierce, Hiram D.	Rayburn, David C.	True, Henry A.	Wells, Thomas B.	Total Ayes, 206

The *Nays* are as follows:—

MINISTERS.		ELDERS.	
Allen, B. R.	McKee, J. L.	Campbell, C. D.	Poland, A.
Backus, John C.	McPheeters, S. B.	Canfield, W. B.	Tunstall, Pliny R.
Caldwell, R. F.	Robinson, Stuart	Comfort, David	Vredenburg, J. S.
Dickson, Cyrus	Tuck, N. F.	Gamble, Archibald	Watt, David A.
Dumont, A. H.		Johnston, Jacob	ELDERS, 10
Forman, A. P.	MINISTERS, 10	Kirkpatrick, William	Total Nays, 20

The paper was adopted. On the announcement of the vote JOHN C. BACKUS, D.D., Rev. STUART ROBINSON, A. H. DUMONT, D.D., and Rev. A. P. FORMAN, gave notices of dissents and protests, as follows:

*Dissent* of JOHN C. BACKUS, D.D., and others:

The undersigned, ministers and ruling elders of this General Assembly, respectfully ask leave to have recorded their formal dissent from the action of this body on the State of the Church, on the general ground that they deem it inexpedient and unnecessary, in the circumstances of the Church and the country, and at the same time, of most hazardous tendency in respect to the churches in our connection, which are located in the Border States, to make this or any similar deliverance.

JOHN C. BACKUS, D.D.,  
 CYRUS DICKSON, D.D.,  
 WILLIAM B. CANFIELD, ESQ.,  
 D. COMFORT, ESQ.,  
 ARCHIBALD GAMBLE, ESQ.

*Dissent* of A. H. DUMONT, D.D., and others:

The undersigned request respectfully, that the following minute be entered on the records of this Assembly, viz:

1. That while they substantially assent to all the principles asserted in the paper of Dr. Breckinridge, presented to the Assembly, and by them adopted as their solemn deliverance, yet they dissent to the form and manner of its introduction and adoption.

2. They further dissent, for that no circumstances, as they believe, calling for such deliverance, at the present time surround our Church, but rather that the present condition of some of the churches will be damaged by its utterance.

3. They further dissent, for that they solemnly and conscientiously believe, that, in this deliverance, the Assembly has contravened the xxxi. Article, 4th Section, of the Constitution of the Presbyterian Church, in its spirit and in its words.

A. H. DUMONT, D.D.,  
 Rev. B. R. ALLEN.

*Protest* of Rev. STUART ROBINSON and others:

The undersigned, while fully concurring in the judgment that true allegiance, and lawful subjection and obedience to the civil government, as an ordinance of God, are among the highest duties of religion; and that these should be enjoined by the courts, and inculcated by the ministers of the Church of Christ; yet feel obliged to enter this, their solemn protest, against the action of the General Assembly, adopting as its own the paper offered

by Dr. R. J. Breckinridge, purporting to be a deliverance on the state of the Church; and for the following reasons:

1. That in this paper—solemnly speaking in the name of Christ, and by the authority given to the Spiritual Courts—as it seems to us, sundry propositions concerning civil matters are handled and concluded, directly or indirectly, that are forbidden to the ecclesiastical courts in chap. xxxi. sec. 4, of the Confession of Faith: “Synods and councils are to handle or conclude nothing but that which is ecclesiastical, and are not to intermeddle with civil affairs,” &c.

We understand this article of the creed to be not merely an advice of what is expedient, but a brief summing up of the fundamental truths of Presbyterianism, as set forth in great detail in the earlier symbols of the Church, and elaborately expounded by those who, in the midst of conflicts with the civil power, framed our Confession. Among these truths are the propositions that there are two distinct and complete governments divinely appointed for men—one, the civil government, from the Lord Christ as King of nations; and the other, the ecclesiastical government, from the Lord Christ, as King of saints. That these two jurisdictions, though, to some extent, over the same subjects, are ordained of Christ to be kept distinct; since “these jurisdictions confounded, which God hath sundered, tendeth to the wreck of all true religion.” That as the power of the sword, committed to the civil government, may not be used to do the spiritual work of the Church, so on the other hand the power of the keys, and the agencies and ordinances of the Church government may not be prostituted to the promotion of merely secular and political purposes.

These, and kindred truths, constituted the testimony of our fathers against the usurpations of the civil over the ecclesiastical power; but are not the less true as a testimony against the *voluntary* subjection of the Church to the civil power, or the usurpation of power by the Church, to direct or dictate to the civil government. Nor does the fact that the fathers in bondage by reason of the alliance of Church and State, took action frequently in the Church courts inconsistent with their testimony, furnish any precedent to justify similar action in the American Church, under her glorious freedom from civil domination.

Of these general considerations, we protest against certain assumptions, which seem to us to be necessarily implied in parts of this paper, of a right in the Assembly, to handle and conclude certain questions of fact in the civil and political history of the country; to pronounce upon the question of the duty of the National Government, in reference to its civil and military policy, and to declare “loyalty” to be in common with orthodoxy and piety, an attribute of the Church and its courts. In the judgment of the undersigned, this use of the authority of the spiritual government to determine these questions of political history is, contrary to Scripture, rendering to Cæsar the *things that are God’s*; and the assumption of authority to pronounce upon the duty of the National Government, is equally contrary to the Scripture that enjoins on the Church, not *dictation* to, but “subjection to the powers that be.”

2. We protest against other parts of this deliverance, as, in our judgment, contrary to the spirit of our Constitution, which forbids the pronouncing of judgment without trial according to the forms of judicial proceeding. Though, of course, not so intended by the Assembly, yet the declarations of this paper concerning “disturbers of the Church,” acting “under false pretenses,” and “office-bearers and members in loyal Synods and Presbyteries, faithless to all obligations, human and divine,” will be taken by the public as practically a judgment given against some one; and as not a single fact in the paper itself, or elicited in the elaborate discussion of it, is given to point out the application of this sentence, its application is left to be made according to the prejudices and passions of the public, to any Synod, Presbytery, or person—to their great injury.

3. We protest against this whole action, as not only unnecessary and uncalled for at this time, but as positively contrary to the clearest and highest Christian expediency. For as we believe it will operate injuriously, whether

we contemplate its effects on the schism at the South, on the churches of the Border States, or on the churches of the Northern States. First. By the threat to "*disregard* the schism," contrary to our policy hitherto toward churches less near to us in doctrine and order, it must exasperate and widen, rather than heal the breach. Second. It must drive away from the influence of the Church in the Border States, if not many members, yet many hearers and supporters of the gospel, by reason of their fears of this assumption by the Assembly to determine civil questions. Third. It must, by example, add greatly to the troubles and corruptions from political preaching in the Northern churches, by adding to its power the weight and sanction of the Old-school Presbyterian Church, hitherto the great bulwark of conservatism.

REV. STUART ROBINSON,  
SAMUEL B. McHEETERS, D.D.

J. S. Vredenburg, Esq., of the Presbytery of Sangamon, joins with Rev. S. Robinson in protest against the action of the General Assembly in regard to the deliverance upon the state of the country.

*Protest of Rev. A. P. FORMAN and others :*

We the undersigned, respectfully protest against the action of the General Assembly in adopting the paper of Dr. Breckinridge on the state of the Church and the country. We make this protest, not because we do not acknowledge loyalty to government to be a religious duty, nor because we deny the right of the Assembly to enjoin that, and all other like duties, upon those under its care. Indeed, the Church of God is bound to teach all that is contained in the Scriptures, whether of doctrine or of practice ; and in view of the present condition of public affairs, the Assembly should certainly call attention to, and enjoin the observance of those precepts of God's word which set forth the nature of civil government, plainly teaching that it is of divine institution ; which inculcate the moral qualifications of civil rulers, and the principles by which the Lord requires them to be controlled in their official conduct ; which enjoin upon private citizens, as religious duties, respect and prayer for, and obedience and submission to, all who are in authority, and which forbid resistance as a sin against God. But we protest, because—

1. We deny the right of the Assembly, in the name and by the authority of the Lord Christ, to decide any questions, or to utter as truth any things not contained in the Bible. We are limited, as a Church Court, in our authoritative teachings by the Scriptures. Now, the paper adopted seems to assume that the primary allegiance of the citizen belongs to the National Government. Whatever we may believe about this as a political dogma, yet it is a question which cannot be settled by an appeal to the Scriptures, and must depend on an interpretation of a human instrument. So the statement of certain political facts depends on evidence neither in the Scriptures nor in documents in the possession of the Assembly. Furthermore, the counsel of this paper as to the duty of the Government to preserve, at whatever cost, the national Union, and to crush force by force, is counsel which we, as a Church Court are not authorized, either by the Bible or by special inspiration, in the name and by the authority of Christ to give.

2. We regard the action of the Assembly as in clear violation of the constitution of the Church, which says, (Chap. xxxi. § iv.,) "Synods and Councils are to handle or conclude nothing but that which is ecclesiastical, and are not to intermeddle with civil affairs which concern the commonwealth, unless by way of humble petition in cases extraordinary, or by way of advice for the satisfaction of conscience, if they be thereunto required by the civil magistrate."

3. The idea seems to underlie the paper adopted, that the Church owes allegiance to the State, for it speaks of "loyal Presbyteries and Synods," "loyal Church," &c. The citizen owes allegiance to the State, and is bound to uphold and maintain the civil government ; but the Church, as such, owes allegiance only to the Lord Jesus Christ ; his kingdom is the only kingdom she is bound to uphold—hence she can be loyal only to her own King.



4. The spirit of the paper we deem to be too harsh, and by no means to accord with that spirit of love and tenderness to erring ones which everywhere pervades the gospel of Jesus. It ignores the fact that seems to be plain, that our whole country, in every part of it, has sinned fearfully against God, and that these present calamities are divine judgments for national sins. And it makes the charge that there are in some of our Presbyteries office-bearers who have been faithless to all authority, human and divine; and it makes this charge without specifying the persons or Presbyteries intended, and without furnishing any evidence that it is correct.

5. We regard the paper as eminently unwise in the present state of the country, tending only to deepen the gulf of schism which already exists, to distract the churches in the border slave States, and to open the door in our beloved Church for that kind of political preaching which has been productive of so much evil in our country.

Rev. A. P. FORMAN,  
 Rev. JOHN L. MCKEE,  
 C. D. CAMPBELL, Esq.  
 HENRY R. TUNSTALL, Esq.  
 JACOB JOHNSTON, Esq.

On motion these Dissents and Protests were admitted to record *without* answer.

**SYSTEMATIC BENEVOLENCE.**—The Committee report that but little had been done during the year towards perfecting a plan. Only *twenty-three* Presbyteries having sent in any report, and some of these not showing the facts desired. They would offer the following resolution, which was adopted:—

*Resolved*, That the General Assembly would solemnly throw it upon the Presbyteries, the pastors, the elders, and churches, to see to it that systematic benevolence be perfected, and that no church so dishonor herself and her religion, as to have no name or place in the beneficence that marks God's children, and which he has ordained as an instrumentality in building up his kingdom.

#### THE PRESBYTERIAN HISTORICAL ALMANAC.

On motion of GEORGE MARSHALL, D.D., of *Ohio* Presbytery, JOSEPH M. WILSON, Esq., was invited to address the Assembly in regard to the *Presbyterian Historical Almanac*, prepared and published by himself; at the conclusion of Mr. Wilson's address, CHARLES CROSBY Esq., Ruling Elder of *Rock River* Presbytery, offered the following resolutions, which were adopted:—

*Whereas*, The PRESBYTERIAN HISTORICAL ALMANAC is a volume containing the annual operations of every branch of the Presbyterian Church throughout the world, with biographies of deceased Presbyterian ministers, and historical sketches of Presbyterian churches, and as a wide dissemination of such information will produce a beneficial influence in the Church; therefore,

*Resolved*, That the PRESBYTERIAN HISTORICAL ALMANAC, prepared and published by JOSEPH M. WILSON, Esq., of Philadelphia, be earnestly recommended to the members of the churches under our care.

*Resolved*, That the Colporteurs of the Board of Publication be allowed the privilege of supplying said Almanac to such as may order it.

**FOREIGN CORRESPONDENCE.**—The Committee offered the following proposals, which were adopted:—

1. UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA.—The General Assembly of the Presbyterian church in the United States of America, in session at Columbus, in the State of Ohio, considering the recent organiza-

tion of the United Presbyterian Church, whose General Assembly is now in session at Pittsburg, Pennsylvania, and desiring to express its senses of the relations which ought, in its judgment, to exist between the two bodies, hereby, of its own motion, proposes that there shall be a stated, annual, and friendly interchange of commissioners between the General Assemblies of the two Churches; each Assembly sending to the other, year by year, one minister and one ruling elder, as commissioners, who shall enjoy such privileges in the body to which they are sent as are common to all those now received by this body from other Christian denominations.

2. THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA.—This Assembly having considered certain overtures sent to it by a few of the Presbyteries under its care, proposing that steps should be taken by it towards an organic union between this Church and the Church under the care of the Presbyterian General Assembly, (N. S.,) and having determined against the course proposed in said overtures, has also been informed that the other General Assembly has, about the same time, come to a similar conclusion on similar overtures laid before it by a certain number of its own Presbyteries. Of its own motion, this General Assembly, considering the time to have come for it to take the initiative in securing a better understanding of the relations which it judges are proper to be maintained between the two General Assemblies, hereby proposes that there shall be a stated, annual and friendly interchange of Commissioners between the two General Assemblies; each body sending to the other one minister and one ruling elder, as commissioners, year by year; the said commissioners to enjoy such privileges in each body to which they are sent as are common to all those now received by this body from other Christian denominations.

REVISION OF THE BOOK OF DISCIPLINE.—It was on motion *Resolved*, That this Committee meet July 22, 1862, in the First Presbyterian Church, Pittsburg, and that Rev. C. C. Beatty, D.D., and R. R. Reed Esq., be added to the Committee in the place of Rev. Thomas E. Peck and Mr. T. C. Perrin; and that when they have completed their work the Stated Clerk will have printed, by the Board of Publication, three thousand copies of the New Book of Discipline, sending one to each minister and each "vacant" Church, and any surplus be sent to the next General Assembly.

COLONIZATION SOCIETY.—Dr. Junkin moved the following, which was adopted:

*Resolved*, That the American Colonization Society, and all others having in view the accomplishment of the same benevolent object, viz., the removal of free people of color from this country, with their own consent, and their settlement as citizens of Liberia, in the land of their fathers' sepulchres, or elsewhere, be and they are hereby commended to the liberal support of our members throughout our churches.

The thanks of the Assembly were voted to the citizens of Columbus, Ohio, for their generous and cheerful hospitality. To the Legislature of the State of Ohio for the use of the hall of the House of Representatives. To the Superintendent of the State House, DR. WILLIAM M. AWL, and to the committee of arrangements, JOSIAH D. SMITH, D.D., chairman, for their continued and successful efforts to promote the comfort of the members of the Assembly. Also, to the Moderator for the dignity, impartiality and ability, with which he presided over the deliberations of the Assembly.

It was then on motion *Resolved*, That this Assembly be dissolved, and that another, called in like manner, meet in the First Presbyterian Church, Peoria, Illinois, (REV. ROBERT JOHNSTON pastor,) on the third Thursday (21st) of May, 1863, at eleven o'clock, A. M.

A. T. MCGILL, D.D., WM. E. SCHENCK, D.D., CHARLES C. BEATTY, D.D.,  
*Stated Clerk. Permanent Clerk. Moderator.*

THIS TABLE GIVES THE NAMES OF THOSE WHO HAVE DIED DURING THE YEAR. ITEMS OF INFORMATION CONCERNING THEM ARE ALSO SET FORTH IN THE HEAD LINES OVER EACH COLUMN. THE LETTERS AT THE END OF EACH NAME HAVE THE FOLLOWING INDICATIONS:—P STANDS FOR PASTOR; S. S. STATED SUPPLY; P. F. PROFESSOR; CH'N, CHAPLAIN; T. TEACHER; F. M. FOREIGN MISSIONARY; L. LICENTIATE; W. C. WITHOUT CHARGE.

NAME.	COLLEGE WHERE EDUCATED.	STUDIED THEOLOGY AT	LICENSED BY THE PRESBYTERY OF	ORDAINED BY THE PRESBYTERY OF	MEMBER OF THE PRESBYTERY OF	YEAR OF OLD'N.	YEAR OF DEATH.	AGE.	CAUSE OF DEATH.
1 Brown, D. D., James C., 6f'N.	Jefferson College, Pa.	Columbia Seminary, S. C.	Harmony.	Logansport.	Lake.	1840	1862	47	Camp Diarrhoea.
2 Brown, D. D., James Moore, P.	Washington College, Va.	Privately.	Lexington.	Winchester.	Greenbrier.	1826	1862	63	Typhoid Fever.
3 Campbell, D. D., Allan D., w. c.	Philadelphia College, Pa.	Privately.	Philadelphia As. Ref. Ch.	Mong. As. Ref. Ch.	Ohio.	1818	1861	70	.....
4 Campbell, Thomas C., w. c.	Jefferson College, Pa.	Western Seminary, Pa.	Ohio.	Western Reserve.	Western Reserve.	1860	1862	4	Typhoid Fever.
5 Cheeseman, D. D., Lewis, w. c.	Union College, N. Y.	Privately.	Bath.	Rath.	Philadelphia.	1826	1861	58	Heart Disease.
6 Clemons, William, P. M.	Washington College, Pa.	Princeton Seminary, N. J.	Washington.	Washington.	Corisco.	1853	1862	37	African Fever.
7 Comingo, D. D., Henry G., P.	Centre College, Ky.	Princeton Seminary, N. J.	New Brunswick.	Steuensville.	Sciencerville.	1837	1861	53	Diphtheria.
8 Cowan, John F., CH'N.	Jefferson College, Pa.	Princeton Seminary, N. J.	Lancaster.	St. Louis.	St. Louis.	1829	1862	62	Typhoid Fever.
9 Coulterston, Matthew S., P. M.	West Point Academy, N. Y.	Privately.	Indian.	Carlisle.	Shanghai.	1844	1862	43	Cholera.
10 Dukess, Joseph, F. M.	Mission School, Ch. Nations	Princeton Seminary, N. J.	Indian.	Not Ordained.	Indian.	1853	1861	51	Typhoid Fever.
11 Galloway, John S., T.	Jefferson College, Pa.	Princeton Seminary, N. J.	New Castle.	Miami.	Miami.	1832	1862	56	Inflam'n of Kidneys.
12 Gayley, Samuel K., F. M.	Lafayette College, Pa.	Princeton Seminary, N. J.	New Castle.	New Castle.	Shanghai.	1856	1862	35	Cholera.
13 Hibben, Samuel, CH N.	Hanover College, Ind.	Danville Seminary, Ky.	Chillicothe.	Chillicothe.	Peoria.	1858	1862	28	Camp Typhoid Fever.
14 Jacobs, John W., CH N.	Centre College, Ky.	Banville Seminary, Ky.	Transylvania.	Transylvania.	Transylvania.	1861	1862	25	Camp Typhoid Fever.
15 Ladd, Francis D., P.	Bowdoin College, Maine.	Bangor Seminary, Maine.	Franklin Cong. Asso. Me.	Franklin C. A., Me.	Philadelphia Cent.	1846	1862	42	Camp Typhoid Fever.
16 Latia, James, w. c.	Philadelphia College, Pa.	Privately.	New Castle.	New Castle.	New Castle.	1811	1862	75	Suddenly.
17 Lewis, D. D., John N., w. c.	Yale College, Conn.	Princeton Seminary, N. J.	New Castle.	Hudson.	Hudson.	1832	1861	53	Heart Disease.
18 Locke, D. D., Nathaniel C., w. c.	Middlebury College, Vt.	Union Seminary, N. Y.	New York Third, (N. S.)	East Hanover.	Nassau.	1845	1862	46	Cancer in Stomach.
19 Moore, Richard J., L.	Jefferson College, Pa.	Western Seminary, Pa.	Ohio.	Not Ordained.	Ohio.	1841	1862	28	Consumption.
20 McKay, John, P.	S. Salem Academy, Ohio.	Western Seminary, Pa.	Huntingdon.	Clarion.	Clarion.	1853	1862	45	Camp Typhoid Fever.
21 McLean, John, P.	N. Carolina University, N. C.	Princeton Seminary, N. J.	Chillicothe.	Miami.	Western Reserve.	1838	1861	48	Pneumonia.
22 Nash, Frederick K., P.	Marshall College, Pa.	Western Seminary, Pa.	Orange.	Not Ordained.	Fayetteville.	.....	1862	.....	Consumption.
23 Patterson, William D., L.	Yale College, Conn.	Princeton Seminary, N. J.	Carlisle.	Morganton.	Carlisle.	1824	1862	.....	Lung Fever.
24 Pillsbury, Athanas, S.	Jefferson College, Pa.	Western Seminary, Pa.	Burlington.	New York.	Rock River.	1852	1861	.....	Consumption.
25 Ripley, John B., P.	Washington College, Pa.	Princeton Seminary, N. J.	Lexington.	Philadelphia.	Philadelphia.	1811	1861	72	Decay of vital powers.
26 Rufner, D. D., L. D., H., w. c.	Jefferson College, Pa.	Princeton Seminary, N. J.	Ohio.	Lexington.	Greenbrier.	.....	1862	29	Complicated.
27 Schriver, John C., L.	Jefferson College, Pa.	Western Seminary, Pa.	West Lexington.	Transylvania.	Chicago.	1848	1861	44	Consumption.
28 Scott, D. D., William M., P. F.	Jefferson College, Pa.	Princeton Seminary, N. J.	Cong. Asso., Windsor, Vt.	Albany.	Albany.	1856	1862	29	Consumption.
29 Skillman, Charles H., w. c.	Rutgers College, N. J.	Auburn Seminary, N. Y.	Philadelphia.	C. As., Windsor, Vt.	Genesee River.	1836	1861	61	Heart Disease.
30 Smith, Benjamin C., w. c.	Privately.	Asso. Ref. Seminary, N. Y.	Bethel.	Philadelphia.	Philadelphia 2d.	1819	1862	31	Pneumonia.
31 Steel, D. D., Robert, P.	New Jersey College, N. J.	Divinity Hall, Paisley, Scotd.	Bethel.	Glasgow Relief.	Charleston.	1855	1861	50	Typhoid Pneumonia.
32 Thornwell, D. D., Jas. H., P. F.	South Carolina College, S. C.	Privately.	Miami.	Glasgow Relief, Scotland.	Charleston.	1828	1862	59	Decay of vital powers.
33 Tudehope, Archibald, W. O.	Glasgow University, Scotd.	North West Seminary, Ills.	Madison.	Chillicothe.	Philadelphia Cent.	1829	1862	54	Consumption.
34 Van Dyke, John P., P.	Miami University, Ohio.	Princeton Seminary, N. J.	Madison.	Chillicothe.	Chillicothe.	.....	1862	35	Typhoid Fever.
35 Voris, Cornelius P., L.	Hanover College, Ind.	Western Seminary, N. J.	New Brunswick.	Not Ordained.	Madison.	1820	1862	69	Apoplexy.
36 Woods, D. D., James S., P.	Dickinson College, Pa.	Western Seminary, N. J.	Ohio.	Huntingdon.	Huntingdon.	1857	1862	31	Typhoid Fever.
37 Woods, John E., P.	Jefferson College, Pa.	Western Seminary, Pa.	Ohio.	Fairfield.	Columbus.	.....	1862	.....	Typhoid Fever.



## In Memoriam.

THEREFORE ARE THEY BEFORE THE THRONE OF GOD, AND SERVE HIM DAY AND NIGHT IN HIS TEMPLE; AND HE THAT SITTETH ON THE THRONE SHALL DWELL AMONG THEM.—*Revelation* vii. 15.

BROWN, D.D., JAMES CALDWELL.—Eldest child of William and Eleanor (Lyons) Brown, was born at St. Clairsville, Belmont Co., Ohio, in October, 1815. His parents, (the father of German origin, the mother of the north of Ireland,) were both born in Franklin Co., Pa. In his sixth year they removed to what was then the wilderness country of Coshocton county, about a hundred miles farther west. There, in the little village of West Carlisle, James was brought up, receiving the rudiments of a common school education, such as the time and place afforded, until his fourteenth year, when he was sent back to St. Clairsville to a school of a higher grade. He remained there a year, and then was sent to the preparatory school of Gambier College, over which Bishop Chase presided. Here he prepared for college, and in his sixteenth year entered Jefferson College, Pa., as a Freshman. While in the Freshman class he became a Christian and united with the Church. His piety from the first was deep and fervent, and his Christian consistency remarkable. In the college classes he stood high; graduating with honor. While at college he became engaged to Miss Mary Emery, of Canonsburg, who afterwards became his wife; and of whom on his death bed (to which she could not get in time,) he said, "I wish here with my dying breath to bear testimony to her many virtues; her worth, and her fitness to be a minister's and a western missionary's wife. I love her. I have always loved her. She has had my whole, constant, undivided heart." From Jefferson College he passed to the western Theological Seminary at Allegheny, Pa. There he remained two years. Then he spent a year in Florida and Georgia, teaching. And then he entered the Theological Seminary at Columbia, S. C., where he spent a year, and graduated. He was licensed to preach by the Presbytery of Harmony, S. C., in 1838.

Coming north he took Canonsburg on his way and was married. His preaching at West Carlisle created a great sensation among his old friends and kinsmen, and the church there wished to settle him as its pastor. But his heart was in the still farther west to do missionary work; (the state of his wife's health having prevented him going as a missionary to the heathen in India). And in the fall of 1839 he went to Indiana, and found his way to the wild destitute counties, thinly populated, lying along the southern end of Lake Michigan. At Valparaiso, the county seat of Porter county, then only a village of a few houses, he made his home, and immediately began his work. It is speaking mildly to say that during the twenty years in which he lived at Valparaiso his labors and his fruits were most abundant. Not less than a thousand souls, there and in the country round, acknowledged him as their spiritual father. For the first ten years his preaching averaged six sermons a week; and during most of this time he taught several hours every day, in a classical school he had established for the good of the young of both sexes of the community. In Sabbath-schools and Bible classes he greatly delighted, and excelled in their management. Revivals abounded under his ministry; indeed, during the last ten years of his stay in Valparaiso his church was in an almost constant revival. Nearly every Presbyterian church within a circuit of thirty miles was organized by him. He always kept his appointments; though to do so he has sometimes had to wade the swamps of the Kankakee, in winter, up to his waist, leading his horse and carrying his saddle. He has been known to ride sixty miles to preach to a poor Presbyterian widow and her family, in a destitute neighborhood. Of course such a man would have almost unbounded influence in the community in which he lived.

Simultaneously, in 1859, he received the degree of Doctor of Divinity, from



*Engraved by Samuel Sartain, Phila.*

*J. C. Brown.*

*Published by Joseph M. Wilson, Philadelphia.*





Jefferson and Hanover Colleges. In 1860, at the urgent request of the Directors of the Theological Seminary of the north west at Chicago, Illinois, he resigned his pastoral charge to become the General Agent of that institution. But the time was inauspicious. The national troubles blasted all prospects of raising money. After a few months of fruitless efforts in the work, he resigned it, and accepted an invitation to St. Louis, to supply the pulpit of Dr. McPheeter's church, during his absence for his health. There he labored eight months; God blessing him with a glorious revival, and the devoted love of that people. On Dr. McPheeter's return he accepted an invitation to supply, temporarily, the pulpit of the Presbyterian Church of South Bend, Ind. There also a blessed revival attended his labors. While there, unexpectedly and without his seeking, he was elected Chaplain of the 48th Regiment of Indiana Volunteers, Colonel Eddy commanding, then in Ky. He joined the regiment in May, 1862, and was with it in Tennessee, Mississippi and Alabama, until his sickness. Contrary to the advice of friends, and the officers of the regiment, he determined to walk always, refusing even the help of an ambulance, and remain with the men; and was frequently seen trudging along with two and even three muskets of exhausted men, on his shoulders. His colonel, who loved him dearly and proudly, writes, "To our remonstrances, and urgent requests that he would use an ambulance, which was his right, his uniform answer was, 'I am well, very well; I can do more good here with the men; besides the ambulance is needed for the sick.' It was useless to say more. Perhaps I should have assumed my prerogative of rank and ordered what I had desired. But who could order Dr. Brown? You knew him as a Christian minister, and a co-laborer with you in the salvation of men. I knew him in another relation, and as a type of what is so excellent and so rare, a Christian gentleman. What untold blessings would rest upon the banners of our armies if such men were the chaplains! What strength it would infuse in the hour of battle! for upon my word I believe that where Dr. Brown was there could be no cowardice." The effects of such labors in such a climate, at length told on even his iron constitution. He was attacked with camp diarrhoea, and was ordered home to recruit his health. He was only able, however, to reach Paducah, Ky., where, July 14, in the house of a brother-in-law, after a week's illness, in the triumphs of the faith of Jesus, he died.

The personal appearance of Dr. Brown was attractive and commanding. He was nearly six feet high, straight as an arrow, and quick and elastic in all his movements. The writer of this remembers him as he was when he first went to Indiana, as one of the noblest looking men he has ever seen.

Rev. A. Y. MOORE, of Valparaiso, Indiana, speaks of him thus:—"He preached for twenty-one years in this place, and was greatly blessed of the Lord in his labors. He was instrumental in building up the largest Presbyterian Church in Northern Indiana, and also in organizing a number of churches in the adjoining region. Before resigning his charge in Valparaiso he initiated measures which have resulted in the establishment of a Presbyterian institution, which it is expected will, in time, attain the character and influence of a college proper. Two years ago the pastoral relation with his people at Valparaiso was dissolved that he might become the agent of the Seminary at the Northwest, and assist in carrying forward that great work of the Church. The troubles of the country immediately subsequent to the Presidential election, hindered him from accomplishing anything in this work. He then supplied the Pine Street church in St. Louis, for eight months, with the abundant blessing of the Lord upon his labors. The desolation of the war prevented him from entering upon a new and hopeful field of labor proposed by the brethren of St. Louis for him. During the last winter he preached as a supply to the church of South Bend, Ind. His labors there were also abundantly blessed, and with anxious expectation the church was awaiting his return to them. But the Master has called him to the general assembly and church of the first-born in heaven. Thus has passed away, in the strength of his days, another of the standard bearers, and thus has fallen another victim to the awful rebellion that has brought upon the land such appalling woes."

Rev. S. C. LOGAN, the successor of Dr. Brown in the church of Valparaiso, Ind., in a funeral sermon, gives the following statement of some of the things which those to whom he ministered should remember, viz: "1. You should remember his *devotion* in the cause of God and man. His religion was every thing to him. No man perhaps ever spent an hour with him who did not receive some word of admonition, of entreaty, or instruction, which pointed directly to Jesus and his salvation. He was 'instant in season and out of season,' not only in preaching the gospel publicly, and from house to house, but in devising and executing schemes for advancing the interests of our poor humanity in every way. He exhibited an endless activity, an activity which knew no flagging, throughout twenty-three years of public life, but through it all it was easy to perceive that he had one aim, and sought to turn all to the one great fountain of life and blessedness. Holding 'the faith,' not simply as a form of sound words, but as a living principle with which are inseparably connected eternal results, he sought to make his whole life one living sermon.

"Again, we should remember as a fruit of his faith his *zeal* and the *abundance of his labors*. 'I would rather preach the gospel than eat,' he was accustomed to say, and the multitude and variety of his labors leave no room to doubt the truth of that saying. Blessed with an iron constitution, and great powers of endurance, he was restrained by no fears of climate, by no shadows of the night, nor arrows of the day. He settled in Valparaiso when it contained less than a dozen families, and before there was a single church edifice in either Porter or Lake Counties. And during his ministry he not only organized five churches, made of members gathered under his preaching, but he superintended the erection of houses of worship for them. A superintendent of the hand as well as of the head. 'There is,' he says in a letter written to a young friend six months before his death, 'scarcely a stick of timber in the church of Valparaiso which does not bear the mark of my axe.' And most probably this is true of all the other edifices which he was permitted to see erected.

"It is impossible to give any thing like a true number of his sermons. The first four years of his ministry one-third of his time was given to the church of Crown Point, twenty miles distant from Valparaiso, and it was his universal custom to leave his home on Friday preceding his appointment there, preach whenever he could gather a handful of hearers, day or night, and filling a circuit to suit the destitutions of the two counties. He arrived at his home in time for his prayer meeting on the following Wednesday. For four years he had charge, along with his own, of the church of Salem, and conducted his work in the same manner. Then, after giving this up to a regular pastor while in the performance of full duty to the church of Valparaiso, he gathered and supplied the churches of Tassinong, Twenty Mile, and Wheeler. In a record under his hand, made in the year 1855, there is the following footing up of his labors for the year, viz: 'two hundred and forty-two sermons preached, three hundred and eighty-five pastoral visits, beside social calls, visitations of the sick, and conversations with those I have met on the streets, in offices and stores, Sabbath-school in the morning, and during the summer Bible-class in the afternoon.' And what is more remarkable is the fact, that, with all his almost unparalleled exposures during his whole pastorate here, he was never out of the pulpit for a single service by reason of sickness. These labors and this zeal should be remembered, for God wrought in him and by him. And along with these there should be a remembrance of the *the sacrifices which he made for his flock*—sacrifices not to be estimated, and of which he never spoke. More than once has he divided his last loaf of bread with the people of his charge. He never sought their money, but gave them his freely and ungrudgingly. And while he bore a uniform testimony to the noble kindness of his people, it is no false accusation or slander of their Christian benevolence to say that he gave in this county more than he took. He expended much more money for the benefit of the people than he ever received from them. He shrank from no labor or sacrifice. For twenty-one years he lifted up the cross here in the wastes of life, in godly honesty, battling for Jesus in the salvation of men.

BROWN, D.D., JAMES MOORE.—The son of Rev. Samuel and Mary (Moore) Brown, was born in the Valley of Virginia, Sept. 13, 1799.\* His father was an eminent minister of the Presbyterian Church, and his mother was the heroine of the "Captives of Abb's Valley."

He was educated at Washington College, Lexington, Va., and had made his preparations to enter the Seminary at Princeton, N. J., when the sudden death of his father threw upon him the duty of assisting his mother in the care of a large family.

He did not give up the idea of becoming a minister, for as soon as he arranged the family matters he studied Theology under that eminent man of God, George A. Baxter, D.D., at that time a Professor in Washington College, at Lexington, Va. After careful preparation he was licensed by Lexington Presbytery, at Mossy Creek Church, Rockingham county, Va., April 23, 1824. The same day of his licensure he was called suddenly home to the bed side of his dying mother; he arrived only in time to see her die, leaving the care of a large household to rest upon him. After making proper arrangements for the family, in August following, he visited the churches of Gerrardstown, Tuscarora, and Falling Waters, in Berkely Co., Va., within the bounds of Winchester Presbytery, where he was subsequently called, and over which he was ordained and installed pastor by Winchester Presbytery, Sept. 30, 1826. Here he labored like an apostle, earnestly, faithfully, and successfully. The bounds of his congregation extended about thirty miles along the base of North Mountain. His plan of labor was to preach on alternate Sabbath mornings at the two extremes of his field, which, with a ride of eight miles on horseback, allowed him every Sabbath afternoon to preach at the Central or Tuscarora congregation. He also labored during the week, exploring and establishing preaching places in destitute regions around him. The Lord blessed his efforts and many were added to the church.

In 1835, at the urgent solicitation of the Synods of Virginia and North Carolina, he undertook an agency for the cause of Missions and removed to Prince Edward county, Virginia, as a more central location for his work. In this work he continued two years, and labored with untiring industry and great efficiency.

In April, 1837, he received a call to the Church of Kanawha, then embracing the present Churches of Charlestown and Kanawha Salines, Va. In this new field of labor, owing to troubles that had occurred in the church previously, he had almost insuperable difficulties to contend against. But by his prudence and energy, and above all, his blameless life, prejudices gradually gave way, divisions were healed, and for twenty-five years he labored on, beloved more and more by all who knew him. With his usual energy and activity as a minister of Christ, he extended his labors through all the surrounding regions for a hundred miles or more. In addition to his labors as a pastor among his own particular people, he did the work of an Evangelist, and often had upon him the "care of all the Churches" throughout that en-

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\* Rev. Samuel Brown was born in 1766, in Bedford county, Va. He was an active intelligent boy, and soon exhausted the means provided for the education of persons in that early period of our country's history; in 1785 he had an opportunity of studying the higher branches of an English education; these he probably employed. In 1787 he went to Kentucky and taught school; returning home the following year he became a subject of renewing grace, during a revival of religion. He made an application to Hanover Presbytery, July 30, 1791, to be taken under their care, which, after proper examination, was done. He was licensed in April, 1793, and soon after became a Synodical Missionary, in which he labored until April 21, 1796, when he joined Lexington Presbytery and became pastor of New Providence Church, to which he was called June 5, 1796.

He married Mary Moore, October 9, 1798, and soon after bought a small farm near the present village of Brownsburgh, and began teaching a classical school. For years he pursued the monotonous round of a country pastor's duties, preaching twice each Sabbath to his people, in the old stone church, having an hour's interval between the sermons; visiting the sick, preaching occasionally in retired places, catechising the children by neighborhoods, annually, and giving his account to Presbytery of his diligence, and the success of the parents and the children therein. In the midst of his many labors he died suddenly, October 13, 1818. He left a widow and ten children, seven sons and three daughters.—(*Foot's Sketches of Virginia, Second Series, p. 61. J. B. Lippincott and Co., Phila. 1855.*)



ture region, mostly a missionary field. And, as in the field of his early pastoral labors, he was eminently blessed in his work. We suppose that the seals to his ministry might be recorded almost by thousands. And all this the results, not of what has been called revival preaching and revival measures, but of the faithful, persevering work of the pastor, who made diligent use of all the regular agencies for the work of Christ, as the master appointed them.

As an evidence of his devotional character, the following extract from his diary, dated September 13, 1861, "This day I complete my sixty-second and enter upon my sixty-third year. In looking over my past life, I am humbled to remember that the first years were spent in thoughtlessness and sin. Since by God's grace my course has been changed, goodness and mercy have never ceased to follow me. In my wife, my children, my friends, my pastoral charges, I have been peculiarly blessed. 'Bless the Lord, O my soul, and forget not all his benefits.' I know I have not much longer to stay in this world, and I desire to leave on record an expression of the ground of my hope for the world beyond the grave. *I know* there is no way of escape from God's wrath and curse, to which I am justly liable for my sins, but through Jesus Christ. To His atonement I look as my only ground of hope for the pardon of my sins; to His righteousness as the ground of my justification; and to His constant intercession as the source of the grace that I need day by day while I live; the grace that I need when I come to die; and the mercy I will need when I stand to answer for the deeds done in the body.

"If I know my own heart, it is my earnest desire to be holy. I trust I cannot be under a mistake when I say I hunger and thirst after righteousness, to be now holy as God is holy, and that I do daily pray for the work of the Holy Spirit on my heart that its work there may be finished. I trust that my heart has been so changed that I love God, hate sin, and seek for a cheerful submission to the will of God in all things. I am conscious that in all things I come short of being what I should be, or doing as I should. Imperfection and sin are mixed up with all that I am, and all that I do. I have never been as active in the service of God as I should have been. But from all my sins and imperfections, I fly to the cross of Christ. Mercy bought with blood is my only plea. But this is a plea that will never fail.

"As I enter on this year, not knowing whether I shall live to see it close, I enter on it in the midst of many trials, and surrounded by great difficulties. I therefore desire to cast myself renewedly on the grace of God; to commit my soul and all that concerns me for time and eternity into the hands of Him in whom I have believed, well assured that He is able to keep what I have committed unto Him. To God's grace in Christ I commit my wife—my children, from whom at this time I am painfully separated—my servants, my pastoral charge, my friends (I rejoice in here recording that I do not believe I have an enemy on earth). And the blood-bought Church, Lord have mercy on it in its day of trial; and my beloved, but convulsed, suffering, bleeding country—Lord interpose speedily to bring about a just, honorable, lasting peace. Lord, I am thine, the son of thine handmaid. Thou hast been merciful and kind to me through youth and manhood, and now when I am old forsake me not. Through Christ I give the thanks for past mercies, and for his sake plead with thee for all I need in time to come. Amen."

"J. M. BROWN."

Such was the state of Dr. Brown's mind in Sept. 1861, when the whole valley of Virginia resounded with the notes of war, the families of his flock in the deepest affliction, and his own children separated from him. In the following spring he left home to attend Presbytery, a distance of one hundred and thirty miles across the mountains, and to bring home his daughter Mary, who was on a visit to Fankford, Va.; at Lewisburg he heard of her being sick; he soon reached her and the following extract from his diary tells the touching story of his bereavement:

"*Frankford, April 16.*—I sat up with Mary the principal part of the night. Sang, at her request, at worship, the hymn,

'Father, whate'er of earthly bliss.'

and afterward several other hymns. She rested well—said I ought to go to Presbytery, and come back Saturday night and preach to the people on Sabbath. I conversed with her in the course of the night about her soul: found her mind in a state of peace. She said that Jesus was precious to her; that she had enjoyed great comfort in the past year in going to him with all her troubles; that she felt safe in his hands, whatever the issue of her troubles might be, and however her sickness might end.

"April 26.—Mary seemed refreshed this morning, and I was preparing to go to Lewisburg to preach and return in the afternoon. John went to give her some nourishment and found she could not be roused. She sweetly breathed her last about 2 P. M., and her spirit joined her brothers' (Samuel and Willie) in heaven.

"April 27.—There being no preaching in Frankford, I made an appointment and preached in the afternoon from Heb. iv. 16: 'Let us come boldly to the throne of grace, and find mercy and grace to help.' Was much helped of the Lord.

"April 28.—Buried dear Mary in the piece of ground her brother Samuel had selected for a grave-yard. Mr. Barr preached from Psalm lxxxiv. 11. I found James somewhat indisposed when I first saw him. For a week he remained in much the same situation. On the night of the 23d it was manifest he also had taken the typhoid fever.

"What it is to issue in, God only knows. I feel that my family is in his hands and all safe there. I gave my children back to him as soon as he gave them to me. He has regenerated them by His Spirit, and thus is their father in a double sense. His disposal of them is kind and wise, I doubt not. Faith says it is, though it has been very different from what I had planned. O, that he may sanctify to those that are left the heavy afflictions he is laying upon us.

"May 8.—James has been in bed now two weeks. For the last three days I have hoped that his fever was gradually subsiding.

"May 14.—This morning a regiment of United States troops passed through Frankford, but poor James knows nothing of it. Continued to sleep all day. At midnight he opened his eyes and looked at me with a very natural expression, but did not speak nor answer me. At half-past five John called me, saying, 'The end is near.' At six he ceased to breathe, in the presence of John, Virginia, myself, and Charlie, (the colored boy)."

When we read this calm and simple journal of a father sitting at the bedside of his dying children, we feel that God was with him. That a fourth form like unto the Son of God was walking through the flames at their side.

After weeping for the last time over the graves of his loved ones, with a heavy heart he started on his journey home; reaching Lewisburg he went to the house of a relative, the Rev. John Calvin Barr, from whose letter the following record is taken:

"Monday, 26th May, 1862.—Dr. Brown came to my house, after riding from Frankford. Said he was much exhausted and retired early.

"Tuesday 27th.—He said he had spent a distressing night—felt worse, and must postpone his journey. At 10 o'clock he laid down, convinced that he would have a spell of illness. He said, 'I know that all things are ordered right for me and for every one connected with me.'

"30th.—He was much weaker, but in a delightful state of mind. When a drink of cool water was handed him, he admired the goodness of God, and said, 'Bless the Lord, O my soul, and forget not all his benefits.' He repeated with much emotion his late daughter's favorite hymn,

"Father, whate'er of earthly bliss."

"The closing stanza of which is,

"Let the sweet hope that thou art mine,  
My life and death attend,  
Thy presence through my journey shine,  
And crown my journey's end."

"Sabbath, June 1st.—His physicians said his disease was now clearly typhoid

fever. He said, 'Well let the result of this sickness be what it may, the Lord has ordered all things right for me.'

"*Monday, 2d.*—His symptoms were worse. At one time, when left alone, he was heard to plead with God, in a clear and audible voice, for the coming of the Redeemer's kingdom; praying that our country may be delivered from its troubles; that the Spirit of God may be poured out on all flesh; and that 'all the ends of the earth may see the salvation of God.'

"*Tuesday, 3d.*—John Brown, having been detained by high waters, has arrived, to remain with his father through his sickness. In the afternoon he complained of the most painful sensation of weariness—the only complaint he uttered during his illness.

"*Wednesday, 4th.*—Called his son to him, and requested that he write to his mother—tell her of his disease, and assure her of his confidence in the Redeemer. He repeated several passages of Scripture, and dwelt particularly upon the passage, 'Our light affliction that endureth for a moment, worketh out for us a far more exceeding and eternal weight of glory.'

"*Thursday, 5th.*—We told him the physicians thought his recovery doubtful. He said clearly, 'Amen, I have no fear of death. I am ready for whatever God has appointed for me.' In the evening he said, 'My outward man perisheth, but my inward man is renewed day by day.'

"*Friday, 6th.*—He was very low, but his mind calm and clear. Like Jacob, of old, he laid his hand upon the head of his son, and thus gave him his parting blessing: 'May the God of the covenant bless you with all temporal and Spiritual blessings in Christ Jesus. May God prosper the work of your hands, and multiply all Spiritual blessings to you and yours to the remotest generations. You have been a good son, and may the blessing of your covenant God abide with you.'

"*Saturday, 7th.*—It was evident that he could not live long. Friends that had been excluded, were now permitted to come into his room. He greeted each one with a smile, and usually gave to each some word of blessing. His strength gradually failed throughout the day. In the evening, one said to him, 'I think you are almost on the top of Pisgah, in sight of the promised land.' In a few moments he raised his voice with a strength that seemed supernatural, and sang the stanza:

"Could we but climb where Moses stood,  
And view the landscape o'er,  
Not Jordan's stream, nor death's cold flood,  
Could fright us from the shore."

"He lay quietly until midnight, when he was heard to whisper, 'Glory be to God.' About three o'clock in the morning, one said, 'You have no hope of recovery now?' He said, 'None whatever.' He was told 'You are very near to glory.' He said, 'Yes, I hope I am.' He was asked if he wished to leave any testimony for the religion of Christ? He said, 'I trust I have done it.' He spoke no more.

"On Monday we took his remains to the Church, where Rev. Dr. McElhenney spoke of him with many tears, as a great minister of Christ, and a noble officer of the Church of God. We then proceeded to Frankford, to lay him beside his beloved children."

It was under such peculiar circumstances of trial and affliction that the life of this good man closed. REV. STUART ROBINSON, of Louisville, Ky., writes as follows:

"During our recent sad mission to Kanawha, Va., to 'weep with them that weep,' nothing impressed us more than the evident presence of the Saviour with our beloved mother, Mrs. Brown, as she sat desolate under the triple bereavement of daughter, son, and husband, dying far away from her; while, as in Egypt of old, the wail of sorrow over the loss of nearest friends arose from almost every household in the Kanawha Valley.

"Not less wonderful to us were the evidences of the special presence of Jehovah with the departed pastor and his children during the days and months of trouble which immediately preceded their death.

"Among the pastors of our Church we know of no one who, to our short-







A. L. Campbell. —

sighted view, could so illy be spared at such a crisis as the present as this lamented pastor. Dr. Brown was eminently a wise man, and a wise counsellor in the Church. For thirty years at least he stood forth eminent as a wise man in the Synod. He was eminently a man of peace whenever it was possible to live peaceably with all men without compromise of the truth as it is in Jesus. His judgment was almost unerring; and this not only because of his finely balanced intellectual powers, but above all because he seemed ever to be a man without the passions of other men. As a preacher he was solid and earnest. He presented the great points of the gospel without meretricious ornament, but with unusual clearness, point, and vigor. Of all the preachers we have ever known he might apply to himself the language of Paul—'I determined to know nothing among you save Jesus Christ and him crucified.'

"Of his character as a man, a citizen, a friend, we cannot here trust ourselves to speak. That he was ever the first friend to whom every one in his community went for advice, no matter what the difficulty, and that every family in the Kanawha Valley now mourns his loss as that of its chief friend and counsellor, is a fact which of itself speaks more loudly and eloquently his eulogy than all the skill of the rhetorician could express. That Christians of all denominations alike, and men of the world as well as Christians, should be seen weeping, as we saw them weep, while they rehearsed, in subdued grief, the story of his wisdom, his kindness, his love, his large hearted charity, his noble spirit, and his saintly resignation under sorrows that break the heart—let that simple fact stand forth alone his simple and sublime eulogy. We who listen to that tribute dare not presumptuously seek to amend the beautiful utterance of nature and truth."

He married Sept. 28, 1826, Miss Mary Ann Bell, a daughter of John Bell, Esq., a prominent merchant in Winchester, Va., and a ruling elder in the church. His wife proved to be an earnest, efficient, and trusted co-worker with him in his labors of love, lightening his duties with her gentle spirit, and sustaining him by her energetic co-operation. He had been a dutiful and affectionate son, and he himself was highly blessed in his domestic relations.

CAMPBELL, DR., ALLAN DITCHFIELD—Was born at Chorley in Lancashire, Eng., March 15, 1791; and at an early age left Great Britain with his father and mother, who settled in Baltimore. The subject of this memoir had the inestimable privilege of being trained up by his pious parents, and was early accustomed to the society of clergymen, who were always hospitably entertained in the family. His father was a man of uncommon attainments in spiritual things and for many years was an elder in the Associate Reformed Church. Dr. Campbell's natural temperament was vivacious, and for a while the strictness of the parental management was distasteful to him, though he thought very differently of it when enlightened by divine grace. The death of his mother was a great affliction to her family; it occurred when he was seventeen, and when his brother, Dr. W. H. Campbell, of New Brunswick, now President of Rutgers College, N. J., was only six weeks old.

Dr. Campbell graduated at the University of Philadelphia, then under the care of Rev. Dr. Gray, and Rev. Dr. Wylie. For the first of these gentlemen his attachment was very strong, second only to his veneration for Dr. J. M. Mason, his Theological teacher. This celebrated man exercised a wonderful influence over his students, and the ardent feelings of the subject of this brief sketch rendered him peculiarly susceptible to it. Many beautiful theories of his preceptor were adopted, which by experience he found unsuited to the state of the Church in which his lot was cast.

In 1815 Dr. Campbell was licensed by the Presbytery of Philadelphia, of the Associate Reformed Church; and was by that body appointed to preach in the vacant churches in western Pennsylvania, adjoining Pittsburg. In the beginning of 1817 he married Nancy W. Bakewell, of Pittsburg, who still survives to mourn his loss.\*

\* Mrs. Campbell died on the 10th of August, 1862, a few days after writing this brief memoir of her departed husband.



In 1818 Dr. Campbell was ordained by the Monongahela Presbytery, over congregations of Meadville and Sugar Creek, where he labored with great devotedness. When the Synod of Sciota broke off from the Associate Reformed Church east of the mountains, Dr. Campbell did not go with them, but joined the Presbytery of Redstone, of the Presbyterian Church, and the new influence thus brought to bear upon him, had doubtless an important effect on his subsequent career. The removal to Tennessee, which took place in the fall of 1820, brought with it new scenes of labor in the pastorship of the First Presbyterian Church of Nashville; where for seven years he prosecuted his Master's work, amid many difficulties, and much suffering from frequent attacks of illness. Here he found many ardent friends; among whom the name of General Jackson must not be omitted, either for kind hospitality at the Hermitage, or for his warm and unceasing friendship in a time of trial. The affection thus begun was never intermitted on either side. When the old Hero appeared before the public as a candidate for the Presidency, Dr. Campbell exerted himself strongly to correct the falsehoods circulated about Mr. Jackson, and spared no pains to present his friend's good qualities in the most favorable light. This was more especially done after Dr. Campbell's return to Pennsylvania; in the spring of 1827. In the fall of 1828 the family removed to that pleasant home, overlooking the Ohio River near Pittsburgh, where he breathed his last.

Although for a while Dr. Campbell had no settled charge his labors were not diminished by his change of abode. Previous to his departure from Tennessee, the propriety of establishing a Theological Seminary in a location less expensive, and more accessible to western students than Princeton, had begun to occupy the attention of the Church. Of this measure so imperiously demanded by the growing interests of the valley of the Mississippi, then seriously threatened by the aggressive policy and proselyting efforts of the Romish Church, Dr. Campbell was a zealous advocate. He had been appointed a director of the contemplated Seminary by the General Assembly of 1825, and met with the Board at Chillicothe, in July of that year. The new "School of the Prophets" was located at Allegheny by the Assembly of 1827, and a beginning was made by receiving a class of four students, who were instructed by the Rev. Joseph Stockton, and by Dr. Swift.

The election of Dr. Janeway, as Professor of Didactic Theology, seemed to argue most auspiciously for the infant Institution, and when it was accepted by him, and his inauguration took place in October, 1828, the warmest hopes were indulged for its growth and prosperity. In proportion to these hopes was the disappointment experienced when Dr. Janeway resigned his office, in consequence of doubts existing in his mind as to the legality of the tenure by which the ground was held, on which the Seminary was to be erected. In the midst of gloom and uncertainty, as to the prospects of the Seminary, Dr. Campbell undertook the work of going as an agent to collect a library in England and Scotland. His offer was promptly accepted by the directors, and was eminently successful in its results, securing to the Institution a library of upwards of two thousand volumes.

In this labor of love, undertaken gratuitously, and demanding of him the hardships of a sea voyage; and an absence of eight months from his family, Dr. Campbell found the truth of that Scripture which says, that "he that watereth shall be watered." His intercourse with Dr. Chalmers, Edward Irving, and many others of the pious and talented ministry of Great Britain was a source of profit and pleasure throughout his subsequent life. His journey also had served to identify him with the Seminary so much that he was finally induced to give up the Fourth Church of Pittsburgh, where he had labored under great discouragements, and give all his time to the interests of Allegheny. After several years of great exertion as General Agent and Instructor in Church Government and Discipline, the connection was terminated in 1840; but Dr. Campbell was to the end of his life the unflinching advocate of what he deemed the real interests of the Institution, whatever odium he might incur by the independence of his course.

During the controversy of 1837, which sundered the Presbyterian Church, Dr. Campbell was no inactive or neutral spectator. Eminently fitted by his

previous training, to espouse the cause of orthodoxy and ecclesiastical order, he was unmindful of the cry of bigotry and exclusiveness, so loudly raised against those who were bold enough to battle for what they thought the truth, while his candor and straight-forwardness called forth the praise even of his opponents, in contrast with the tortuous policy and non-committal course of many of the brethren.

The limits of this sketch preclude the possibility of doing justice to Dr. Campbell's labors, both in the pulpit and on the subject of Ecclesiastical supervision of Colleges, the Roman Catholic controversy, and the cause of temperance. Few men were more extensively known throughout the region where he resided; and of his preaching, it might be said as was testified of his Master: "And the common people heard him gladly."

Dr. Campbell was a true patriot. The state of the country in the present disastrous rebellion was a burthen to his spirit. No one could doubt his loyalty, or debate the place he occupied in his political standing. As a proof of his interest in the nation's cause, it may be mentioned that on the last fourth of July of his life he accompanied the regiment of Home Guards, of which he had been appointed chaplain, in their parade through the cities of Pittsburgh and Allegheny; nor would anything have prevented him from active service in the same sacred capacity, but the consciousness that the state of his health was too uncertain to bear the hardships and exposure of a camp.

His last illness was short though severe. In less than a week from the time when he appeared in his usual vigor, the summons came. But though the call was sudden, it was not unwelcome. Those who knew him had seen from the first, that he did not expect to recover, and his whole spirit seemed chastened and joyful in the expectation of dissolution. His last words were uttered in a voice of great firmness—"I know whom I have believed." His death occurred at five o'clock in the morning of the 20th Sept. 1861.\*

It is a sad office to follow the writer of the foregoing sketch, with the record, that she also has passed away, forever, from the circle of earthly friendship. Less than a year was given her to bewail her loneliness; and she had scarcely composed herself to finish this affectionate tribute to the memory of her husband, when she lays down the pen she had long used so gracefully; leaving another to inscribe, on the very same page, her own fragrant memorial.

The church at large is indebted to her pen. That series of little books, beginning with the one entitled, "Why am I a Presbyterian?" has met many an inquirer, that no other tracts could meet so well, with gentle, insinuating, and permanent persuasion. The field of evangelical religion had been traversed by her uncommon intellect, without the bias of an early training in its favor but with all the advantage of ripe education, and perfect liberty, in the home of her youth. The type of her piety was therefore large and fresh and catholic, as it was firm and orthodox. It was, moreover, beautiful in every good work. Her ample means gladdened the poor, fed the hungry, and relieved the distressed; instead of surrounding herself and her children with the display of wealth, or the profusion of luxury. Everything was severely simple, but the enchanting beauties of the ground on which they lived, which was patrimonial, and where with her own hand she lavished the adornments of nature through the third of a century.

Dr. Campbell then was peculiarly happy in his marriage, and owed very much of his usefulness to this accomplished companion of his life. His ardent nature and impulsive sayings and doings, were marvellously tempered by her dignity, intelligence, and habitual serenity of mind. That hospitable home, to which he so generously pressed alike the friend and the stranger, and that unreserved radiation, with which every thought of his soul went out in the good cheer of his feelings, could never be wanting in prudence and decorum with such a presence, equally kind and genial, yet always adorned

\* The preceding sketch was prepared, at my earnest solicitation, by Mrs. Campbell, it was sent to Rev. Dr. A. T. MCGILL, of Princeton, N. J., who adds this affectionate tribute to their memory.

with "sobriety" and elegant refinement of manners, which could repress with a charm, every thing of excess in the spirit of others. Seldom is there now to be found such hospitality as these dear departed friends lavished and graced to the end of their pilgrimage.

They were both great readers. Dr. Campbell was always in the front of Theological literature with the activity of his ken, if not the profundity of his research. His mind was quick, rapid, impatient. Largely perceptive, and keenly sensitive, he could discern error of doctrine or morals afar; and he never hesitated to declare his intuitions, so that he was often censured as rash and unreasonable, by the cunning diplomacy which was annoyed and defeated by his dash. These same qualities made him often eloquent and irresistible in extemporaneous debate; and with his loud explosion of voice, and evident earnestness of spirit, he was always formidable to a man of crooked or sinister designs.

It would be greatly unjust to the memory of this useful man of God, to pass over unnoticed the sacrifices he made for the sake of doing good, how he preached laboriously, without compensation, and often shouldered even the debts of a church, to which he gratuitously ministered. The writer well remembers him in that little Second Church of Allegheny city, which preceded the present Central Church, how he became personally responsible for its debts, and remained so, to some extent, after his pastoral relation was dissolved, and that organization itself was dissolved in order to constitute a disencumbered succession. His pastoral aptitudes were altogether uncommon. Tenderness of heart, humbleness of mind, a lively interest in everything that concerned the members of his flock, and a watchfulness which never deserted them in sickness, dangers, and distress—these characterized his unsalaried ministry in every place of its exercise. And beyond the circle of his own particular charge, he was alive to every movement of moral reform and philanthropic enterprise; and above all to every symptom of divine power in the revivals of religion. No man was more willing to work in any harvest of souls, none more eagerly intent on improving to the utmost every indication of the Holy Spirit among the people. Long after he had relinquished the pastoral care of any particular church, it was wonderful to see with what alacrity he would leave his comfortable home, even in feeble health, and at his own charges, to travel and toil wherever he could hear of divine presence and power with the word and ordinances.

With all this public spirit and disinterested consecration of his time and strength and means, he was not so much a public favorite as many of our selfish men, who constantly study effect, in doing less than the half of his labors, and without one tithe of his self-sacrifice. Perhaps he was too indifferent about the opinions of men. Outspoken and impulsive he seemed, to many, wanting in the prudence and self-command that are necessary in a leader. It was in the circle of a few intimate friends that he was most highly prized; who not only knew the purity and probity, but practical wisdom also, that belonged to his mind; and who well knew one thing, that he was *faithful*, that his friendship, having fixed itself slowly and seldom, was irrevocable. How many a fault is vastly outweighed, and how many a virtue is ennobled by this one rare quality, honest friendship!

REV. DR. MCKINNEY, editor of *The Presbyterian Banner*, writes as follows:—

"He was exceedingly liberal and hospitable. His purse was open to all the claims of benevolence, and many a theological student and poor minister have been the recipients of his bounty. He could never refuse assistance to a needy brother minister. And his house was always open to his brethren, many of whom he entertained—many of whom now recall, with grateful feelings, his hearty companionship and his willing benevolence.

"Such a man is missed; many mourn his departure. His work is finished; his race is run; he has received his reward. Counsellor of our youth and friend of our more mature years, farewell! Never did we receive aught but kindness from thee; never will we think of thee but with affection. And at last, after life's troubled scenes are over, may we reach that better land whither thou art now gone."



**CAMPBELL, THOMAS C.**—The son of the late Rev. Dr. James R. and Mary Campbell, was born on board of an American vessel on the Indian Ocean, March 12, 1836, whilst his parents were on their way to India as Foreign Missionaries of the Reformed Presbyterian Church.\*

In 1848 he came to this country and went to school in Philadelphia, Pa., and thence to Jefferson College, Canonsburgh, Pa., where he graduated in 1856. He entered the Western Theological Seminary, where after a full course of study he graduated in 1859. He was licensed by Ohio Presbytery in 1858, and preached a short time during that summer at Somerset, Pa. After finishing his Seminary course he preached at Constantine, Mich., Upper Sandusky, and also at Sandusky City, Ohio. At this last place he decided to accept the call which was placed in his hands, and he was ordained by Western Reserve Presbytery in the Westminster Church, Cleveland, Ohio, in the autumn of 1860; for various reasons he was not installed; he continued to preach until May, 1861, he then left for the purpose of supplying the pulpit of the Westminster Church at Cleveland, Ohio, during the absence of the pastor, Frederick T. Brown, D.D., as Chaplain of Col. Tyler's Regiment, Ohio Volunteer Infantry. On the return of Dr. Brown, in February, 1862, he removed to Marion, Ohio, to supply the pulpit of the church at that place during the absence of its pastor, Rev. H. B. Fry, who was Chaplain of the 82nd Regiment, Ohio Volunteer Infantry. During this period he was taken sick, and after an illness of two weeks he died June 8, 1862. His disease was somewhat obscure but it was doubtless an affection of the brain. His articulation became indistinct, and for the last week of his sickness it was only at rare intervals that anything like intelligible conversation could be held with him; his constitution was of an East India type, delicate and nervous.

During his short pilgrimage as a preacher he had greatly endeared himself to many of God's people. He was quite popular, owing to the beauty of his style as well as the ease and gracefulness of his delivery. The congregations visibly increased under his ministrations, and his earnestness and zeal, sustained as it was by very pleasing and genial manners in private intercourse, would have made him eminently successful. His extemporaneous addresses on Wednesday evening lectures and at prayer meetings were exceedingly interesting, scriptural and spiritual. He was greatly loved and greatly mourned by the members of the congregation in Marion.

He married Miss Jane Gormley, January, 1860, of Allegheny city, Pa., (a daughter of James Gormley Esq., an Elder of the Reformed Presbyterian Church in that city,) who survives him. His remains were taken to Allegheny city for interment.

He leaves, besides his mother, three sisters in India, a brother at Williams College, Mass., and one at school in Belfast, Ireland.

REV. PHILIP MOWRY of Philadelphia, speaks of him as follows: "Mr. Campbell was a man of ardent temperament; though small of stature, his well knit frame and sparkling eye gave evidence not only of an active mind, but also of a physical constitution, capable of sustaining prolonged mental effort. With an exuberance of vitality, he was of a restless disposition, quick in his movements, and enthusiastic in all he undertook. His mind was rather of the imaginative cast. His feelings were strong and somewhat impulsive. By all, he was confessed to be a man of no ordinary talent; but his reflective faculty was not always as rapid as his perceptive and creative powers. His impulsiveness, however, was more the result of youthful fervor, exhaustless and impassioned energy of great nervous vitality, than a radical defect of judgment. For a judgment, keen and decisive, was manifest when the first rush of feeling had expended itself. He was of a very social turn, and his remarkable vivacity made him a cheerful companion. Though somewhat reserved in general intercourse, to his intimate friends, he was like a child, candid, trustful, communicative. In whatever circle he mingled, if he did not impress, he was always regarded with interest. There was something peculiarly animating in his presence; lively in voice and manner his earnestness was contagious.

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\* A memoir of Dr. Campbell will be found in this volume, page.

He was a man of untiring industry; in this respect he was somewhat imprudent. From early morn until midnight, for days in succession, I have known him to sit at his desk, pen in hand. At College, being engaged in other duties besides attending to his ordinary studies during a part of a Session, he slept only five hours out of the twenty-four; and as an evidence at least of his activity and unwearied application, on one occasion when in the ministry, after considerable reading and preparation, he wrote four sermons of ordinary length, in one week. At the time of his death, although having been in the ministry about two years, he had more than two hundred manuscript sermons fully written out, besides a large number of skeleton lectures, etc. A rapid, graceful, and distinct penmanship, as readable as large sized type, a great love of order, and an irreproachable neatness, displayed themselves from boyhood in the careful completeness of all his manuscripts. With great tenacity of purpose, and a strong emotional nature, to resolve with him was to act, and to undertake was to finish whatever might engage his powers. He had many natural gifts of a powerful, popular preacher. With a style originally too florid, but toned down by experience, a fine voice, a mind disciplined, polished, a retentive memory, well stocked by extensive and laborious research, and a heart consecrated to the work, he was destined to be a bright and a shining light in the church. But God has taken him to his reward. With the dew of youth upon his brow, ere oppressed by the heat and burden of the day, the Master gave him rest from his labors.

CHEESEMAN, D.D., LEWIS—The son of Calvin Cheesman, was born in Princetown, New York, Oct. 27, 1803. His father was a native of Massachusetts, of English descent, and was noted for his energy and mental and bodily vigor. He married Elizabeth, the only daughter of Dr. Israel Day, of Newark, N. J., an eminent physician of his time, and settling in Princetown, N. Y., he entered upon a thriving business. This he extended in various ways until he finally became largely interested in mercantile and banking operations. The financial reversions following the war of 1812 were disastrous to his extended and complicated affairs. He lost all his property and soon after removed to Alleghany, in the western part of the State, which was then almost a wilderness, and strove anew, but unavailingly, to restore his fallen fortunes.

These reverses left his elder children, and among them his son Lewis, the subject of the present sketch, to their own resources. The reverses of his father had the effect of developing energies and talents otherwise dormant and unemployed. His early education was such as was afforded by the schools of the period. But his thirst for knowledge was ardent, and he had already devoted much time to self culture. He was now about sixteen years of age and began to teach a school for support, and to study still more earnestly.

He at this time also became the subject of deep impressions and gave evidence of a saving change of heart; and shortly afterwards connected himself with the Presbyterian Church. He attracted the notice of some of the Professors of Union College, by whose advice he turned his attention to the ministry. He studied with some of the tutors of the College for about two years, and then commenced the study of Divinity under the direction of the Rev. Mr. Whiting. His devotion and industry at this period is said to have been remarkable. Nor did he limit himself to private study, but lectured almost every Sabbath to those who were without stated preaching.

When about nineteen years of age, in company with his elder brother Elias, he removed to Alleghany county, N. Y. Here he held meetings and lectured to the destitute inhabitants. After a few months he presented himself before the Presbytery of Bath, which was sitting at Elmira, for examination for licensure. The examination was thorough, during which he read before them his trial sermon, from the text, "I am the light of the world," John viii. 12. The Presbytery was divided as to giving him an unlimited license, on account of his youth, being under twenty years of age; but all acknowledged his proficiency and ability. They finally licensed him for six months, and placed him under the care and instruction of Rev. Dr. Higgins of Bath.

Soon afterwards he commenced his labors at Angelica, N. Y., and at the end of the prescribed time the Presbytery licensed him in the usual manner.



*Lucy Chapman*





His labors were arduous; he preached three times each Sabbath at different places, riding on horseback thirty miles through the woods. During his stay at Angelica he was married to Miriam, daughter of John McPherson, of Duaneburg, N. Y. In 1826 he was called to Albion, N. Y., where he was ordained. Here his labors were bountifully blessed. The feeble congregation that met in a school-house soon grew in numbers and strength, and built a commodious house of worship,

In the year 1830, having received a call from Byron, N. Y., and feeling that he was needed in this new field, he accepted it. Here he again commenced preaching in a school-house. A revival ensued, and the little church grew rapidly. Many young men of promise were converted; some of whom have become faithful Ministers and devoted Missionaries. One of them, the Rev. S. T. WELLS, of San Francisco, thus writes:

"I feel that in the death of Rev. Dr. Cheesman I have lost a very dear friend. He was my spiritual father, and I loved him more than I loved any other minister—I was his parishioner in the year 1830, when he came to Byron, N. Y. The Church was very small, consisting of only twenty-eight members. The country was quite new; and service was held in the district school-house. Very soon after his arrival, there began to be a spirit of prayer among the people, and clusters of them would often pray together for one another, and for their friends and neighbors, till late at night.

"His sermons were so direct and pungent that many who seldom came to the house of God before, accused him of being personal in his remarks; and would sometimes make a very ridiculous rush for the door in time of service.

"Mr. Cheesman was one of the most eloquent preachers in Western New York. His church and congregation were greatly attached to him, and sustained him with their prayers and efforts. He also exerted a great influence in all the churches around him, in promoting the earlier revivals in that region. The church in Byron increased in twelve months from twenty-eight to one hundred and fifty members, and built a fine house of worship."

After laboring about one year in Byron, at the request and by the advice of several clerical brethren, he accepted a call to an enterprize in Scottsville, N. Y. "In this new field similar results followed. A church organized and worshiping in a school-house, was firmly established with largely increased membership, and a new and commodious edifice erected. During this time the revival movement, which spread like an epidemic over the country, was at its height. Its first simplicity and purity gave place to grave error and wild fanaticism. Mr. Cheesman recognizing this as an unhealthy excitement was prepared to oppose it. Refusing to allow one of the most noted of the so-called revival preachers to occupy his pulpit; dissensions arose in the congregation, which eventually ended in a trial before Presbytery, and a division of the church. Although subsequent events amply justified Mr. Cheesman in his course, yet he could not bring his mind to the unpleasant idea of opposition where considerable personal rancor existed; and his health failing he retired to a farm in Clarendon, N. Y., preaching on the Sabbath to a small congregation in the neighborhood.

While in this retirement, enjoying its quiet, and recuperating his wasted strength and energy amid the healthful scenes of farm life, he heard that the General Assembly at Philadelphia, in 1837, had passed the exscinding act. Mr. Cheesman heartily endorsed this action, and with Revs. Alexander Dawson and Silas Pratt, after obtaining the proper authority, organized the Presbytery of Caledonia.

The little church in Scottsville, which had remained faithful in its devotion to sound doctrine, joined the new Presbytery and called him to be its pastor. This call he accepted, and he again commenced his labors among his devoted people. His efforts were blessed by saving grace in many additions to the church.

In 1842 he received and accepted a call to Groveland, N. Y. This was contrary to his previous practice of going to feeble congregations and building them up. Groveland was already in a prosperous condition, and the people had long been accustomed to sound teaching under their former pastor, Rev. Silas Pratt.

Here one would suppose Mr. Cheesman would wish to settle down with his family growing up around him, and attend to the education of his children. A man differently constituted probably would have done so. His temporal wants were more than supplied, he had an affectionate people willing to make any and every sacrifice for him. His teaching was appreciated, they lost no opportunity of listening to him; his Bible class, composed of young people of a high order of intelligence, were enthusiastic in the study of the Scriptures, and the teachers and scholars of the Sunday-school were efficient and attentive. Mr. Cheesman was essentially an organizer; once the church and congregation in a prosperous condition he looked for a new field of usefulness. Undoubtedly in this capacity he was the instrument of great good; more perhaps than if he had consulted his own ease, and the wishes of his people, by remaining with them. He was a natural orator. His notes consisted of a few readings, and he never referred to them but spoke extemporaneously. His nice choice of words and forms of expression, and his rich imagery were wonderful, while his intimate knowledge of the Scriptures and his retentive memory enabled him to quote his proofs without reference to the Bible. His voice was clear and sweet, and capable of great modulation. His whole presence, while dignified, impressed you more with love than awe. His gestures which were sometimes redundant were always graceful.

Mr. Cheesman saw how necessary it was that the Old School body should be sustained in the city of Rochester, N. Y., and in 1845 left his pleasant associations at Groveland and took up his residence there and commenced his labors in a small frame building in Court Street. This was indeed a small beginning, but he labored faithfully and successfully three years. His congregation grew in numbers and respectability, and the leaven introduced was doing its work in the midst of the churches. Here he published his first work, "The Differences between the Old and New School Presbyterians." This book had great influence in turning the minds of the people to the old and tried way, and proved him to be a sound thinker and a clear and able writer.

In 1848 he received a call from the Fourth Presbyterian Church, Philadelphia. Here he labored as usual in the study, the pulpit, and at lecture, and the prayer-meetings. Bible class and Sunday-school were not neglected.

In the month of May, 1850, God took from him his beloved wife. She had been his right arm, his most efficient aid in all the efforts and successes of his past life. Gifted with beauty of person, with a voice of wonderful power and sweetness, a happy temperament, a hopeful loving heart, a cultivated mind, and genial manners, she aided greatly in winning and retaining friends, and increasing his influence and popularity by her tact and hospitality. Loving the cause he loved, she gave herself with a wise discretion to its furtherance; and although incommoded by a limited income, and the many embarrassments incident to the times and the localities in which her husband was called to minister, she so ordered his household that he was freed from care or annoyance, and his friends were ever welcome. Her musical gifts were also freely lavished for the same end. Ever at the church and prayer meetings she sang with, and often led the choir, her powerful voice rising above all others, and filling the house with melody. Such a wife and co-worker could only deserve and win the tenderest affection; and theirs was a life long attachment. They were born and raised in the same neighborhood, and he often said he did not remember the time when he did not love her. After her death he ever spoke of her with tender reverence, and during that last sad suffering year of his own life, when he felt and knew himself drawing nigh the grave, she seemed to hover near him. He spoke to his children often concerning her and those earlier happier days of labor and self-denial, when her presence lightened toil, and her smile and song drove care and anxious thoughts away. He often desired her favorite hymns might be sung by his children for him, and joining his own enfeebled voice with theirs, with eyes and face turned heavenward, he seemed to wait and long for her welcoming voice as one of the expected joys of heaven.

In 1853 he received the degree of Doctor of Divinity from Lafayette College. In 1854 he was again married to Miss Ellen Isabel Smith, daughter of Mr. Edward Smith of Philadelphia, who survives him. In 1856 he pub-



lished his second book, "Ishmael and the Church." In 1859, failing health induced him to relinquish his charge as pastor, and a few months afterwards he accepted the place of Superintending Agent for the Board of Publication, and was thus engaged during the fall and winter of 1859-60. This active life seemed to give him renewed vigor, and he looked forward to a restoration of health. He labored in this cause on Long Island, and at Albany and Troy, and vicinity, with great acceptance and success. But in the midst of this usefulness the admonition came to set his house in order. He returned to his home hoping that rest, and nursing, and skillful physicians might restore him again to his new field of labor, but it was not so decreed; his days of labor on earth were ended; his work was finished. The great organ of circulation was losing its power, and it was evident that henceforth his life must be held in watching, and patience, and suffering. At times death seemed impending, and once his physicians thought the hour had come. In this hour of trial and terrible suffering his mind and faith were clear and strong, and he said, "I am not afraid to die, for I know that my Redeemer liveth." But after hours and days of fearful weakness and distress, he slowly began to mend, and was able to make a short visit to the sea shore, which seemed to give him renewed energy, and hope again revived; for here he preached his last sermon, but it was only a fitful flicker, the candle was nearly burned out, and he returned to his home and his bed to die. He gradually sank away, and died without a struggle on the 21st day of December, 1861, kindly nursed and comforted by his devoted family and friends; teaching them Christian patience under suffering by example, and by both precept and example pointing their faith to a glorified Saviour.

R. HAPPERSETT, D.D., of California, writes as follows:—"My intimate personal relations with Dr. Cheesman, however, commenced immediately after his removal to the city of Philadelphia, and continued uninterrupted, unto the day of his death. As no other brother, during all these years, more fully enjoyed his confidence, and perhaps no one in all his various relations, knew him better. That he was a man of superior talents all who knew him will at once admit. His mind was quick, discriminating, and logical, and his form of analysis forcible. His memory was remarkably retentive, and his applications of truth clear and forcible. With the Scriptures he was remarkably familiar, and in all his public discourses, as well as more private discussions, he referred to them with great fluency and accuracy, as well for happy illustrations as for clear and forcible truths. With a mind thus stored together with great fluency of speech, and a heart full of earnest zeal in his Master's work, he scarcely ever failed to command the undivided attention of his hearers.

"Dr. Cheesman's social qualities were also of a high order. He had a warm heart, always genial, and happy where surrounded by kindred spirits, and never more so than when extending to them the hospitalities of his own house. If occasionally, a shade of gloom seemed to pass over his buoyant spirits and the cares of life weighed heavily, they soon gave place, under the smiles of genial friends and kindred, to a brighter sunshine and more joyous light. He was a true friend, as well as a Christian gentleman. There are very many who will cherish through life the social intercourse and hospitable kindness of this excellent brother.

"But more than all this, Dr. Cheesman was a true child of God. By the grace of God he lived the life of a consistent minister of the Lord Jesus, and by that same grace died a triumphant death. It was my privilege, for days and weeks together, to be with him in his sick chamber, as he gradually passed down to the grave; and I can truly say that it was good to be there. A more confiding faith, or a more abiding assurance I never witnessed. There was not a lingering doubt remaining of God's gracious favor. Sometimes his soul was filled with such heavenly manifestations, as to lead him to break forth in rapturous joy, and long to depart and be with Jesus. There was there many a touching scene. Many a tender message to some dear friend, or his brethren in the ministry, came trembling, as it were, from the spirit land. Beautiful and appropriate were the passages of God's word that lingered upon his lips. And then, and always, beyond any language to des-

cribe, were the tenderest expressions of conjugal and parental love to his beloved family, all of whom, for weeks together, faithfully ministered to his wants and soothed his intense sufferings. 'Death' in his case 'was literally swallowed up in victory.'

REV. THOMAS AITKEN, of North Sparta, N. Y., writes thus:—"My acquaintance with the Rev. Dr. Cheesman commenced in 1839, at which time he was laboring faithfully at Scottsville, N. Y. He was associated with the Rev Messrs. Isaac Platt, of Bath; John Reddington, of Moscow; Alexander Denoon, of Caledonia; David Harrower, Silas Pratt, Oren Brown, and Simeon R. Jones, in building up the scattered fragments of the Presbyterian Church (O. S.) in western New York., which the excising acts of the Assembly had dissolved. Caledonia Presbytery had been organized in 1838, and Mr. Cheesman had been one of those brethren who originally composed it. No other ministers but the above were at that time in connection with the Presbyterian Church (O. S.) in this wide extent of country. The only churches in the same connection were Bath, Moscow, Caledonia, Scottsville, and Sparta. Mr. Cheesman and his brethren were most assiduous in building up churches in the denomination to which they belonged; and many long and toilsome journeys, at all seasons of the year, were undertaken by them with this object. The Presbytery could always calculate on his attendance; and his able counsels, and eloquent pulpit addresses, were most efficient in advancing the interests of the church. He was fully persuaded that the side he had taken in the memorable controversy of that period was not only consistent with the standards of that church, but with the inspired word of God. And therefore, in season and out of season, he advocated the cause he had espoused. It is well known that a departure from the pure principles of the Presbyterian Church had begun to prevail extensively in the region where he officiated. His able ministrations, and zealous labors, were blest of God in many places, in arresting this evil; and it may safely be said, that to him and the brethren associated with him, is due the credit of reviving strong attachment to orthodox principles, such as we now find prevailing in western New York. Mr. Cheesman continued to labor in Scottsville until 1843, when he received a call to Groveland, N. Y. His congregation and mine being contiguous, and being of the same ecclesiastical connection, our intercourse was of a most frequent and friendly character. We were associated together in many good works

"Mr Cheesman had a most bland and winning manner, and made friends wherever he went. He had a singular command of temper, above any man I ever met with. I do not once remember, in the whole course of a long and intimate acquaintance, to have seen him out of humor. I have been with him in many trying circumstances, when others were much excited, but still he would maintain the same sweet, courteous, Christian temper throughout. He had not, I believe, a single enemy in the large bounds of his church at Groveland. All highly prized him and acknowledged the eloquence of his preaching, the fervor of his prayers, the excellence of his counsels, and his admirable and gentlemanly deportment. The church of Groveland greatly flourished under his ministry. At no time in the history of that congregation were the Sabbath-school and Bible-class so well attended as under his ministry. Nearly the whole of his people would attend the Bible-class and listen to his addresses. It was during this period that he expounded to them the subject of prophecy, in lectures on the book of Daniel, and Revelation. These lectures excited much interest, and were well attended. He preached without notes, and had remarkable fluency of manner. His studies were by no means oppressive to him, and afforded him much leisure for pastoral visitation. In this laborious duty he greatly excelled, and much of his time was accordingly spent in visiting from house to house, among his members. His people being all engaged in agricultural pursuits, and scattered over a considerable extent of territory, the demands upon his time in visiting them were very exacting. But he acquitted himself in this respect so well that all were satisfied. Never were a people more warmly attached to a pastor, than the church of Groveland was to him, both rich and poor, young and old, intelligent and unlearned.

"In the year 1846 he received an invitation to become minister of Court Street Church, in Rochester, which had a short time before become connected with the Old School body. Being a new enterprise, and the church in a drooping condition, it was considered by his brethren that a man of Mr. Cheesman's talents and agreeable address, would build up the cause of orthodoxy in that important city. He was therefore strongly urged to accept the appointment; he did so at a great sacrifice of comfort, but with a willing and devoted spirit. He entered on this new sphere of usefulness with his characteristic energy and assiduity; as might have been expected, his labors were eminently successful, and sixty members were added to his church in 1847, and forty-three in 1848.

"It was while he was pastor at Rochester that he published his able work, entitled 'Differences between Old and New School Presbyterians.' This volume was the substance of several lectures he had addressed to his people in 1847, with great acceptance; and was published at the earnest request of the members of his congregation.

"I have not the same ability as many others to speak of his labors and usefulness in Philadelphia. He has been called away from scenes of arduous duties, cares and trials, on earth, to join 'the general assembly and church of the first born in heaven.' He will be long remembered in western New York as one whom the Lord endowed with eminent gifts, and strengthened to lay deep and broad the foundations of truth, and raise up Zion's walls in many places. All those ministers who were associated with him in organizing the Presbytery of Caledonia, out of which was afterwards formed the Synod of Buffalo, had previously gone to receive their reward. 'The memory of the just is blessed.'"

REV. DR. D. KENNEDY, of Troy, thus writes: "Dr. Cheesman possessed a character marked by great simplicity; you seemed to comprehend the man at once and felt assured that there was no concealment of views or feelings about him; that he kept nothing back which could excite your suspicion, and which you must examine more thoroughly before you could give him your confidence. While he expressed his views frankly on all topics of conversation, he did it with becoming modesty, always exhibiting due deference to the opinions of those who differed from him, and never betraying the slightest approach to dictation or dogmatism.

"I was also impressed with what appeared to me to be an innate amiableness of character. This was doubtless the joint product of nature and of grace. His benevolent spirit shone forth in words and acts of kindness towards all with whom he came in contact. In all his movements he evinced the graceful manners, the winning address, and courteous bearing, of the Christian gentleman.

"I learned to regard him as a man of deep and earnest piety. He seemed at times to be impressed with the thought that his work on earth was nearly done. But it was evident, from the tenor of his conversation, and the tender, submissive, and trusting spirit of his prayers that he felt no painful apprehensions respecting the future. He was doubtless 'ready to depart and to be with Christ.'

"He was able to occupy my pulpit but once; and though quite feeble in health, he evinced thorough vigor of intellect, and that earnestness and glow of spirit which distinguished his ministry during the years of health and activity spent in the service of the Master."

CLEMENS, WILLIAM.—The second son of Abraham W. and Catherine Clemens, was born in Wheeling, Va., September 13, 1825.\* He was trained to habits of industry, sobriety and economy. In early youth he learned the trade of a cabinet maker and carpenter, and worked in his father's shop until he left home in pursuit of a liberal education. While a boy he was observed as a constant and serious attendant in the Sabbath-school; and the benefits which he there experienced gave him feelings of lively interest in the cause of Sabbath-schools as long as he lived. In 1843, then eighteen years of age, he was received, on a credible profession of faith, into the communion of the

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\* HENRY R. WEED, D.D., of Wheeling, Va., prepared this narrative.



First Presbyterian Church of Wheeling, of which his mother was a member. It was not long after that his attention was seriously turned, by the hearing of a public discourse on the subject, to the claims of the Christian ministry on the young men of the church. The conviction was soon formed in his own mind that he ought to offer himself as a candidate for the sacred office.

There was, however, a great difficulty in his way; a long and expensive course of preparatory study was before him; and he had no pecuniary resources. But difficulties to a mind under the force of a divine call, instead of producing discouragement, often tend to inspire resolution and energy. So it was with young Clemens; and on the counsel and encouragement given by his pastor, he commenced a course of classical study while he continued to labor several hours a day at his trade, to furnish the means of his support. Such was his zeal in study, and so rapid his progress while alternating the use of the planes and the classics at the mechanic's bench that in an unusually short period he was prepared to enter the Junior class in College, which he accordingly did at Washington, Pa., in the autumn of 1847. On completing his collegiate course with the honors of the Institution he repaired in 1850 to the Theological Seminary at Princeton, N. J., and with increased ardor devoted himself to the studies there prescribed, more immediately preparatory to the ministry of the gospel. While in this Institution his mind, which had previously been turned to Foreign Missions, received a new impulse in that direction; and on careful and prayerful examination of the respective claims of the different fields then open to Missionaries from our church he was led to the choice of Africa as the field of his future labors, and with a purpose that never after faltered, he solemnly consecrated himself as a Missionary to that dark and degraded portion of the pagan world, subject, however, to the direction of our Board of Foreign Missions as to the particular locality. He was readily accepted of the Board, and appointed to the mission then recently commenced at Corisco, on the Western coast of Africa, near the equator. As the wants of the station were urgent the Presbytery of Washington, under whose care he had prosecuted his studies as a candidate, and who were well satisfied with his qualifications, promptly, at the suggestion of the Board, and on the request of the young brother, licensed and ordained him as an Evangelist on the 14th of June, 1853.

On the 21st of the same month he was married to Miss Martha E. Jackson, of Xenia, Ohio, a young lady of like missionary zeal, and every way adapted to co-operate with him in the great work of his future life. They sailed from New York, after some unexpected delay of the vessel, on the 19th of Sept., following, and reached Corisco on the 23d of December.

On his arrival, Mr. Clemens was delighted with the mission and its prospects of usefulness, as he found it under the management of his predecessors, and though unable, from his ignorance of the native language, at once to unite with them in the direct instruction of the poor heathens, he was by no means, and for no time, inactive or useless. While making the acquisition of the language he turned to good account, for the benefit of the mission, his knowledge of the use of mechanic tools and of carpentry, in erecting accommodations for more extensive operations in future; and while engaged in manual labor with the natives, he was practically instructing them in important arts of civilization, at the same time gaining their regard and winning their confidence, as well as making himself familiar with their vernacular dialect. But further, much study to master the grammatical construction of the language, and reduce it to a written form, much labor with his own hands, that no other one, whether of the natives or of the mission family, could perform, and repeated excursions along the coast and into the interior of the country, to form acquaintance with the different tribes, and to obtain their children for the mission schools; in all of which, with various other services he unsparingly engaged, and evinced his entire devotedness to the cause in which he had enlisted. He shrank from no service or self-denial, or exposure of health or life, that duty seemed to demand. He endured hardships as a good soldier of Jesus Christ; nor did he regard his life too dear to be put in perils of the deep, in perils of the wilderness, in perils of the heathen, or in the greater perils of malarious swamps. In the conviction that American life must ne-

cessarily be short under the influence of an African climate, he labored to prepare the elements of a native civilization and of a native ministry, to which the progress of the work of evangelization, begun by white men, might be safely and successfully committed; nor did he indulge the hope that his own naturally vigorous constitution could long survive the exertions he was making. On his first going out he expressed to the writer the conviction that eight years of missionary life in Africa was as much as could be reasonably expected. But he counted nothing dear to him if he might only bear a successful part in laying the sure foundation on which native laborers could build. He was willing to spend and be spent in the cause. Indeed, the greatest trial he seemed to realize was a sense of inefficiency from the lassitude and exhaustion, produced by the climate; a feeling of the impossibility of laboring so vigorously, or continuously as he had been accustomed to do in his native land, and as he was still more disposed to do as he now saw himself immediately surrounded by those who were perishing for lack of service for their salvation. But he labored on as best he could, whether strong or weak, whether sick or well, whether to accomplish little or much, still cheerful and hopeful, until in the autumn of 1857 he was violently attacked by malignant African fever, and brought to the verge of the grave. Though his life was mercifully spared in this dangerous visitation, he rose from his bed almost blind, and his whole frame greatly shattered. His sight, however, slowly returned with returning health. But so enfeebled were all his powers of body and mind that a visit to his native country was deemed necessary to his restoration. He accordingly embraced the earliest opportunity; and during his sojourn in this country he published, for the use of the mission, the gospel of Matthew and the Shorter Catechism, in the Benga language, besides often pleading the cause of the poor heathen in public.

On the 18th of January, 1859, with greatly improved health he again sailed from New York for his chosen and much loved field of labor, and arrived at Corisco on the 25th of April. He entered immediately, amidst the joy of the natives and of his coadjutors at his return, upon his work with renewed zeal and energy, and continued almost, without interruption, until the date of his sailing a second time for America, on the 20th of May last, and even after he sailed, though sea-sick and feverish, he continued to work on at the additional translations into the Benga language, which he designed to publish in this country. The joy of the Lord was his strength during this second period of his service in Africa. As when Philip went down to the city of Samaria and preached Christ unto them, and the people with one accord gave heed unto those things which Philip spake, so there was great joy now in Corisco—a joy in which the missionaries and natives alike rejoiced. Many now turned to the Lord and gave happy evidence of genuine conversion. The school prospered. Boys from different tribes were obtained; candidates for teaching and for the ministry were coming forward with great promise of future usefulness. The Lord was manifestly in the mission. But there is no unmingled joy on earth; there was one trial to our brother in this season of general gladness. Circumstances rendered it necessary that his bosom companion, who had shared in all his previous labors and joys, should return to her kindred; and their now only living child was born after her return. The wife, and the much loved, though unseen child, were long absent from him. His heart, though not diverted from his work, nor abated in its zeal, deeply felt the separation, and longed to see them. The publication of books in the native language, as the mission had no press on the Island, at length seemed to require his return again to America, and thus give him the opportunity of meeting his wife and child without suspending his service to the mission.

The sad sequel we will give in an abstract of a communication from the Rev. C. De Heer, one of his missionary associates, and his companion on the fatal voyage: "On the 20th May, 1862, at eleven o'clock at night, we started from Corisco in the mission boat for the Gaboon, to be in time for a vessel which was to sail for the United States. Our boat's crew consisted of native Christians—the fruits of our labor—the missionary's joy. Promising ourselves a speedy passage we bade farewell to the dear Island, in hope,

that if consistent with the divine counsels, we might be restored to it again. It was not long, however, before we were overtaken by a violent thunder storm, by which our situation became more and more dangerous. The roaring of the sea below, and that of the thunder above us, with no light to guide our open boat except what proceeded from an angry sky, were sufficient to make the strongest heart tremble. The storm lasted nearly all night, and when day-light appeared we perceived that we were much out of the way in an opposite direction; the consequence of which was that we were obliged to spend another day and night at sea before we reached the place of our destination. We were, however favored with better weather, and gained our port in safety. Here we were detained until the 28th, when at seven A.M. we parted with the brethren of the Gaboon mission, (whose Christian hospitalities we had received) of the American Board, and sailed for St. Thomas Island, one hundred and eighty miles distant, in a westerly direction. Owing to calm weather we did not arrive at this Island until the 10th of June. Here we were again detained three days, and during all the time from leaving the Gaboon we both suffered more or less from sea-sickness, besides slight attacks of fever; still we were both under the impression that the longer we were at sea the better it would be for our health, yet in this we were both disappointed. On the 17th Mr. Clemens was again attacked with fever, and kept his room all that day. The next day he did not seem to be any better; but being well acquainted with African fever, and with the proper mode of treatment, no serious apprehensions were entertained by him or others on board, until at length, in despite of all means, it was discovered that his mind was wandering and that his disease had unexpectedly assumed a fatal form. Towards the evening he became more and more restless, though, as it seemed, without any inward pain; his eyes were closed, and at times he trembled, but not a word he spoke. Myself being but weak and feeble, I asked the Captain and Supercargo to render me their assistance during the night. From eight o'clock in the evening until twelve, midnight, he was not at rest for five minutes at a time—turning upon his side as if to sleep, when the rolling of the vessel would move him, and he would resume his position upon his back. At times he would groan, and once or twice he seemed to utter some words in the Benga language, equivalent to our expression, 'Oh dear me!' After that time his breathing became more and more heavy. I asked whether he knew me: he seemed to listen, and then groaned. His breathing now became short and thick. We proposed sweating him in blankets dipped in hot water; but before water was hot, black vomit set in. At half past five, before daylight, on the 24th of June, he breathed his last. During the forenoon his remains were removed to the top of the house by the officers and men. After which the body was properly washed, then dressed in the clothes he wore, laid out, and sewed up in a hammock. None of the men were turned to, and no work was done during the day. At half-past one, P.M., all hands assembled in the cabin, except the man at the wheel, to attend the funeral service. After which all went on deck, the vessel was hoisted to, and after a few remarks, the corpse was lowered, solemnly, into the sea. The benediction was then pronounced, and the service closed. At noon that day we were in Lat. 2° 1' S. by 6° 29' W. Long."

"Again is our dear mission plunged into deep sorrow by the loss of one of its most able and laborious members. Ever faithful to his high calling as a Missionary of the cross, our sainted brother executed his office in season and out of season; indeed, by night and by day, on the land and on the sea, the mountain top and the valley, the chapel and the poor African hut; in short he was the Missionary everywhere. It was for Africa, long despised, and neglected Africa, that his noble heart bled. Honored with the privilege of becoming a servant to 'the Servant of servants,' he cheerfully sacrificed his all to win them to Christ. To be the means of educating and evangelizing these outcasts of the earth, he took his life in his hand and went forth from tribe to tribe, planting the standard of the cross, proclaiming peace through the blood of the Lamb, and liberty to the captives. But his work is done, and his record is on high. 'Blessed are the dead that die in the Lord: yea saith the Spirit, for they rest from their labors, and their works do follow them.'"



In the brief sketch we have now given of Mr. Clemens' life, his character will somewhat appear. But several particulars may yet be profitably noticed.

1. He was a man of good common sense—a characteristic, perhaps, more rare and more important than any other kind of sense—a quality not imposing, but yet essential to the most successful prosecution of the common or uncommon affairs of life. It receives its denomination not from its being the common possession of most men, but because mostly occupied about common things, of which the duties and interests of life mainly consist. Its possession makes a practical man; and when directed to important ends it makes a useful man. It is what is meant ordinarily when we speak of good sense. It is good, as it is practical, and useful in turning every executive power to good advantage. It makes the most of a man's gifts or talents. So it was with Mr. Clemens, and has doubtless entitled him in the end of his course to the plaudit, worth more than all the world beside: "Well done, good and faithful servant; enter thou into the joy of thy Lord," and the same is said to the possessor of five talents as to the possessor of ten.

2. He was distinguished by great humility. Nothing that the most confidential acquaintance, during the whole period of his Christian profession, has been able to detect, would suggest any qualification of this testimony. He arrogated nothing to himself; was always willing to occupy the lowest room, and to be the servant of servants, if he might thereby serve his Master, and exalt his Saviour. He seemed never to ask or think, how will this or that affect my reputation? It is recorded as a saying of John Newton, that "If two angels came down from heaven to execute a divine command, and one was appointed to conduct an Empire, and the other to sweep a street in it, they would feel no inclination to choose employments." This exhibits what appeared to us the spirit of our deceased brother. To do the work his Lord assigned him, and to occupy the position in which he placed him, was all his ambition. Whether he should be esteemed an able or an eloquent man; what his hearers would think or say of his performances are questions that did not appear to have ever occurred to his mind. The testimony given of Barnabas would most naturally be given of him: "He was a good man, and full of the Holy Ghost and of faith." It is worthy of remark, that from the time the apostles received the Holy Spirit in the fullness of the Saviour's promise, however ambitious or emulous of precedence before, they never after speak or appear to think of official preeminence. Terms of relative ability or indicative of relative standing, belong not to their vocabulary. It would be humiliating to us and derogatory to their high character, to think of them in their holy and self-denying calling, as influenced by a spirit of rivalry or ambition, and we rejoice in the evidence given by the subject of this memorial, that by the grace of God he was satisfied with his humble allotment, and most thankful that he was counted worthy to be the minister of divine mercy to the most degraded of human kind. Self was a poor creature in his estimation; an unworthy object of life; a subordinate object in all his aims. "Oh who can speak his praise? Great, humble man."

3. He was a fearless man. The course of duty was always in his view a safe course. There were no lions in it. He went forth in his duty trusting in his divine Master, and fearing no evil. He slept as sweetly in the huts of superstitious and suspicious savages in the wilds of Africa, as when surrounded by known friends on his own bed at home. He rocked in the storm amidst the billows of the ocean without an apparent emotion of fear at the dangers of the deep. He knew that man in all his malignity, and the ocean in all its storms were subject to his Master's will, and could put none in jeopardy whom he chose to keep in safety. His faith was stronger than his fears. He may have felt like Paul, when friends in view of the dangers of his missionary enterprise into a country that had proved fatal to so many predecessors, would have detained him in his native land; but with Paul he could reply, "What mean ye to weep and break my heart? I am ready not only to suffer, but to die for the name of the Lord Jesus."

4. He was wholly devoted to his work as a missionary. He had no other object in view. The countless millions of California would have been no temptation to turn him aside from it, or to relax his exertions in it. Some

who have entered on missionary ground, with good intentions, and actuated doubtless by Christian motives, good men, and sincerely desirous of the salvation of the heathen, have been discouraged by the trials of the enterprise. They have found the pagan mind so dark and degraded; its prejudices and superstition so strong, its apathy and aversion to the gospel so great, that they have abandoned the work in despair. But Mr. Clemens was patient of all difficulties, and persevering against all obstacles. He had heard the command, "Go preach the gospel to every creature; I send thee to open their eyes, to turn them from darkness to light, and from the powers of Satan unto God." It was enough; it was his authority, his warrant, his encouragement. It brought his whole soul into the work. He loved it and rejoiced in it. Of this he gave us an indelible impression, bordering on the moral sublime, when after having visited his native land for the repair of his shattered health, he sailed a second time reinvigorated, and as he receded from port, and had just bid a final adieu to home, to kindred, and friends, and taken his last view of our shores, he repaired to his cabin and wrote to his former pastor, "This has been the happiest day of my life." One that was with him in the field of his labors and trials, the most intimate companion of his missionary life, testifies: "He was a holy man, a devoted servant of Jesus Christ, energetic, persevering, untiring in missionary labors;" and the secret and the source of it is opened in what is added, "He was a man of prayer, warm, earnest, tender, gushing prayer; every pleasure and every joy as well as every difficulty and sorrow, were brought by him to the mere-seat." No wonder that nothing could daunt him, nothing discourage him. Nor were his labors of love and work of faith in vain in the Lord.

5. He was a successful Missionary. This was the joy and rejoicing of his heart, though he ascribed all the efficiency of power to God; we claim nothing, even in the instrumentality of missionary success at Coriseo, for our sainted brother to the disparagement of his excellent associate; but certainly the success of the mission, considering the short period of its operation, has been wonderful, both in the number of converts gathered into the fold and in the training of children and youths in their schools for the future service of their countrymen.

It is a matter of regret that we have not at hand the means of making a statistical statement of visible results. But let it suffice to say, in remembrance of what we have from time to time learned, that this mission, in common with like efforts elsewhere made, has demonstrated that the most degraded African is susceptible of gospel influence, and of moral and intellectual development, equally with those who are blessed with a fairer skin and finer features. It has greatly contributed to wipe away the vile aspersion of alleged natural and necessary inferiority of the African race, cast upon them by the cupidity of those who would thus justify an everlasting traffic in their flesh. We can now challenge contradiction in saying that "No specimens of any race can be produced that show to better advantage in like circumstance than some of the boys of missionary cultivation at Coriseo."

Finally, Mr. Clemens was strong in faith, in that faith that is the mother of all graces and the master of all vices. This was his victory over the world. By faith he walked with God; by faith he served his generation, according to the will of God; and who can doubt that he is now wearing a conqueror's crown; that he is now in the full fruition of all the promises; for to faith all the promises are made. What then though he died far away from the wife he loved, and without ever beholding the only child that survives him, (and he had truly a husband's and a father's heart, yearning over the ocean in the tenderest feelings of nature.) What though the pleasing anticipation of soon meeting them was suddenly blasted forever. What though like Samuel Mills, that sainted philanthropist and the poor negro's earliest friend, he made his final bed in the ocean's depths; and no weeping eye of widow or orphan can ever rest on the spot where his body lies, is not his ransomed spirit now happy with his God, and when at the sound of the great trumpet the sea shall give up its dead, will not his form appear animated with the power of an endless life, and clothed with garments of immortality to shine as a star in the firmament of the new heavens forever and ever?







*Henry G. Comings*

Will it be suggested by the reading of the foregoing sketch that missions to such insalubrious regions require too great a sacrifice of valuable life, particularly that missions to Africa have already cost too much to justify their continuance? We would briefly suggest in reply: 1st That valuable men often die early in the most healthful localities. 2d That the dangers and hardships to which they were subjected made many, whose names now shine conspicuously in the annals of missions, what they were, that we owe their eminence to the causes that killed them; that in the ease and safety of home they might have lived and died undistinguished, and accomplished less in a long life than they actually did within their brief space. 3d There is often a reflex influence arising from the conspicuity given to daring and dying men, much greater than any direct influence they could ever have put forth on their generation. They become known and read of all men in those very things that are adapted to make observers greater and better. Finally, the objection is unchristian. It would forever shut out from the pale of divine mercy a large portion of our race, and nullify the Saviour's injunction, "Go ye into all the world and preach the gospel to every creature."

In conclusion, if the eye of any young man, however obscure, whose heart God has touched with missionary fire, but who sees difficulties, apparently insuperable, between him and the work in which he would gladly bear a part, falls on this sketch let him take courage from it, and cast about to inquire what he can do to work his way to the occupancy of a like useful sphere. Let him picture to himself young Clemens with his books in the mechanic shop, earning his subsistence in study by the chisel and the plane; afterwards building mission houses where no architecture was known, and ultimately rejoicing in his converts and candidates for the ministry, won to Christ and his cause by the gospel which he has had the privilege of preaching for their salvation. Such practical men, who have been schooled in difficulties to obtain their education, may yet turn the world from Satan unto God.

COMINGO, D.D., HENRY G.—(This narrative was prepared by the venerable HENRY R. WEED, D.D., of Wheeling, Va.) Most men, and even good men, live and die undistinguished; in their measure, they serve their generation, according to the will of God, and are worthy of honorable mention; but they are not distinguished, they float awhile on the current of the life of humanity, and then disappear. Their coming in, their continuance, and their going out scarce produce a ripple on the surface. But there are some few raised up by God to be singular; they are seen above the surface. They affect the current; they move and control the drift of humanity; they make men better and happier while they live; and when they are dead they should be commemorated as models that others may live and die like them; of this class was the Rev. Dr. Comingo, who died December 1, 1861.

We do not claim for him exemption from the sins and infirmities common to our fallen race. "He was a man subject to like passions as we are." No one can confess this more readily than he did, nor bewail it more sincerely. But by the grace of God, he was what he was; and to the manifestation and praise of that grace, be ascribed all that we record of him.

Henry G. Comingo was by birth and early education a Kentuckian, born near Harrodsburg on the 2d of Feb. 1809, but is said to have descended from a Protestant and pious ancestry, originally of Holland, his great grandfather, on the maternal side, having been a Dutch clergyman. The writer knows nothing of his immediate parentage, only that in the early history of Kentucky, his grandparents emigrated from New York to that State, as part of a Dutch colony, accompanied by their minister of the Reformed Dutch Church. The colony was soon left without a pastor, and by affinity of doctrine and ecclesiastical order, naturally became amalgamated with the Presbyterian body in that State.

The subject of this sketch, on becoming pious in early life, united with the Presbyterian Church under the ministry of the Rev. Dr. Thomas H. Cleland. From the time of his conversion he was animated with a strong desire for the ministry of the gospel, and under the encouragement of his excellent pastor, he in due time as a candidate entered Centre College, Danville, Ky., and was graduated in 1832. It is recorded, greatly to the commendation of his de-

cided Christian character at this time, that throughout his collegiate course, which so often proves a sad ordeal to young professors, he was distinguished by a living, lovely and useful exhibition of piety, that commanded the respect and admiration of all his fellow students. "His vacations were spent in Bible distributions in destitute regions, in visiting and addressing Sabbath-schools, in holding prayer meetings, exhorting, delivering lectures on temperance, and such other services as might be useful; while it was always manifest that his aim was to glorify God in efforts to lead men to lives of piety. His life was a living epistle."

As an evidence of his standing in his class, he was awarded the honor of delivering the Valedictory at the time of his graduation; and as a further proof of his scholarship he was immediately appointed a tutor in the College. After occupying this position successfully for a year he repaired, in the more direct prosecution of his main design, to Princeton, N. J., and availed himself of a regular course of Theological training, in the excellent seminary at that place. There he was equally beloved and respected for his piety and abilities, both by the students and the Professors. In Feb. 1836 he was licensed by the Presbytery of New Brunswick to preach the gospel; and on completing his Theological course in the Seminary he was recommended by his venerable Professors, Drs. Alexander and Miller, as a candidate to the First Presbyterian Church of Steubenville, Ohio, then vacant by the resignation of their pastor, the Rev. Chas. C. Beatty. Accordingly in the month of November he visited that people, and met with a cordial reception both by the congregation and their late resident pastor. His earnest, affectionate and zealous ministrations, together with his frank and cordial private address, and the amiable urbanity of his manners, soon endeared him to the people, and at the stated meeting of the Presbytery, in April 1837, after having spent a probation of four or five months in their service, he received a harmonious call, and was ordained and installed their pastor on the 24th of May, following.

It is proper to remark, and the fact is the more commendatory as it occurred in a period of frequent pastoral changes throughout the country, and especially as our brother was variously adapted to be popular anywhere, both as a man and as a minister, that here Mr. Comingo first became a candidate, and to the end of his life he never offered himself directly or indirectly, or in any way consented to become or be considered a candidate to any other congregation. Here he began his ministry, and believing that he was here called of God to do his work, he continued, sometimes through great trials and discouragements, to labor on to the full measure of his strength, and often beyond the safe bounds of his strength during his whole ministerial course, making full proof of pastoral fidelity, evincing a love and devotedness to his people that few pastors ever equal, and that fewer, if any, ever excel. The following testimony, given in the funeral discourse, preached a short time after his decease, by the Rev. Dr. Beatty, not only his predecessor in the pastorate, but after a time, for several years simultaneously, the pastor of the Second Church formed during the incumbency of the junior brother, and naturally adapted to bring the two brethren into rival relations, while it is honorable alike to him who gave it, and to him of whom it is given, shows the estimation in which an impartial and competent witness held his pastoral character. "For twenty-five years he had broken to this congregation the bread of life, and gone out and in before them in all the sweet relations of a pastor to his flock; uniting them in marriage, baptizing their little ones, and some of the same lambs in after years admitting to the full communion of the church, conversing with the anxious, directing inquirers to the cross, watching at the sick bed and whispering peace to the dying, burying the dead, consoling in sorrow; weeping with those that wept, and rejoicing with those that rejoiced; *all* with an earnest fidelity and devotedness of soul, in true sympathy, as you have known and experienced; but which I truly tell you is rarely equalled even among the best ministers of our church.

"With his whole heart he loved his work and his people as men seldom love. Though during his whole course scrupulously diligent and faithful in the discharge of all duties as a pastor, he had full and deep consciousness that



without the divine blessing all his labors would be in vain. Hence his earnest, fervent, wrestling prayers with God, not only in public as you often heard them, but in private, for the power of the Holy Spirit."

That power was not withheld, for besides a steady gradual increase of communicants, his charge were favored at different periods with special effusions of divine influence, by which large numbers were simultaneously brought into the Kingdom of Christ. The whole number received into the communion of his church during the ministry of our brother was five hundred and eight on profession, and two hundred and ninety-seven on certificate. "I can not deny," said he in his twenty-fifth anniversary sermon, "that in these results I find cause for profound thanksgiving to Almighty God, that he has owned such a sinner, such a poor, faithless, unbelieving laborer in his vineyard, and permitted him to see his life and labors connected with such results." It is due also further to state that during his pastorate, although a Second Church had been organized in the city, mainly as a colony from the First, and another at a small distance in the country, that received its nucleus from the same source, yet the original congregation was so augmented in numbers that in 1850 an enlargement of their house of worship became necessary; and that throughout the whole period, while the younger organizations under a succession of able and faithful pastors were growing in numbers and strength, the mother church was favored with numerical prosperity and general harmony. But while he was thus the pastor of his people, affectionate, devoted, assiduous, praying and laboring for the salvation and edification of them all without respect to age, class, rank, or distinction, he was not unmindful or neglectful of his other more general and extended relations to the church and cause of God. He had a heart wide as the world. Hence he was punctual in his attendance at the meetings of ecclesiastical Judicatories, and of all other Bodies and associations designed to sustain and spread the gospel and bless the world. In such meetings he was an earnest and efficient member; and neither his awakening and eloquent appeals, nor his ardent and importunate prayers will soon be forgotten.

In his later years, indeed, his health was broken; and for its repair he was obliged occasionally to suspend his labors, and seek relaxation abroad. In this view he was induced by the urgency of friends to take a European tour. In the year of his absence he evinced, as well as further cultivated, his habit of observation, and his knowledge and taste of the fine arts; and also fully availed himself of the opportunity of extending his acquaintance with distinguished men of God in foreign countries. On his return with improved health he addressed himself with renewed ardor to his loved and wonted work, and the Lord greatly blessed his labors in the few years that remained. But his days were soon numbered; and we must pass to the end. His death was remarkable beyond what is often witnessed. While yet in his usual health, and without any depression of spirit he anticipated that he was about to finish his course. Both in his letters and in conversation with his family, he incidentally spoke at different times of his approaching decease in a manner that since the event they can with difficulty interpret as less than a premonition from Him that knoweth the end from the beginning.

The twenty-fifth anniversary of his ministry, he seems to have regarded beforehand, and at the time, as the probable limit of his labors and of his life; and he spoke of it as most fit and desirable to himself, that it should be so. No sooner did symptoms of his last disease appear, though then mild, than he was confident that the time of his departure had come; that he was now, as he expressed it, to leave the part of his flock who were still on earth, and join those who had gone before, and were now above. He was assured that his work was done, and was transported with the thought that he should henceforth be "near and like his God."

His disease soon assumed a fatal form. The writer was summoned at his request, to his dying bed, and arrived on Saturday evening. As he entered the room and approached his bed he met the cheerful, smiling face of his friend, and the wonted grasp of his extended hand with the hearty salutation, "I am glad to see you, my dear brother; I have been waiting for you, and now I am ready to go. I have distanced you, my dear old friend; I'll get to

my journey's end first." To his venerable father-in-law, who had arrived the same evening, he said, "I'll get home before you;" and to a ministerial brother of another branch of the church he said in his usual catholic spirit, "Almost home! Come along brother, and bring all your people with you."

In the midst of a congregation united and prosperous, and between whom and himself the strongest mutual attachment existed; with a little family, greatly and deservedly dear to him; a wife of like tastes and accomplishments, and two interesting sons of tender age, and lately admitted to the communion of the church; and a wide circle of friends, whose society he always enjoyed, he was cheerful and happy in view of leaving them all, and surrendering every tie that bound him to earth. "I have seen him," said the Rev. Mr. Reid at his funeral, "in many a joyous happy hour, the most joyous of the joyful, the happiest of the happy; for he enjoyed the higher and purer pleasures of social and religious life, as much as any one could." But I have never seen him so happy, in such a rapture of exalted happiness, as when in the near prospect of death on last Saturday. "To-morrow," said he, "is the first Sabbath of December, and I shall spend it in heaven." Claspings his hands with light from heaven upon his face, he said, "O glorious hour! O blest abode," &c.

To the man of the world, to whom the earthly surroundings of our brother would make it hard to die, this scene may seem strange and unaccountable. But the secret of his happy death is found in the fact, and it is vain to attempt to explain it otherwise, that he was a man of faith, and lived in habitual communion with God and the spirits of just men made perfect. One who of all others, had the best opportunity of judging, remarked just after his death, that though he enjoyed society with the keenest relish, and was so happy in life, "I do not believe he ever lived a day during my acquaintance with him in which he would not have rejoiced to learn that it would be his last upon earth." Heaven, in its superior attractions, seemed to be ever open to his believing and admiring view. "His conversation was in heaven," and he confessed that he was a "stranger and a pilgrim on the earth; for they that say such things, declare plainly that they seek a country."

The estimation in which he was held, not only among the people of his charge, but by the community generally, was made apparent at his death and funeral. The whole city was moved; and there was great mourning and lamentation. Though his disease was Diphtheria in its most fatal form, and generally regarded as infectious, his house was constantly thronged by all classes eager to see once more the face that always had beamed most benignantly upon them in other days. Was it the common sentiment that no infection could arise from so good a man to injure them? Or was it rather that their love for him was so great as to overcome their fear of his disease? At his funeral there seemed to be no thought of anything else in the city; and it was specially affecting to witness the poor and their little children pressing through the crowd to catch a last glimpse of the face of their benefactor.

Rev. JAMES ALLISON, of Sewickley, Pa., thus speaks of him in *The Presbyterian Banner*. "The whole city seemed to feel that it had met with a great loss. The children in the streets played less merrily. The countenances of men and women were more than usually serious, and they talked in subdued tones; while business seemed almost entirely suspended. At the hour of ten o'clock the body of our deceased brother was carried into the church by the elders, followed by the widow, her two orphaned boys, and her relatives; after these came the clergymen of the city and others from a distance. The church had been already filled by the congregation and inhabitants so far as they were able to obtain admittance. As the body, enclosed in a beautiful burial casket, and arranged in the suit of clothes presented him by the officers of the congregation on the anniversary that had just been celebrated, was slowly carried up the aisle, an involuntary sob escaped hundreds of lips. So audible was the weeping that no heart was untouched. The house was completely draped in black, the day-light excluded and lamps lighted.

"Thus lived beloved, and died lamented, Henry G. Comingo. As a man he was distinguished by a rare assemblage of fine qualities. In personal ap-

pearance he was adapted to make a favorable impression on any one he met. Trained to good society, he was easy and affable every where. Amiable in his disposition, accomplished in his attainments, pleasing in his address, open, frank, ingenuous, kind, cordial, cheerful, often facetious, giving life and enjoyment to every circle he entered. He carried no animosities, no envies or jealousies; he pursued no private, selfish or sinister ends; was incapable of anything low or mean; never spoke to wound one present, nor to disparage one absent. If any one, through misapprehension, had a quarrel with him, it was sure to be short, for his adversary never found him in word or deed his opponent. It is worthy of record that after twenty-five years of intimate acquaintance, memory does not furnish an instance of his uttering by mouth or pen a single word of malignity or animosity toward any mortal. This was truly Christian. And as a Christian he was a living branch, and bore the fruit of the true vine, 'the fruit of the spirit, love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance.' As a man he was also distinguished by classic taste. Whatever was beautiful in nature or art drew his attention and claimed his admiration. Nor was he less sensible to the sublime; and in such scenes as Niagara, the Ocean, and the Alps, he felt the appropriate emotions, and as a Christian adored more profoundly the grandeur and the majesty of God.

"We may also ascribe to him genius. His public discourses often evinced imagination, invention and original thought. His private letters were never dull or common-place. They were generally vivacious, sparkling and original. His reading, though general, was select, and so extensive as to class him with literary men. He was conversant with the best writers in most useful departments, but especially with those connected with his own profession. Works of sterling worth in Theology were his classics. And everything which he read or saw, as a Christian minister he laid under contribution to Christ and his cross. His observation made in his tours for health, in his own and in foreign countries, furnished him stores of material to enrich with appropriate illustration his preaching and his private discourse. Yet so easily and naturally was every thing of this kind introduced as never to appear ostentatious or pedantic, but only to increase his power of pleasing and profiting his hearers. As a preacher he always spoke as under deep conviction of evangelical truth, and from the heart, tenderly, solemnly, and with manifest desire to do good. If, as one has said, eloquence in a minister is earnest simplicity, then was he truly eloquent; and but for a peculiar kind of impediment in his public utterance, he would often have been most eloquent; eloquent in matter, eloquent in manner, eloquent in utterance. As has been said of Hogarth's painting of Elymas, the sorcerer, it represents him as blind from the ends of his toes to the tips of his fingers, so our friend in his impassioned appeals was eloquent all over. His whole body was in sympathy with his soul; and every limb, feature and muscle, spoke. It is almost superfluous to add that he was in rare degree a companionable man. His social qualities were of a high order, considered either with respect to qualification or usefulness, and they appeared in every class of society, though it was Christian association that brought them into happiest exercise.

"He was everywhere and in all things a living Christian, and an earnest minister of the gospel of Jesus Christ. He taught us by the loveliness and usefulness of life, how to live; and by the peace, the joy, and triumph of his death, how to die. He practically illustrated the gospel idea of death, not to the believer a penal evil, not a curse, as such it is abolished, but a happy transition from a degraded to an exalted state, as a crowning blessing of all covenanted mercies of God to his people on earth; yes it was in his case the grace of dying."

Such a character in life and in death commends the gospel to every one's conscience as a demonstration of its divinity, its heavenly origin; and the distinct impression of such men as are now in heaven renders that state more attractive to those who by faith are looking within the veil.

There are many traits of character that will occur to one who was intimately conversant with him, which cannot be touched within our limits. One of importance, and greatly increasing his usefulness, was as suggested by a friend,



"His admirable tact of adapting himself to different persons and circumstances, so that while he was the welcome and charming companion of the refined and cultivated, he could, with the utmost grace and dignity, descend to the views, the pursuits, and the gratifications of the humblest, the poorest, the most lowly, lifting them up out of their sordid cares and low aims, or gilding their conditions like a sunbeam with the radiance of that grace and cheerfulness which come from heaven."

C. C. BEATY, D.D., of Steubenville, O., preached his funeral sermon, and speaks of him thus: "The first thing which strikes us in considering him as a man, was the geniality of his temper; his happy, cheerful and cheering nature; his winning manner of intercourse in life. There was something in his first approaches even to a stranger, so open, so frank, so hearty—as to make a most favorable impression, and gain an access and a confidence which was very unusual.

"Accustomed to good society, he always felt at home in such, and made himself acceptable and interesting. And by the amiableness of his general deportment, and the urbanity of his manners, he retained what he had gained on his first approaches. He was a scholar from education, and the cultivation of his mind; not profound or professional, but varied and expansive; and his stores of information were always so at his command, as to be upon all proper occasions ready for use, to himself and others; the great advantage for which learning is valuable. As a tribute of respect to his talents, his acquirements, and his character, Centre College at Danville, Ky., conferred on him the honorary title of Doctor of Divinity.

"He loved society, and shone in it; with a fine flow of spirits himself, he inspired life to all about him; cheerful and companionable, he drew forth the conversational powers of others. He had a peculiar and happy faculty of extracting the gold and sunshine from every thing. His temperament was ardent, and it was carried into all modes of thinking, speaking and acting. It was readily seen and felt that he was a man of impulse, but to those who knew him it was most evident that these impulses though warm were generous; and though in the heat of his sentiments and feelings, his impetuosity sometimes hurried him to expressions and actions from which a calculating judgment would have preserved him, yet behind and underneath there were no feelings of bitterness or malignity. Never did he appear desirous or even willing, by word or deed, to injure a human being.

"We might further consider him as the affectionate husband, the kind father, the good neighbor, the warm hearted and fast friend, the patriotic citizen, and as always carrying with him, into all companies, the amenities of social life. Indeed, on one point, as a friend, true, firm and constant, as well as a companion and associate, my personal feelings tempt me strongly to expatiate—yet I forbear. Few men had more true friends and warm friends—all over the country—than HENRY G. COMINGO.

"On one thing I remark for a moment: It was his intense interest for his country in the present crisis. He was not only a loyal and faithful citizen, but a patriot in the truest sense of that word, as it is a part of religion; sympathizing deeply in the distraction and distresses of his country; never hesitating to designate the course of the rebels against the Government, as most wicked and flagitious; and especially mourning over those of his friends and acquaintances who had cast in their lot with the Southern Confederacy. To the last moment of his life he watched with painful solicitude the dark cloud which had gathered over us as a nation. His most constant and earnest prayers were for his country's welfare; for in God was his trust. He was deeply oppressed with a view of the future, and among his last earnest outcries upon his dying bed—was 'Oh, my country! my country, my poor country! what is to become of it?'

"I might sum up as follows: As a man he was frank, affable, genial and cheerful. A scholar from education and the cultivation of his mind; not profound or professional, but varied, and ready in his information. Kind and sympathizing in all the relations and intercourse of life. Truly sincere as a Christian, ever carrying with him the consistency and savour of piety, and evidently living near to God. As a minister of the gospel, devoted and

earnest, preaching Christ with all the ardor of his temperament, and the sanguine hopefulness of his faith. As a pastor even more than a preacher, he excelled in warning, teaching, comforting, leading inquiring souls to the Saviour. He was greatly beloved by his church and brethren; and no man had more numerous or warmer friends in all parts of the country."

Rev. WM. P. BREED, of Philadelphia, refers to him as follows: "They who knew this departed brother as we have known him, will need no interpreter to explain the sensation which his death produced. For twenty-five years that man of God broke to the people of the First Presbyterian Church, Steubenville, the bread of life—burying their dead, consoling them in sorrow, uniting groom and bride in marriage, baptizing the little ones, directing inquirers to the cross, giving the right hand of fellowship to new comers to the Lord's table—and all with an earnest fidelity and devotedness of soul rarely equalled, never exceeded, even in the faithful ministry of our beloved church.

"In a remarkable degree, Dr. Comingo combined the two great qualifications for the office he filled—a clear, active intellect, and a warm heart. In the world of literature, little escaped him. His acquaintance with the various branches of knowledge was very extensive. As a theologian, he was well read and sound. In the pulpit, he was earnest and able. In prayer, he was uncommonly gifted. After a discourse, during the session of the Synod of Wheeling, we heard a brother remark, 'O, that brother Comingo had followed that sermon with one of his prayers!' And in all branches of pastoral labor he was energetic and untiring. Frank and warm-hearted, he made friends easily, and retained them long. We suppose that very few of our ministers could number a larger list of personal friends. Death found him at his post—ready either for work below or for reward above. Instead of weeping for him, let us rather sing—

'One sweetly solemn thought  
Comes to me o'er and o'er—  
I'm nearer home to-day  
Than I've ever been before.'

"Of all deaths, that of the faithful Christian pastor is most to be coveted."

COWAN, JOHN F.—The son of Adam and Elizabeth Cowan, was born in Chester county, Pa., May 8, 1801. He was educated in Jefferson College, Canonsburgh, Pa., where he graduated in 1824. He studied Theology in the Seminary at Princeton, N. J., and graduated there in 1828. He was licensed by Lancaster Presbytery, Pa., and soon after, in December, 1829, he emigrated to the west. Commencing his labors in Missouri, he was ordained by Missouri Presbytery in 1830, over the churches of Apple Creek and Brazeau, Mo. In 1833, the church of Cape Girardeau was added to his charge. Here he labored faithfully until 1839, when he became pastor of the churches at Potosi and Belleview, in Washington county, Mo.; here he labored faithfully and successfully until 1852; for a year he was without any pastoral charge but acted as agent. In 1853 he became stated supply for the church at Washington, Mo., and became a member of St. Louis Presbytery; this arrangement lasted until 1856, when he took charge of the church at Carondelet, and at the time of his death he was also Chaplain to the military hospital at the new House of Refuge, St. Louis, Mo., where he labored earnestly in behalf of the soldiers. Being a resident for many years of Missouri, he had observed with pain the gradual efforts made by those in the interest of slavery to vitiate the principles of truth and justice, which are the corner stones of all righteous governments. The State, and gradually the Church, had their foundations undermined by a wily foe to both, until judges of the law and ministers of the gospel added the weight of their opinions and influence to the side of the unscrupulous Slavite, so that when the conspiracy of years broke out in actual rebellion, many alas, had so far complicated themselves as to take ground against the government, or timidly remained neutral. Mr. Cowan obeyed his loyal impulses, and openly identified himself with the efforts of the government to preserve its integrity. At this time his adopted State, Missouri, was in a critical condition, and it aided the cause of truth and

liberty to have such men thus to show their love of law and order, and by the very nature of that love to be openly opposed to that terrible system of oppression, Slavery. It was during his labors among the soldiers of the Republic that his system broke down; and suffering from Typhoid fever he died September 29, 1862.

Rev. JAMES A. PAIGE, hospital Chaplain at St. Louis, Mo., wrote of him as follows:—

ST. LOUIS, MO., Sep., 29, 1862.

“*Dear Sir*:—To-day another father in Israel has fallen. The Rev. John F. Cowan, sixty-two years of age, in labors the oldest, and one of the most zealous, indefatigable, and self-denying ministers of our church in Missouri, fell asleep in Christ at about three o’clock this morning. He died as he had lived, with his harness on, in the full service of his Divine Master, the pastor of the church at Carondelet, and Chaplain of the Military Hospital at the new House of Refuge. In the latter service he incurred the disease which terminated his useful life. The double labor of a pastoral charge and a chaplaincy, performed with his characteristic fidelity and energy, was too much for the physical infirmity of his advanced years. After an illness of several weeks from hemorrhage of the bowels, he partially recovered, and ventured to ride to St. Louis. On his way he called at the hospital to exchange parting salutations with soldiers leaving—some for their regiments, some on final discharge. His emaciated and venerable appearance, and tender words of counsel and benediction, affected those hardy sons of war to tears. Seizing the occasion, he lifted his feeble and tremulous voice in a prayer, which it is hoped will be answered in many a blessing of grace upon the interesting group that surrounded him. This was the last public effort of our dear brother Cowan. How befitting a close to his earnest, godly life! A relapse ensued, which his enfeebled constitution was unable to survive.

“Mr. Cowan was a member of the old Presbytery of Missouri, and of the Presbytery of St. Louis at its first organization. For many years he labored in the Presbytery of Potosi. His name is connected with the growth of our Church in this State from its infancy. He was an intimate friend of the Hon. Thomas H. Benton, and at the obsequies of that great statesman preached the sermon to the largest funeral assembly ever gathered in this city. But neither the honors nor emoluments of the sacred office were often his. Though his influence for good has been extensive, his spheres of labor have been humble, and his great ambition was the heavenly ‘recompense of reward.’ Yet he lived respected by all who knew him—loved by those who knew him best. Though dead, he yet speaketh. His influence lives after him. He rests from his labors, but his works do follow him. His name is cherished in grateful remembrance by hundreds of converts, who claim him as their spiritual father. His children are all hopefully in heaven, or in the Church. Of his three surviving sons, one is a ruling elder, another is preparing for the ministry of reconciliation in the halls of Princeton, N. J., and the eldest, clothed with the fallen mantle of his father, is preaching the unsearchable riches of Christ. May our last end be like his!”

Rev. HENRY I. COE, Corresponding Secretary of the Board of Church Extension, St. Louis, Mo., adds his testimony in the following communication. “He was an eminently pure-minded man, single-hearted Christian, and laborious minister of the gospel. His life evinced his firm faith in the inspired declaration, ‘he that winneth souls is wise.’ An early pioneer in the State of Missouri, he was honored by God with many souls as seals of his ministry, and was instrumental in founding and strengthening a number of churches. In addition to his labors at Carondelet, he was at the time of his death Chaplain in one of the military hospitals near St. Louis. His unusually earnest and multiplied labors among the hundreds of sick and wounded soldiers entrusted to his care, probably occasioned his death. His end was perfect peace, and he went home ripe for the rich reward grace had enabled him to garner.

“He married Miss Mary English of Englishtown, N. J., in 1830, who with three sons survives him. He was a brother-in-law to Rev. J. T. English, of Liberty Corner, N. J.”



**CULBERTSON, D.D., MATTHEW SIMPSON.**—The son of Joseph and Frances (Stuart) Culbertson, was born in Chambersburg, Pa., January 18, 1819. He was a quick, intelligent boy, his mother had dedicated him to God, and she looked forward to his becoming not only a minister but a missionary. He was educated at the United States Military Academy at West Point, New York, after serving a full course of four years, and whilst serving as a Lieutenant of Artillery, he made a profession of religion, and soon after laid down the sword, and took up the cross.

He entered the Seminary at Princeton, N. J., where he graduated in 1844. He was licensed by Carlisle Presbytery, in 1844, and soon after ordained by the same Presbytery as a Foreign Missionary to China. Previous to his sailing he married Miss Mary Dunlap, of New York State. His career as a missionary was marked by extraordinary devotion and ability. In the midst of his labors he was taken with cholera, and after a short illness died, August —, 1862. His widow and three children survive.

W. A. P. MARTIN, D.D., of the same Mission, preached his funeral sermon at Shanghai, China, August 31, 1862, from John vi. 68: "Then Simon Peter said unto him, Lord, to whom shall we go? thou hast the words of eternal life." From this discourse the following narrative has been taken:—"From the animating theme so solemnly enforced by the death of our friend, turn we now to the lesson of his life. It was marked in a peculiar degree by the interposition of Divine Providence, which it would be instructive to examine with some minuteness; yet though we will not surrender ourselves to the current and glide down from the fountain to the ocean, still there are turning points whence we may obtain a complete view of the stream. Four of these points present themselves prominently in the history of the deceased:

"1. The first discloses to us a group of boys, near the banks of the Susquehanna. They have left their sports on the village green, and are listening with breathless interest to the recital of some startling intelligence. The news that Lyman and Munson had been cruelly murdered, and afterwards devoured, by the cannibals of Sumatra, is casting a shadow throughout the land. They listen to the tragic tale; and then, turning to one of their number, whose cheek is embrowned by a dozen summers, they appeal to him, half in defiance and half in dissuasion, 'Now, Simpson, you won't be a missionary, will you?'

"Already has a presentiment of his future destiny impressed itself on the mind of that thoughtful lad; and this early inclination, which no doubt contributed to determine the course of his subsequent life, he derived, under God, from the influence of a pious mother. In her veins flowed the blood of the royal Stuarts, but none set a lighter value than she on that petty distinction; while by those who knew her it was utterly forgotten in the presence of qualities of a higher origin. She was an active Christian, and in advance of her age, she has the honor of standing as a mother among the fathers of American missions. Listen to this paper, which was treasured by her son as a precious heirloom, though few beyond his immediate family were informed of its existence. It is entitled, 'The Female Missionary Society of Dauphin County.' It begins with the statement—'We, members of the above Society, enjoying the gospel ordinances of grace ourselves, feel it our duty to contribute our mites, to aid in the laudable object of propagating the gospel of the Redeemer among those poor savage tribes who are perishing for lack of knowledge.' At the foot of the document we have the record that it was 'drawn up and put in circulation by Miss Frances Stuart, April, 1810.' This was two years before the first missionary left America for a foreign shore.

"Not content with forwarding a pecuniary contribution, the author of this paper was earnestly desirous of engaging personally in the missionary work. From this she was providentially debarred, but in lieu of herself she devoted to the cause her first-born son, and from his earliest childhood set that object prominently before his view. No wonder he was known among his comrades as a missionary boy.

"2. The scene changes. To the gentle hum of village life succeeds the

stirring notes of the drum and bugle. On the heights overlooking the Hudson several hundred young men, arrayed in gay uniform, are learning the art of war. They are the elite of the whole Republic, sent up by the several States to be trained for officers in the national military school. Among them are Halleck and McDowell, Magruder and Beauregard—all at present wearing the insignia of Major-Generals, and bearing a leading part in the most momentous war in the annals of modern history. There, too, stands young Culbertson; and what position does he occupy in comparison with these men of military genius? A fact or two will give the answer.

"In the progress of his course he was appointed drill-officer, with the title of Captain, and also served for a time as Professor of Mathematics. Fancy the future missionary instructing the leaders of Federal and Confederate armies in the arts of attack and defence, and teaching them the method of calculating the force of projectiles! But there is another fact, still more significant. When two cadets were chosen to be sent to France, at the government expense, to complete their education in the school which produced a Bonaparte, Culbertson was the first selected, and obtained the suffrages of all the electors. What now has become of the prayers of the pious mother? They are not forgotten, either in heaven or on earth. They are working mightily in the bosom of the youth; and he declines the honor of being a national delegate, because he is meditating a far different career.

"After completing a full course of four years, while serving as a Lieutenant of Artillery at the cantonment of Plattsburg, he took up the cross, though it was still a year before he laid down the sword. The precise date of his conversion he was never able to fix. Serious in childhood, and circumspect in youth, soon after his entrance in the West Point Academy he earned for himself the beatitude of the peace-maker. Engaged to act as second for the the now famous Magruder, in an affair of honor, he adjusted the difficulty, and prevented a probably fatal encounter. From the date of his public profession he displayed the character of an active Christian. In evidence of this, we may cite the letter of a pious subordinate. 'It has been a source of peculiar gratification to me to see you, my much esteemed officer, take so active a part in the means God has appointed on earth for the promotion of holiness. Such a spirit in an officer seems to have more effect upon the minds of men in general, than it has among men in private life. I think, if you properly knew the extent of influence that you hold in this regiment, it would stimulate you to use all your faculties, affections, and powers, to the winning of souls to Christ. Your Christian deportment has gained the esteem of—I was going to say—all the soldiers in the garrison; for, go where I will in this place, the meekness of Lieutenant Culbertson, and the kindness of Captain B——, is the theme of their conversation.'

"3. The scene shifts to the venerable shades of Princeton, and in the hands of the student the Hebrew Bible and Greek Testament replace the weapons of a carnal warfare. The youthful soldier is preparing to unsheath the sword of the Spirit in a pagan land.

"While there he was regarded, as I have been informed by his venerable instructor, Dr. Hodge, as among the foremost members of the institution; and when, at the close of his three years' curriculum, he, with three others of his class, embarked for a foreign mission, another of the Professors, whose literary remains have since been published, singled him out, and wrote of him in these terms: 'One of the four, Culbertson, was an army officer, and highly honored at West Point—chosen to go on some military mission to France.' (Dr. J. W. Alexander.)

"Who will venture to assert, that in declining that mission, and choosing this, he was descending to a lower sphere? In the sight of men his pathway may indeed appear comparatively obscure; but in the eyes of those angels who hailed the event and shouted the ascension of our Redeemer, how different the estimate! To them the career of the military hero is as the red blaze of the passing meteor—too often, alas! succeeded by the blackness of darkness for ever; while that of the Christian herald is a galaxy resplendent with the glories of immortal souls. Since the mission of the Son of God, our calling needs no other name to make it respectable.

“The achievements of Carey and Marshman, Moffat, and Livingstone, Morrison, Medhurst, and Bridgeman, and a host of others, whose contributions to science and literature are acknowledged by the learned Societies of Europe and America, need not be mentioned, unless to repel a malicious insinuation.

“Nor should we allude to the Cambridge wranglership of Henry Martyn, the Oxford fellowship of Raglan, the nodding plumes of Vanderkemp, or the flattering prospects of Culbertson, but for the benefit of those who cannot, or will not, perceive any evidence of sincerity, except in the renunciation of worldly advantages. By appealing to such instances, we may silence their objections; but, my brethren, we cannot expect that any who do not cherish a cordial sympathy with our work, will be able to appreciate the true dignity of our position. How he appreciated it, whose finished course we are now endeavoring to commemorate, we all know. Only two days before his decease, when I alluded to the probability that he might have had a place among the prominent generals of the day if he had persisted in the profession of arms—‘There is not one among them,’ he exclaimed, ‘with whom I would be willing to exchange. I tell you, there is not a post of influence in the whole world like that of him who gives the gospel to China.’

“4. This brings us to the last point in view—his character as a missionary. It would be superfluous for me to draw his portrait—you remember him—you see him, as a few days ago his manly form moved among you, his locks sprinkled with the light of a coming eternity, though his eye was not dim, nor his natural force abated. You see him as he sat in his quiet laboratory, with a native scribe on either hand busily engaged in tracing from his dictation those lines of holy writ, which the revolving cylinder-press shall multiply by thousands, while wind and steam unite their forces in spreading them to the remotest parts of the empire. You see him, as he stood in this desk one month ago, and dispensed, with unusual solemnity, those sacred emblems of which he was to partake no more, until he should drink the new wine in the kingdom of his Father. You see him in the familiar intercourse of friendship, in the endeared relations of his own family circle, combining dignity and tenderness in the happiest union. What he was as a husband, none but the widow can know, and what he was as a father, none but these orphan children can fully appreciate. But this is sacred ground, and I forbear.

“Of the excellencies of his character I need offer no delineation; they are attested, with one voice, by all the Protestant missionaries, of all ecclesiastical connections, in this community. ‘Our devoted brother,’ they say, in a paper adopted a few days after his death, ‘was a man of a meek and quiet spirit, and remarkable for his singleness of aim and straightforward energy and industry in his Master’s service; he resigned a commission in the armies of his country, to become a missionary to the heathen. He set before himself the highest ends, and strove, both by preaching and example, to glorify God in the salvation of his fellow-men.

“‘He labored, in connection with the late Dr. Bridgeman, for several years, with assiduity and perseverance, in preparing a revised translation of the sacred Scriptures in the Chinese language, a labor of love which he regarded as the great work of his life, and it was a source of especial consolation to him, just before his departure, that God had enabled him to complete it. He also wrote a work, entitled, “Darkness in the Flowery Land.” We recognize in these traits of character, and this Christian life, the devoted missionary, whose example is worthy of our imitation.’

“Happy the grave which is crowned with such a tribute! There is but one eulogium which a good man may covet more earnestly, and that is the ‘Well done, good and faithful,’ pronounced by his Lord and Saviour. This blissful welcome has no doubt greeted those ears, which are now deaf to the voice of human applause.

“There let us leave him, bending before the throne of God, and drinking the fulness of that ‘eternal life,’ the words of which he delighted in dispensing to the perishing heathen.”



**DUKES, JOSEPH.**—His parents were half breed Choctaw Indians, and he was born in 1811, in the Choctaw Nation, now the State of Mississippi. The class of white men prowling around that portion of the country was of the most desperate character; trading in slaves, and otherwise rendering themselves a curse to the community. It is not to be wondered at that it is related of Mr Dukes, that his mother, not wishing the half breeds to increase in the Nation, laid her little babe out in a cold wintry storm to die. A Choctaw woman heard that the babe had thus been put out to die, went and took him up and carried him to his mother, and induced her to love and take care of him.

While he was quite young his parents died, and he was left a poor and destitute orphan. When he was ten years old he was placed in one of the large mission schools at Mayhew, which had just been established for the education of Choctaw boys and girls. He proved to be a good boy and gained the favor of his teachers. His progress in knowledge was rapid, so that he soon became acquainted with enough English to act as interpreter for the missionaries in their conversation, and afterwards to interpret for them while preaching.

While still a youth the Spirit of God renewed his heart and enlightened his mind; and feeling the need of salvation he embraced Jesus as his Saviour, and devoted himself to doing good in the service of his Master; and such was his self-forgetfulness that it even obtained praise from the politicians, for in "a report of the Committee on Public Lands to the House of Representatives of the United States of America," made in January, 1832, they say of him:—"He has, for the last three years, devoted his time and attention to the improvement of the condition of his red brethren, by acting in the capacity of an interpreter and translator of the Choctaw language for the mission, which has prevented him from accumulating any property for the support of his family."

After the treaty was made, by which the Choctaw country was sold to the United States, he remained several years in Mississippi with Rev. Cyrus Byington, assisting him very largely in preparing a grammar and lexicon of the Choctaw language. On his removal to the new country, west of Arkansas, he continued his labors as interpreter as often as they were needed, without charge. He was soon chosen and ordained an elder of one of the churches. About fifteen years ago he was employed by Rev. A. Wright as assistant translator. In this capacity he made the first draft of most of the Epistles and Revelations, and of the Old Testament as far as the Psalms, and helped in the revision and correction of all that has been published.

He was also taken under care of Presbytery as candidate for the ministry, and in 1853 was licensed to preach. He was never ordained, because he shrank from the great responsibilities of the sacred office. He was an excellent preacher in the Choctaw language, and most highly esteemed by the missionaries.

He performed much public service as captain or head man, as translator of the Choctaw laws, as judge of the supreme court for several years, repeatedly as a member of the General Council, and for five years before his death as a trustee of public schools. He was uniformly faithful in every public trust, and possessed more than almost any other man the full confidence of the large mass of the people.

But God has called him from such service here below to a higher service above. He was taken sick with Typhoid fever July 1st, and died August 12th, 1861. His daughter writes: "The last morning of his life, after breakfast, he called us all in, and told us to sit down, that he wished to pray with us once more, and commend us all to the Lord. Then he prayed for the family, then the church, the elders, the missionaries, and the Nation; also his neighbors, and last of all he asked God to forgive his sins, and whenever it pleased the Lord to call him he was ready to go; that he had finished his work in the morning. In the afternoon, about three o'clock, he called mother up to his bedside and kissed her twice, and told her it was hard for him to part with his dear family, but it seemed best for him to go. Then he told mother to call us all in again, that he was ready to bid us all farewell for the

last time. We went in, and he called each one by our names, and kissed us all. Then he said, 'Children, farewell to you all. You may go out of the room and let me rest a while before I go.' When the end came 'without one struggle, he turned over on his back, folded his hands on his breast, and breathed his last.'"

**GALLOWAY, JOHN SMITH.**—The son of John and Margaret Galloway, was born in Gettysburgh, Pa., August 5th, 1806. He belonged to a good old Presbyterian stock; his father was a ruling elder in the church of Gettysburgh, under the pastorates of Rev. Drs. Wm. Paxton, and McConaughey, and his ancestors for three generations were also ruling elders in the Presbyterian Church, with such a lineage it was reasonable to expect corresponding results. After a careful academic training he entered Jefferson College, at Canonsburgh, Pa., then under the Presidency of Rev. Dr. Brown, and graduated in 1826.

During his college course he was led to seek the Saviour, and his parents' hearts were gladdened by his giving himself up to God in the work of the ministry; to this holy work they had dedicated him from his infancy. He entered the Theological Seminary at Princeton, N. J., and graduated in 1829. He was licensed by Carlisle Presbytery in 1828. After leaving the Seminary, he preached for some time to the churches of Mercersburgh, Pa., and Frederick, Md., and then took charge of the united congregations of Somerset and Newton, in Muskingum Co., O. Instead of settling in these churches, as he was desired to do, he accepted an appointment as agent of the Board of Education, in which he continued until invited to the church of Springfield, Ohio, where he began his labors in April, 1832. He accepted the call of this church, and was ordained and installed by Miami Presbytery, October 3, 1832. This was his only pastoral charge, and in it his ministry was one of the most useful in the history of the Presbyterian Church. When he took charge of it, the church was very small, having less than seventy members, and when he left it in April, 1850, after eighteen years labor, it had increased to over three hundred—a number of communicants equalled by very few churches in the west.

Brother Galloway was among ministers "the beloved disciple." Though highly impulsive and emotional, he was never known under the influence of evil passion. The cross, the life of Christ, was the constant theme of his effective ministrations. He never took part in controversy, in the spirit of a partisan, yet was every ready to take a decided stand on all important questions. The church at Springfield was held together during the disruption of 1837 and 1838, by his wisdom, the prudence of his course, and the power of his personal influence. He was an industrious and uniform laborer. His church at Springfield had a constant increase. The additions from year to year, mostly on examination, amounted in all to five hundred and fifty-three during his pastorate.

Before he resigned the charge of Springfield he had felt himself seriously disabled in his ministry by impaired hearing, which continued to the end of his life. This, however, did not hinder his labors or usefulness to any great extent. Soon after his pastoral relation had been dissolved, he accepted an agency for the American Bible society, and entered this service at the beginning of the year 1851, in which he continued with great zeal and success for eleven years. A more acceptable and unblamable public servant for such a field we have never known.

About a year ago he took charge of Cooper Female Institute, at Dayton, and in his first year he had made substantial progress in restoring the patronage and character of the Institution to its former high degree, when he was suddenly called away from his earthly labors. He had been suffering from disease of the kidneys, when inflammation set in, and he died August 25th, 1862.

THOMAS E. THOMAS, D.D., of Dayton, Ohio, writes as follows:—"Brother Galloway was a man of strong natural sense; of fair education; of an amiable temper, and warm affections. He was distinguished by simplicity of character, purity, frankness, and earnestness of purpose. His piety was unquestioned, uniform, consistent, ardent; modesty, humility, and love, were among his

characteristic Christian excellencies. As a preacher he was simple, sincere, scriptural, practical, and affectionate.

"He preached, after licensure, about two years in Chambersburg, Pa., Frederick, Md., and Newton, Ohio. He was eighteen years pastor of Springfield church, Ohio; eleven years an agent for the American Bible Society; and the last year Principal of the Cooper Female Seminary, Dayton, Ohio. He died in peace, and doubtless rests in heaven."

He married, October 9th, 1832, Miss Belinda Gardiner, of Chillicothe, O., who survives him. Of their children, four are buried with their father at Springfield, and four survive him—three sons, one in California, and two in the army of the Republic, and one daughter at home with her widowed mother.

**GAYLEY, SAMUEL RANKIN.**—The son of Andrew and Eleanor Rankin Gayley, was born in October, 1828, in the town of Creevy, parish of Ardstraw, county of Tyrone, Ireland. His ancestry was highly respectable. They had occupied the homestead where he was born for nearly two centuries, and had always maintained a character for great integrity, a high toned morality, and intelligent piety. In infancy he was solemnly dedicated to God in baptism, and as his mind became developed, he was carefully instructed in the Scriptures and the Catechisms of the Presbyterian Church. The family altar was carefully maintained in his father's household. The writer of this sketch has been present frequently with the family on these occasions, and the whole scene comes up vividly before his recollection. Upon the summons being given "to worship" the members of the family, servants included, assemble and solemnly take their seats, all the adults and each of the children who were able to read being furnished with a Bible and Psalm-Book. A psalm is sung, a portion of Scripture is read from "the big ha' Bible," and they kneel in prayer. It is evident that the whole exercise is no mere routine duty, but a felt privilege, where the father carries to the mercy-seat the spiritual interests of all his children, and prays for a blessing upon family instruction, and that God would make them all the subjects of converting grace.

It was under such influences as these that Mr. Gayley spent his boyhood. The prayers of his excellent father were heard. He was very early impressed with divine things, indeed from his earliest childhood he believed himself to have been the subject of divine grace. He could not himself remember a time when he did not love the Saviour. A severe attack of sickness in early childhood was blessed by God in giving peculiar depth to his religious feelings; but with this exception his religious training seems, without any sudden or marked change at any one time, gradually to have attained its highest object. His religious growth seems to have been precisely that indicated by our Lord's beautiful figure, "first the blade, then the ear, then the full corn in the ear."

From Mr. Gayley's childhood it was his father's wish that he should be a minister of the Gospel, and he always seemed to have a firm faith that his wishes in regard to Samuel would be realized. With this view, he was early placed under the care of a classical instructor, and made rapid progress in the study of the Latin and Greek languages, and afterwards spent a short time in teaching. "In June, 1847, he set sail for the United States, on a visit to his relatives. On the 28th of August he joined the family of his uncle, Rev. Samuel M. Gayley, and immediately accepted a situation as assistant teacher in the Wilmington Classical Institute of which his uncle was Principal, continuing his own classical studies, at the same time, and thus preparing for college. In April, 1849, he appeared before the Presbytery of New Castle, and was received under their care as a candidate for the sacred ministry.

"During this period he engaged with great interest in teaching in a Sabbath school, at a manufacturing village a few miles from Wilmington, on the Brandywine Creek.

"In the autumn of 1850, he entered the Sophomore Class of La Fayette College, at Easton, Pa. In his college course he was distinguished for faithful conscientious attention to all the studies of the course, and for strict conformity to all the rules of the Institution. He excelled equally in languages



and mathematics, though his taste for the latter was mostly cultivated while in college. He was also very fond of logic and metaphysics. He graduated in the summer of 1853, delivering the Latin Salutatory on that occasion. His college life was exceedingly pleasant. He was engaged on a portion of each Sabbath in a Sabbath school, in South Easton. About the time of his leaving college he was employed as a teacher by the Messrs. Hammils, in their classical school, at Lawrenceville, N. J.

"He entered the third class in the Seminary at Princeton, in September of the same year, and took the prescribed course of study in that venerable institution.

"Previous to this time he had laid no definite plans with reference to his future labors. The remarks of Dr. Hodge, at a conference, decided him in favor of a personal engagement as a Foreign Missionary, a work in which he had always been interested, and of which he had already thought much. In the winter of 1854-5 he applied to the Board of Foreign Missions of the Presbyterian Church for appointment as a missionary, designating Northern China as the field of his choice. The summer vacation of 1854 he spent in Troy, N. Y., laboring as a missionary amongst boatmen, in the employment of the American Seamen's Friend's Society. He engaged in the arduous service with great interest and even pleasure. In April, 1855, he was licensed to preach the Gospel by the Presbytery of New Castle. Some weeks previous to this he had yielded to the earnest request of the Faculty of La Fayette College to fill a temporary vacancy as Tutor in that Institution of which he was a devoted son. In this relation he succeeded admirably. He returned to the Seminary before the examination at the close of the second year and took part with his class in those exercises. He preached occasionally in the vicinity of Princeton, during the winters of 1855-6.

"He graduated with his class at the Seminary, in May, 1856. He was ordained as an evangelist by the Presbytery of New Castle, on 1st of July. He was married on the 20th of August to Miss Sarah S. Mills, of Buffalo, N. Y., and they sailed on the 11th of October for Shanghai, China, in the ship *Contest*. After an unusually pleasant passage, the company, consisting of Mr. and Mrs. Gayley, Mr. and Mrs. Mills, and Miss Mills arrived at Shanghai, on the 7th of February, 1857."

Before leaving the United States for China he was warned by a relative of his own, a physician, of the dangers he would incur as to his health by making Shanghai his residence. This opinion was based upon a knowledge of his constitutional peculiarities, which rendered it extremely hazardous for his health to take up his abode in the climate of Shanghai. His reply was, that while he felt the importance of the advice, yet the exigencies of our mission there were so great that he felt it to be his duty to go. This was the main-spring of his every act. With him the only thing he desired to know was, "*what was duty*"—that being determined, his decision was promptly made. While there is something heroic in this meeting of danger in the advancement of a cause he had so much at heart, still the wisdom of such a course may be questioned. It was the uniform opinion of all who had the pleasure of Mr. Gayley's acquaintance, that he was no ordinary man. He had a mind of great solidity and power. It had been cultivated with great care and industry. With this mental culture were combined great dignity of character, suavity of manner, and inflexible firmness in the discharge of duty. To these were added great geniality as a companion and reliability as a friend. All these traits of character were so nicely balanced as to make him as near perfect as we can find in this imperfect world. He had the elements of character that would have made him eminently useful in any position in which he might be placed. His talents were unreservedly given to God, and the longer his life the longer would the church have been benefited by his labor, but his influence still lives.

On the 20th of July he received a letter from Mr. Mills, his brother-in-law, stating that he and his family had reached Che Foo. The cholera was then raging there, and had swept off several persons in the mission community within a week. Mr. Mills and family were on their way from Shanghai to reinforce the mission at Tung Chow. They had lost their youngest child

suddenly, as they were about leaving Shanghai. Mrs. Mills had had an attack of cholera aboard of the steamer coming up, and although then better, she was still very weak. On Monday, the 21st, Mr. Gayley left home for Che Foo to meet Mr. Mills and aid him in bringing his family on. He seemed to have a presentiment that he might fall a victim to the disease that had then become epidemic at Che Foo. He wrote twice a day to his wife, informing her as to the state of his health. In one of these notes, after giving an account of the inroads made upon several of the mission families at Che Foo, he said: "I can hardly dare to hope that we will not be called upon to suffer in our own family before the summer is over. Let us be prepared for what God has in store for us. The most I can hope for is that we may be spared to meet again in the flesh." On Tuesday he reached Che Foo in his usual health, and they made their arrangements to start for Tung Chow on Thursday. He spent Wednesday in visiting the other mission families in affliction. But just as they were about to start Mr. Mills' other child took sick with cholera, and died that evening. The next morning, Friday, they started, taking the body of the departed one with them. Mr. Gayley was then quite well.

"The day was a fine one, and under other circumstances the pleasant scenery, contrasting as it does with the monotony of the rice country about Shanghai would have quite elated the new comers. Mrs. Mills, Mrs. Holmes, also an invalid, and a native Christian, occupied each a litter borne by two mules. Mr. Gayley and Mr. Mills were on horseback, and far in the distance ahead might be seen winding their way over hill and through the valleys, four men bearing the little corpse. Mr. Gayley and his companion talked long and freely amongst other things on the blessedness of believers in view of that Covenant which is sure to them and their seed. At three o'clock Mr. Gayley took the litter. The night was spent at Chin-Sen-Li-Poo, eighteen miles distance from Tung Chow. Mr. Gayley complained of a very slight illness. By day break the company were under way for Tung Chow, and at eleven o'clock, as he landed from the litter at his own door, he looked very pale and ill.

"The means used for his recovery at first seemed to be successful, but on Monday night a sudden change took place, and before daybreak it was evident that the result must be death in a few hours.

"The family were gathered around him to catch his last words. He was perfectly conscious, and like himself at any other time perfectly unruffled. He had little pain and was able to converse more or less freely for several hours. During this time he gave a precious testimony to the Gospel he had preached. To Mrs. Gayley he said: 'My dear, we have been very happy together; God is about to part us. Don't worry about the children. Commit yourself to Him that judgeth righteously.' Again to her with inexpressible expression of surprise and triumph, 'Is this what they call death?' To Mrs. Mills, whom he wished to be called, 'You see, my dear sister, we do not know what a day or an hour may bring forth.' He desired the children to be brought, and gave them his parting benediction very affectionately. He charged little Henry Doolittle to love Jesus, and to get all he could to come to China and preach, and if it should be God's will to come himself, saying for some reasons none are so well fitted to be missionaries as missionaries' children. To his own little son, Charley, he said much the same. By this time several of the Chinese who knew and loved him had gathered round his bedside, Mr. and Mrs. Nevius and Mr. and Mrs. Hartwell were also present. He addressed two of the Chinese at much length. One of them was a native Shau Tung man who had himself just been raised up from cholera—a servant in the family and one who had expressed an earnest interest in the things of God. The poor man still feeble and bowed together standing by the bedside of his dying teacher to receive his last exhortation was an affecting spectacle. To a Shanghai woman, who had long lived in the family, and who after great sins had given delightful evidence of conversion, he spoke as freely and affectionately as though it were his own daughter. The poor woman was quite overcome, as she listened to his dying counsels. Mr. Mills said to him, 'We prayed and counseled together a great deal about coming

to China. When you came many of your friends thought it a great sacrifice, do you or have you at all regretted it?"—"Never for an instant," was his decided answer. Again speaking of the unusual happiness of their long friendship implying the sentiment that it had been due to the unusual excellence of his own character, "No, don't say that, nothing but the righteousness of Christ." Mr. Nevius said, "Have you any message for the native brethren?" He answered, "Yes, tell them to be faithful witnesses for Jesus, and Sing especially (his teacher) to be diligent in preparing to preach the Gospel to his countrymen." He sent for this man to give him a message personally, but was past speaking when he arrived. To some of us who stood near him he said, "Brethren, never be afraid of death." Mr. Nevius said, "Is the old fear all removed?" Mrs. Gayley said, "You never had any, had you?" "Oh yes," he said, "I was afraid of death." Mr. Nevius asked, "What new views have you now?" He said, "It is not dying, it is not a cessation, it is just living on. I have no language to express it." Mr. Nevius said, "It is the expanding of spiritual life into eternal life?" "Yes," he said eagerly, "it's just that," and then, as seeing things unutterable, he said to the brethren near, "I am wiser than you are to-day. You do not know what is before you; I know what my work is."

"And thus he passed away, without the terrible restlessness which characterizes the disease, without much apparent suffering, he gradually grew weaker and weaker, and expired just as the clock struck twelve, Tuesday, July 29, 1862, in the thirty-fourth year of his age. He was buried the same evening by twilight, the setting sun casting a serene light on the strangely beautiful spot occupied as a cemetery by the American Protestant Missionaries. It is on the summit of a hill, overlooking the town and directly facing the sea, from which it is separated by a bold rocky bluff at a little distance. Here on the 5th of August were also laid his little daughter, Fanny, and on the 8th his little niece, Lucy Doolittle, all victims to the same disease. The fourth was his little namesake, whose death has been already mentioned. Little Willie Green was buried near them on the 12th of August.

"Mr. Gayley's colleagues, in Shanghai, were Messrs. Lowrie, Culbertson, Mills, and Farnham. Two of these are now with him, we doubt not, in heaven. He loved them both. He watched Lowrie's last moments with a brother's affectionate solicitude; the letter conveying the intelligence of his own death found Culbertson in the agonies of death by the very same disease to which he had fallen a victim. Mr. Gayley's labors in Shanghai were considerably interrupted by local disturbances, by the approach of the Tae Ping rebels, and especially towards the last by sickness in his person and family. He succeeded well in getting the dialect of the place, and was preaching abundantly when an affection of the throat, greatly aggravated by the dampness of the climate, occurred, by which he was obliged very frequently to desist from public preaching. The health of himself and family constrained him in April, 1861, to remove to Tung Chow, in the province of Shan Tung, a locality which from its high latitude, pure air and sea breezes was thought likely to prove eminently healthful. The change was decidedly beneficial, both to Mr. Gayley and his family. The people, moreover, listened to the Gospel with marked attention, and in the course of a few months several professed their faith in Christ, amongst whom was Mr. Gayley's teacher, a man of mind and character who gives promise of great usefulness.

"The winter and spring of 1861-2, was a very happy period in Mr. Gayley's missionary experience. He made rapid progress in the Mandarin dialect, his health was excellent, the progress of the Gospel was encouraging. In connection with his colleagues he preached abundantly, distributing copies of the Scriptures to the literary candidates who visited Tung Chow; making tours frequently to the country round about, laying plans for prospective effort and looking forward cheerfully and confidently in view of the healthfulness of the station to a long life of labor in that chosen field where he delighted to think he would spend and be spent in the Master's service. Alas! God had ordered all otherwise.

"In Mr. Gayley's death the Board has lost one of its best missionaries. It is impossible, as it is perhaps unnecessary, in this sketch, to attempt an



analysis of his character. Those who knew him in the college and seminary, it is confidently asserted, thought him capable of the highest class of intellectual efforts. There was a quiet strength, the result partially of severe and long continued mental discipline, which could have scarcely failed to make him distinguished. One of the elements of his strength was a sound judgment in which his brethren could repose the utmost confidence. To this there was allied, in an unusually felicitous way, a gentleness and courtesy that made him a singularly pleasing companion. He was a thorough gentleman in the noblest and best sense of the term. A noticeable feature in his character was his modesty. He had a keen sense of the ludicrous, and with his best friends and in his family was merry and full of life. But his mirth was as pure as the air of heaven. His self-control was perhaps the characteristic which is most memorable. Symmetry is the one word that expresses his character, as a man, a scholar, a Christian, and a missionary. If his life had been spared, it is confidently believed, he would have acted a distinguished part. He chose the position of a missionary. In the honesty of the dying hour he declared that he did not regret his choice. He labored not long in the Master's vineyard, long enough however to behold with a keenness of delight abundantly compensating all the sacrifice, some precious souls saved by his instrumentality from the abominations of heathenism and fitted for everlasting life and glory. If he left behind him few books or works, he leaves a surer legacy, the memory of a singularly faultless character. He left to the Chinese Christians, as they have some of them remarked—better than books—a living representation rarely and beautifully complete of the pure and peaceable religion of Jesus."

The preceding narrative was prepared by his friend and fellow-missionary, REV. CHARLES. R. MILLS, of Tung Chow, China.

As a missionary, Mr. Gayley's heart was in his work, and in every way in which he could advance that work he was "in labors more abundant." His spirit yearned over the perishing heathen. In all his correspondence with his relatives in this country this feeling was prominent. Like Paul, at Athens, his spirit was stirred within him when he saw the whole population given to idolatry. In every letter which he wrote from China the strugglings of his burdened spirit were evident by his efforts to excite a deeper interest among Christians in this land in their behalf. In his dying hours this feeling was strongly manifested, and it afforded him great comfort to know that Mr. Mills had arrived in Tung Chow, just as he was taken away, and could thus carry forward what he had begun. "Blessed are the dead which die in the Lord."

REV. JOHN LEIGHTON, of Hannibal, Missouri, (in a letter, dated December 12, 1862, to the *late* Rev. Samuel M. Gayley,) refers to him thus:—"The death of a foreign missionary is indeed least of all to be mourned on his own personal account, but chiefly on account of the cause and the work. As he devotes himself exclusively to spiritual things, and sacrifices home, Christian civilization, the society of friends and brethren, all for Christ, his removal from the midst of paganism and its abomination, is a change that has in it nothing but what is desirable and blissful to him. It is, in fact, simply carrying out in his own person what he goes to aid in accomplishing in a wicked world; *i. e.*, its complete regeneration and deliverance from sin, and toil, and sorrow. And even as to what we call the loss to the field and the cause, this latter is far dearer to Him who "holds the keys of death," than it is to us. He therefore can, and no doubt does, make the death of one of his devoted servants redound to his own glory, even more than his life and services would do.

"Respecting, also, the intellectual preparation and mental furniture of such a devoted man, this is very far from being lost or wasted by his decease, as we sometimes surmise. Though by his death, his valuable education seems to go as went the precious ointment in the esteem of the disciples, when it was poured on Jesus' feet; his talents and his training are doubtless still employed, and nearer the person of his Redeemer!"





Engraved by Anna's Station, N.Y.

Sam. Gibbes.



**HIBBEN SAMUEL.**—The son of Samuel E. and Margaret (Galloway) Hibben, was born in Hillsborough, Ohio, January 31, 1834. Blessed with a pious ancestry, early dedicated to God in baptism, enjoying the refining influences of a truly Christian home, from early boyhood his sprightly intellect and correctness of principle gave a rich promise for the future. His mind, thirsting for knowledge, received eagerly the instruction his parents provided, and in the Academy of his native town, under the superintending care of Isaac Sams, Esq., he won the love of his venerable Professor, by his unwearied zeal in the pursuit of knowledge.

He continued his collegiate course, first at Hanover, Indiana, then at Miami University, Ohio, where he graduated with the highest honors. It was, while still a student at the University, that the solemn question of his own salvation came home to his heart. The mental conflict was long and severe, but God gave him the victory, and he made an unreserved surrender of himself to the Saviour he loved. His subsequent life proved how absolute the "living sacrifice" was. At the age of seventeen he publicly made profession of his faith, by uniting with the church at Hillsborough, and of which his father was a Ruling Elder. From the time of his conversion, with singleness of heart and honesty of purpose, he devoted his talents to the cause of the Redeemer. After long and prayerful consideration, influenced alone by convictions of duty, he renewed his covenant engagements to be the Lord's, and prepared to serve him in the holy ministry. Previous to entering the Seminary he taught an Academical school at Bardstown, Kentucky, and his lucidity of intellect and gentle sweetness of manners rendered him eminently successful as a teacher. Important as that vocation is, his heart burning with love for souls, yearned to lead poor sinners to the precious Saviour. To "preach Christ and him crucified" was the high distinction his spirit coveted; yet with all lowliness of mind and humility of soul, not trusting in his own strength, did he prepare for his sacred duties. He entered the Seminary at Danville, Kentucky, where he studied Theology and graduated in 1858.

Rev. Dr. R. J. BRECKINRIDGE, his revered instructor, gives him this testimony: "His course in our Theological Seminary was marked by exact punctuality in all his duties, by habitual meekness, gentleness, modesty, and frankness in all things." All who knew Mr. Hibben will concur in the justness of appreciation by Rev. Professor Robinson. "To our view young Hibben came nearer the realization of the saintly McCheyne than any other young man we have ever met with." He left the Seminary a "highly educated man," and was licensed by Chillicothe Presbytery. The impressive scene that occurred when he delivered his first sermon before that body, will long be impressed on the minds and hearts of those who were present.

A father in Israel, a member of that Presbytery writes thus: "When he spoke each seemed to feel his own nothingness, and that God alone was great. Thus was that congregation prepared to listen with delight to the sermon from the passage of Scripture assigned him, 'For God so loved the world, that he gave his only begotten Son,' &c. The statement of the subject was clear, the illustrations beautiful, the reasoning cogent, for light ran along the lines of his logic, and his appeals were pungent and thrilling." After the conclusion of the discourse, the members of Presbytery were called upon in the usual way to express their opinions of the sermon just delivered. Each member when called, instead of criticising simply gave utterance to their own feelings of unspeakable pleasure, in being permitted in the Providence of God to enjoy such a feast. An old Elder of three score and ten remarked, "that it was very seldom in his life that such a blessed privilege had been granted to him, and as the glorious truth of the gospel fell from the lips of the youthful boy, and words of love, humility, and tenderness coming from a warm heart, and expressed in terms of eloquence beyond his years, he did not stop to think about 'remarks,' but as every utterance drew him nearer and nearer to heaven, he thought and felt of nothing but absorbing it as he went along." Then with tears trickling down his wrinkled cheeks, and with the most profound feeling of joy, the earnest Christian cried out, "Glory to God! Thanks to his name for what I have seen, heard, and felt this day." Such was the influence the youthful minister exerted on gray-haired saints, nor was it less

on those of his own age. There was such fervor of spirit, such warmth of affection united to such sympathetic tenderness, that all who came in the circle of his acquaintance, or who listened with eager attention to his preaching, owned the potent spell of goodness, allied to intellect. How nobly did he repay the love his friends lavished upon him, how ardent was his friendship, how constant his affection. On hearing of the death of a cherished friend, Rev. HUGH USTICK, he writes: "Language fails to express my deep heart-sorrow in the remembrance of Ustick. My intimate associations with him had generated and cherished an ardent attachment, which time and distance seemed only to strengthen. How mysterious the Providence that cuts down in the freshness of youth, and upon the very threshold of a sublime mission, one whom divine grace had called into the kingdom of Christ, and fitted for the ministry of his gospel, by a mind disciplined in long preparation, by a nature whose animated cheerfulness and tender sympathy but reflected a love singularly deep and ardent! God doeth all things well; when friends depart, heaven becomes a magnet to draw us thither also." No doubt this tender affection of Mr. Hibben's nature was deepened by the impression that he was but a pilgrim and a stranger on the earth, and that his own course would be brief. In his letters, as well as in his fascinating conversation, this sentiment would often recur. "Soon," he writes to his brother, "I hope to enjoy the pleasure of turning my face homewards; but if this pleasure is denied forever, may it give place only to the better pleasures of a purer friendship and more enduring affection in heaven."

In 1858 he took charge of the churches of Mount Leigh, Winchester, and Eekmanville, in southern Ohio, burning with zeal and indefatigable in the discharge of his pastoral work. In this wide-spread field, ample opportunities were afforded for doing good. He was "instant in season and out of season." As he visited his scattered flock he frequently met on the roads and by-ways, travellers and vagrants. To all such he spoke either a word of warning, admonition, or encouragement, and he had reason to hope that the seed thus sown was not wholly lost. This rule of "sowing beside all waters" he ever afterwards observed, and even in this life he was richly repaid for his Christian solicitude. In the short space of two years more than eighty precious souls were gathered into the fold, and how many more received their first religious aspirations, the last great day alone will show. Strong as was the bond that united him with the people of his first charge, it was to be severed, for God had other duties for him. The love of his congregation would fain have detained him, but the leadings of Providence could not be mistaken, and he accepted the call to Peoria, and was installed pastor of the Second Presbyterian Church. There "for the space of three years he ceased not to weep every one night and day with tears." Again he experienced that God is faithful to his promises, proving that they who sow in tears shall reap in joy.

In 1860 he married Miss Libbie Grier, daughter of John C. Grier, Esq., of Peoria. There in that Prairie City, blessed in his church, for seals added to his ministry, blessed in his home by the love of one who was indeed a helpmeet for him, his soul knit day by day in close communion with his Saviour, his grand intellect ripening, his path in life seemed smooth and flowery, his sky undimmed by a single cloud. But alas! this happiness was not destined to be long without alloy.

In the autumn of 1861 the seeds of disease being apparent in their beloved pastor, the church gave him a vacation, and he returned to his native home to breathe for a season its invigorating atmosphere. While in Hillsborough his strength seemed to return, and sooner than was perhaps advisable he went back to his loved charge, eager to resume the armor and renew the conflict. A few short months proved his physical inability to continue his labors. He sought a dismissal from his congregation, which they reluctantly granted, manifesting their love by the most liberal gifts. But to him appeared another field of duty. The chaplaincy of the Fourth Illinois Cavalry having been offered him, he accepted it for two reasons: First, that he might still serve his Master, and second, that he might possibly recover his health. He entered upon his new duties on the taking of Fort Donelson, in Tennessee, and soon

gained the affection of the men, and esteem and regard of the officers. Soon after his arrival at the Fort, he writes to his beloved wife thus: "My motto is, 'I am not ashamed of the gospel of Christ.' Already I see much fruit; many times a day I visit the hospital; I find I can do visible good there in cheering the homeless sick ones, and opening up to their eyes the glorious truths of religion. One man is lying there now dying, his brain delirious, and his body tossing to and fro in agony. It is sad; I am ready to live on any thing, and suffer any thing, if I can only do these poor comrades good;" and in another letter he writes: "I gave my handkerchief this morning to a poor comrade, who, I bless God, has been stirred to repentance by my poor words. I bound it around his fevered brow, and was thankful for the opportunity of doing something for him. The tear stands in his eye when the sacred memories of his mother, now far away, hover around him." And again: "Yesterday afternoon I held service over another poor man. Quite a number surrounded the corpse. I stood near, and made a few remarks, and offered prayer. Oh! it was glorious to me to 'stand up for Jesus' near that dead soldier, and in the presence of that listening crowd unfold the sweet and sublime promises of salvation. Thus my very heart is cheered. I would rather live in my tent, upon hard crackers, and be exposed to all the hardships of military life, with the privilege of doing good to these homeless men, than to be a millionaire without such a privilege." In his Diary for that date he says: "During this week I busied myself in doing good as opportunity offered. Sauntering here and there through the encampment, speaking to every soldier I met, frequently attracting their attention 'to the one thing needful;' every day visiting the hospital and cheering and counselling those on whom had come the sad calamity of being sick from home. One day I prepared chicken broth for twelve. I was made happy by their evident refreshment and expressions of gratitude. This evening we buried James Dean. We had religious services at the grave. There was something very touching about his death. In his delirium during the night he said, ever and anon, "Mother, why don't you hurry and come?" As I reclined on my bed and contemplated his dying away from home, my meditations flowed forth in the following lines:—

Oh, mother, come; I fain would lay  
My aching head upon thy breast;  
No longer let thy footsteps stay  
To give me rest.

There's burning on my fevered brow;  
With agony my soul is wild;  
No other hand can soothe me now:  
Oh, save thy child!

Thy angel presence *must* be near;  
Thy loving face I almost see;  
The accents of thy voice I hear:  
Oh, come to me!

I *strain* my eyes, but see thee not;  
There rumbles on my listening ear  
The echo of that awful thought,  
*Thou art not here!*

What means that sickly taper there,  
Glimmering through this dismal gloom,  
And seeming like a demon's leer  
To light my tomb?

Why do those soldier-comrades lie  
So sick and sad in this dark room?  
My lucid intervals reply,  
Thou'rt far from home!

The dearest spot of all below,  
With *thee* my dying memories dwell;  
This orph'nage of thy love is won:  
Sweet home, farewell!

The darkness thickens round my sight,  
My heart-strings break in agony:  
O God, shine forth in heavenly light:  
I die! I die!



Thus his time was spent in active duty sympathizing with and consoling the sick and wounded, the suffering and sorrowing. This constant strain proved too much for his earnest nature, and it is not strange that his frail health succumbed to the disease contracted in the hospitals. After many trials he left Savannah, Tennessee, under the care of Rev. Mr. Barry, a Baptist chaplain, who proved to him a "Good Samaritan," giving him all the care and attention he could, and removing as much as was possible the discomforts attendant upon his long, dreary journey homeward. At last he reached Peoria through the special aid and kindness of one of his friends from Peoria, who providentially found him deathly sick at the hotel at Cairo. He was weary and exhausted, it is true, but he felt like rejoicing in being permitted once more to enter the sacred precincts of home, to be soothed by the affectionate care of loved ones to bring back, if possible, color to the pallid cheek, light the once bright eye, strength to the wasted form. Alas! the hand of skill was unavailing to arrest the ravages of disease, and as it became evident that the "loved of all" would soon be summoned to his home on high, his father and mother hastened to his western home to cheer his dying moments, and receive the last precious tokens of his love. The following extract from a letter to the sorrowing friends in his native home well describes the sad yet glorious scene: Samuel had a restless night, had much cough, great difficulty of expectoration, night sweats, and no appetite for supper, ate nothing. This morning he is greatly prostrated, and although he says he feels better, yet all the symptoms now seem to indicate "that heart and flesh" must soon fail, and I am content, for I am fully persuaded that God will be his strength and his portion forever. I asked him this morning if Christ was not precious to his soul now in the time of his distress and suffering. He quickly responded: "Oh! yes; he is my only trust." He bore his illness throughout with great patience and fortitude, fondly hoping until a short time prior to his death that he would get to see his home in Ohio once more, to see the place of his birth and receive the greetings of his old neighbors and friends.

The physicians who attended him despaired of his recovery sometime before his decease, but faithfully and affectionately used all their skill to preserve his valuable life. For some ten days his decline was rapid, and yet to the last day he was able to arise from his couch without help. On the morning of his death I asked him if his faith was still unwavering in the Saviour of sinners. With great difficulty of utterance, from extreme weakness, he looked into my face and wept, then with a countenance beaming with inexpressible joy and dignity the sight of those eyes, brightened to ecstasy, made me feel that God was there. He said, "F-i-r-s-t T-i-m-o-t-h-y, f-i-r-s-t c-h-a-p-t-e-r, f-i-f-t-e-e-n-t-h v-e-r-s-e: "It is a faithful saying," and here voice and utterance failed, and his father carried out the text—"that Christ Jesus came into the world to save sinners, of whom I am chief." "That's it! that's it!" he said. Many precious words of consolation he gave his beloved wife, his mother, and all the household of his kindred present, as well as neighbors, asked his father for the Bible, then requested him to read 1 Peter, chap. i., the reading of which seemed to comfort him, and when read he remarked "That is sufficient." A few moments after this, opening his eyes, beaming again with angelic lustre, and turning them towards his weeping wife and mother, and then towards heaven, he said:—

"A guilty, weak, and helpless worm,  
On thy kind arms I fall;  
Be thou my strength and righteousness,  
My Jesus and my all."

On that same morning he asked his father to open the window, so that he could see the trees and flowers in the garden. He took a last fond look, and as his father repeated—

"Sweet fields beyond the swelling flood  
Stand dressed in living green;  
So to the Jews old Canaan stood,  
While Jordan rolled between."

“ There everlasting spring abides  
 And never-withering flowers ;  
 Death, like a narrow sea, divides  
 This heavenly land from ours.”

His bright countenance became truly angelic. About ten o'clock his bodily powers were strengthened, so that he was able to converse, and spoke distinctly to all present, giving each a parting and final adieu. Soon the death struggle came, and heart and flesh began to fail, and at half-past twelve o'clock of the tenth day of June, 1862, this noble minister of the New Testament was translated from the services of time to the infinitely nobler service of an immortal state.

“ Servant of God, well done !  
 Rest from thy blest employ.”

On Wednesday the funeral services were attended at the church in Peoria by most of the ministers of the city, each of whom took part in the public and solemn exercises, and a large concourse of mourning and sympathising friends testified their respect for his memory by being present. After service, by a previous arrangement of the elders, two of their number were delegated to accompany the body with the relatives to his native town, Hillsborough, Ohio, and on Thursday arrived there, meeting at the depot hundreds of his sorrowing friends and former associates, who, with deep sympathy had repaired thither to pay the last sad tribute of respect to one whom they dearly respected and loved. Next day a funeral sermon was delivered at the Presbyterian Church in Hillsborough, by Samuel Steel, D.D., and some eloquent and deeply affecting remarks by his former Professor in the Hillsborough Academy, Isaac Sams, Esq. From thence, followed by an unusual concourse of friends, his body was taken to the cemetery and committed to the silent grave, there in peace and at rest to await the resurrection of the just.

The following letter from a Minister, a member of Chillicothe Presbytery, to his parents evinces a depth of feeling truly touching: “ I find myself among the many who deeply sympathize with you in the death of your lamented son, Rev. Samuel Hibben. Though none knew him better than yourself, it may be a mournful satisfaction to know how he impressed other minds. I first knew him as a lovely boy of uncommon promise, then in his student-life in college when his Christian character began to be developed. None could fail to see that religion was with him a serious personal matter. The prominent features of his piety were meekness and humility, great self distrust, deep and overwhelming sense of sin, his faith and hope were feeble and timid. I think he held in his experience God had let him see the depravity of his heart and his lost condition as a sinner to as great an extent as his nature could bear. Long and severe was the struggle before he got his own consent to devote his life to the Christian ministry. Could one so unworthy be the means of leading sinners to the Saviour and training them for heaven?

“ These despondings did not arise from low and inadequate views of the moral government of God, for his views were comprehensive and of large extent. He had a mind of the first order, a mind confident of its resources, that knew what it could do, and an imagination of remarkable endowments. His emotions were deep and strong, but neither vehement or boisterous. To his examinations before Presbytery he brought a fulness of knowledge and a sagacity, surprising for his years. None who were present will forget the sermon delivered just before licensure. He rose to read the hymn—

“ When I survey the wondrous cross  
 On which the Prince of glory died.”

With a tremulous voice of the deepest pathos he struggled through two verses, and left the rest unread; the congregation joined in that song with the spirit and understanding, and a degree of fervor and devotion, rarely witnessed, he breathed out a prayer in soft and subdued tones that seemed to reach every worshiper, for ‘ I am a worm and no man.’ Each seemed to feel his

own nothingness, and that God only was great. Thus was that congregation prepared to listen with delight to the sermon from the passage, 'For God so loved the world that he gave his only begotten Son,' &c.

"The statement of the subject was clear, the illustrations beautiful, the reasoning cogent, for light ran along the lines of his logic and his appeals were pungent and thrilling. The whole service was impressive to an unusual degree. He found his inspiration in his theme as he would repeat a passage of Scripture or a verse from our hymns in a most affecting manner, words that in other days we heard but never knew their truth before. Deeply interested hearers attended his preaching, and were profited by it. He was unsparing of himself at home, and yielded to the demands of churches abroad, till he broke down under his accumulated labors, and he died—yes, he died—and darkness settled over your dwelling; amid the dismal gloom you heard a voice which said, 'Be still and know that I am God. What I do thou knowest not now.'

"He died, and the young rise up and call him blessed, for they were led to the cross by light which he shed upon their path. He died, and another of Zion's witnesses for the truth was taken out of the world, for he was an epistle that man could read and see the grace of God in his meek and humble life. He died, and the church sat as a widow and in silence mourned the dead. Why should such a man die? 'He that liveth and believeth in me shall never die.' He lives to die no more; he lives in his own bright example; he lives in the grateful remembrance of those who were blessed of God by his ministry. In these loving hearts he will never die. He lives in his good name; he lives in the meek, gentle, Christ-like influence that will repeat itself through coming time; he lives in the home of the redeemed in the city of our God above, in nobler services and in higher enjoyments than the tongue of prophecy can utter, or human thought conceive."

ROBERT J. BRECKINRIDGE, D.D., of Danville, Kentucky, writes thus:—"The death of the Rev. Samuel Hibben was a personal affliction to me in the loss of a young and dear friend whom I sincerely loved, and in the cutting short of the career of a young minister who had long been a favorite pupil and from whose labors I confidently anticipated great glory to God and abounding good fruits to the flock of Christ. His outward deportment during his course in our Theological Seminary was marked by exact punctuality in all his duties by almost perfect preparation in all his exercises, by habitual meekness, gentleness, modesty, and frankness in all things. His previous opportunities had been fully improved by him, and his attainments while at Danville were, I think, the utmost his opportunities there allowed. He left there a highly educated man for one of his age. But besides this God had been wonderfully bountiful to him, both by nature and through grace. He was a man of clear, broad, and powerful understanding; he was a man of true genius, and his oratorical gifts were of a very high order. With all this such was his knowledge of the word of God, his spiritual insight into divine things, and his personal religious experience and attainments, that his pulpit exercises were equal to any I ever heard from a young minister. Shrinking with apparent alarm from the possibility of being conspicuous, he devoted himself to labors which seemed to render notoriety impossible, and was drawn forth and obliged by the Lord to occupy a field somewhat suitable to his gifts, only long enough to show some little of the power that was in him. A ministry short and comparatively obscure may not appear to have given proofs of a character to justify what I have said. But I believe the cordial and unanimous testimony of every one competent to judge, who knew this young man well will confirm it all."

Rev. THOMAS H. URMSTON, of Millersburg, Kentucky, writes as follows: "*My dear Friend*—I hope you will pardon my long delay in answering your very kind and interesting letter. I assure you I prize and hope long to cherish it as a precious treasure—precious not only because of its spirit, and the completeness of its execution, but pre-eminently because of the precious memorial it contains of one of the most precious of God's ransomed children. Samuel Hibben! lovely youth, and oh what sweet and hallowed associations cluster around his memory with those who knew him best. With the highest



order of talents his piety was of the most fervent type. Towering in intellectual greatness, far above the most gifted of his fellow-students, he was before God the meekest and lowliest of them all. In the valley of humility he ever dwelt, and around the cross he loved to linger. To him Jesus was all in all—his Prophet, Priest, and King. He was ever uppermost in all his thoughts and feelings, words and actions, and wherever the image of that Saviour was found within his bosom was a heart to love and adore that image. Gentle and tender-hearted it was his very nature to love, but created anew in Christ Jesus, he loved with a flame of pure and quenchless devotion every one in whom Christ had been formed the hope of glory. His bereaved companion in life is bereaved indeed, and most heartily do I sympathize with her in this trying dispensation of God's providence. Why one so gifted and beloved, so consecrated to the work of his Master, and giving promise of a life of such eminent usefulness—why such an one was taken away, and one so inefficient as myself left, is a dispensation which I cannot comprehend. If, of all my ministerial acquaintances, it had been left to me to say who was most needed in these times of abounding wickedness and fearful judgments I would have unhesitatingly replied Samuel Hibben. But God knew what was best, and has called him home to glory. The blessed Jesus, of whom he had such transporting glimpses here, he now sees face to face. Wearisome toil is his no longer, for he has entered upon the rest that remaineth for the people of God. May we have grace, to follow him as he followed Jesus, and very soon on the bright plains of glory we will meet to part no more. Have we this hope? Oh blessed hope let us cling to it. Amid the surges, gales, and billows it is an anchor, a blessed and glorious anchor of the soul, both sure and steadfast; and without it what would be this world, or what its boasted treasures? Alas! what but a howling wilderness?"

REV. ROBERT JOHNSTON, of Peoria, Illinois, adds the following tribute to his memory:—"Brother Hibben was a man highly gifted of God. In intellectual endowments he had few equals among the young men of our ministry. In the power of a ready and clear apprehension of truth, in strength of memory, and in fertility of imagination, it has seldom, if ever, been my privilege to know his superior. His social qualities were not inferior to his intellectual; the suavity of his manners, the brilliancy of his conversation, and the manifest kindness of his heart gave him a ready and strong hold upon the affections of those with whom he mingled in social intercourse. As a preacher he was always instructive and often powerful and eloquent. But his piety was the crowning glory of his life. He loved God supremely, and his brethren with a pure heart fervently. 'Christ was all and in all' to him in his experience, his conversation, his ministry. 'For him to live was Christ, and to die was gain.'"

REV. STUART ROBINSON, Editor of *The True Presbyterian*, gives utterance to the following thoughts:—"Among the saddest of the stories that every day's report brings us of the work of death, is that of the death of the lovely and gifted young Hibben, late pastor of one of the churches of Peoria, Illinois.

"In our blind and limited judgment of what is best for the church of God, we should have said, that of all the young ministers of the church Samuel Hibben could most illly be spared at such a time as this. We had occasion to know something of the remarkable method whereby the grace of God trained this young brother, as it were, for the special work of guiding, comforting, and strengthening the children of God in darkness, trouble, and despondency; for, while by nature one of the loveliest characters we ever knew, and one of the most gifted, and while education and profound study made him 'mighty in the Scriptures,' and 'an able minister of the New Testament,' he was continually harassed with doubts while in course of preparation for the ministry, and more than once brought to the very verge of renouncing his hopes and giving up his purpose to preach the gospel. In consequence of this unusual experience of despondency, in the main attributable to his physical condition, he acquired a ripeness of Christian experience by the time he entered upon the work of the ministry that at once arrested the attention of God's children, and excited their affection, while worldly

men could but admire the profound and manly reasoning of the youthful preacher. To our view, young Hibben came nearer the realization of our ideal of the saintly McCheyne than any other young man we have ever met with.

“Why should such a man, at such a time, in the midst of unparalleled sorrow and affliction, be taken away? We confess it is to us one of the darkest of God’s myterious providences. Sometimes we tremble at the thought that perhaps it is in anger and rebuke of his church for her secularism and backsliding, that he is thus calling away from her ministry these gentle and lovely spirits; that in anger he is ‘removing the candlestick out of its place!’ Yet it is not ours to interpret his providences, nor will we presumptuously dare to interpret the significancy of such an event. We know that the church’s glorious Head ‘has the keys of Hades and Death;’ none ever pass through the portals of death but as he permits.”

Rev. ROBERT JOHNSTON, Pastor of the First Presbyterian Church, Peoria, preached a funeral sermon on the evening of June 22d in the Second Presbyterian Church, from Acts xx. 31. His closing remarks were as follows:—“To the members of the church we say, profit by the ministry which he has just closed among you. It is a fearful thing for a church to misimprove the gospel. Remember and act upon his instructions; be ye followers of him as he was of Christ; labor to carry out and consummate all his plans and purposes for the enlargement and prosperity of this branch of Zion which he loved so well. Then the great object of his ministry here shall be realized—God glorified and souls saved.

“But there are a few inquiries and remarks of a more general nature allow us to make before we close. Why did God cut short so promising a life? At such a providence we incline to repeat the language of the Psalmist, ‘Wherefore hast thou made all men in vain?’ We answer God’s judgments are a great deep past finding out. But while in this matter we must walk mainly by faith, we may in submission inquire for the probable reason of such a painful event.

“1st. He had a specific work to do, and he could only complete it by dying at the time, and under the circumstances in which he departed. Each one has a race set before him by the great Captain of salvation, at the end of which he receives the crown. Some are longer and some shorter. Some through the sunny land of prosperity, and some through the dark vale of adversity. No two courses are precisely alike, and the starting point and the goal are matters of pure sovereignty. Hence God alone can know when our work is done, and the proper time to call us away. It is true, our brother died young, but it don’t follow that his work was unimportant in measure or incomplete in accomplishment. Great purposes are served by the death of young men. It was the young blood of Warren that sanctified Bunker Hill. McCheyne died young, and left materials for a biography, replete with instruction for all coming ages. Headly Vicars died young, and the history of his life is furnishing largely a religious literature for the armies of all Christian nations. Christ died while yet a young man, and finished the work of human redemption. How true, as well as poetic—

‘We live in deeds, not years; in thoughts, not breaths;  
In feelings, not in figures on a dial;  
We should count time by heart-throbs,  
He most lives, who thinks most, feels the noblest, acts the best.’

“Again, in the plan of God people are appointed to fill up that which is lacking of the sufferings of Christ; *i. e.*, in the application of redemption. God calls upon his people to suffer under every conceivable circumstance and condition that in them he may show the power of his grace as a means of salvation to others. And thus as our departed young brother was called to labor for the space of three years actively, in calling men in this place to repentance, was at length called of God to die for this same great object. And who introduced to his dying chamber, will not breathe the prayer, ‘Let me die the death of the righteous, and let my last end be like his?’

“Once more, God in gathering the young to heaven, with the dew of youth

sparkling upon their brow, bears our affections with them to heaven. We associate the glories of heaven with the attractions of the young, and they become a part of the ornaments and preparations of that Temple which Christ is fitting up for all that look and long for his appearing. When the old die, there is a gradual decay, and we imagine the distance from earth to heaven is all that long way, from the point where feebleness begins down to the chambers of death. But when the young are suddenly borne away, the separation between the world of sense and the world of spirits seems by no means distant. It narrows the stream of death until the eye can glance across to the farther shore, and catch the unutterable glories of the place, and hear harpings of the innumerable company before the throne of God and of the Lamb. Did not God remove this young man to bring heaven nigh and enable the affections of loving hearts to bridge the distance and grasp more firmly the glories of heaven? And yet once more, God removes such young ministers to show us his independence of earthly agents. We are amazed when God withdraws men from the ministry whom he has thoroughly furnished, just when they are best prepared to honor and serve him. We wonder that a Martyn, a Summerfield, and a Pierce was but shown to the church and then withdrawn. So the death of our brother is an impressive lesson of the independence of God. But there were manifest reasons relating to himself why he should be early transplanted from the church militant, to the church triumphant.

“Brother Hibben was well fitted to live, yet I have often thought I never knew a man that had more need to die. He was one of those pure minded, guileless men, whose soul must needs be daily vexed in a world like this. His was also one of those sensitive natures, a finely constructed, and highly strung nervous system which felt every adverse breath with a keenness that amounted to torture. And if ever mortal man needed a better clime in which to live, and labor, and mature, it was he whose death we mourn to-night. His father saw it and took him home where he might enjoy the better sheltering and the clearer light, and the more genial air of heaven. Could he ever have died at a time more desirable for himself? No, never! And though I mourn his death for myself, for I have lost a friend I loved; I feel for the church which has lost a standard bearer in the prime of young manhood. I feel for the sorrowing friends that loved him as a son, and a brother. I feel for bereaved parents, whose hearts are wrung with grief. Above all I feel for the young widow, called so soon to exchange her bridal wreath for the weeds of mourning; and for that fatherless boy, whose loss is irreparable. Yet I mourn not for him, but for them that are left behind, and dare not recall him, if I had the power. Then

‘We weep, though not in bitterness,  
Ours are not tears of gloom,  
No thoughts, but those of tenderness  
Shall glisten round his tomb.

‘No painful recollections rise,  
His morn it dawned so blest,  
And e’re a cloud had dimmed its skies  
He sweetly sank to rest.’”

**JACOBS, JOHN WILLIAM**—The son of John A. and Susan W. F. (Powell) Jacobs, was born in Danville, Ky., February 16, 1837. He was a bright, intelligent boy and learned rapidly, and entered Centre College, Danville, Ky., and graduated in his eighteenth year. He made a profession of religion when sixteen years of age; on leaving college he entered the Kentucky Asylum for the Deaf and Dumb, as a teacher. At the head of this Institution is his father, J. A. Jacobs, Esq. In 1859 he entered upon the study of Theology in the Seminary at Danville, Ky. During his course he felt deeply interested in the soldiers who were going forth to sustain the Government of the United States, by suppressing the insurrection raging in the southern portion of our country, and he was licensed and ordained in the autumn of 1861, by Transylvania Presbytery, for the purpose of accepting the chaplaincy of Colonel Fry’s Fourth Kentucky Regiment, Infantry Volun-



teers. He joined his regiment at Lebanon, Ky., and entered with zeal upon his duties. During the brief period of his ministry in his regiment, his amiable and affable manners, his pure and generous impulses, his consistent piety, and his diligent discharge of all duty had won for him the highest confidence of the officers and privates. He held frequent religious services for preaching the word and for prayer; he organized a temperance society, with nearly two hundred members, and distributed religious reading through the encampment. Like a good pastor, he gave particular attention to the sick. Amid all his labors he never forgot the great object of the war, not only was it to suppress an insurrection, but an insurrection conceived and carried forward in the interest of oppression; the sworn enemies of the rights of the people, (after a conspiracy graphically set forth by Rev. Dr. R. J. Breckinridge,) had taken up arms and openly attacked the government; therefore to him patriotism was part of his religion; and love of country arose to the department of morals, and he felt it to be his duty as well as his privilege to stand faithfully in his lot; and whatsoever his hand found to do he did it with all his might. No half way service was rendered his stricken comrades in the hospitals and in the camp. To be good and to do good was manifested by him. What a blessing to the soldiers of the nation to have such a chaplain, quick to perceive their need, prompt in obeying the generous impulses of his heart, kind and considerate to their wants, he was indeed all that could be desired. It is probable that he fell a victim to his assiduous and anxious care for the inmates of the regimental hospital. The symptoms of disease were upon him for two weeks before he yielded to the importunities of the physicians and went to his sick bed. During these two weeks this young man was not only a minister of salvation, but a hospital nurse to the poor soldiers; wearied, but not faint; sickening, but not quitting his post; lying down exhausted upon the floor of the hospital, and then returning again to his work of mercy, until at last his own life began to ebb away; all this "that he might please him who had called him to be a soldier," showing among the sick as brave a heart as his comrades exhibited on the field of battle.

He was taken ill with the typhoid fever, and soon after died, January 20, 1862. His comrades had been engaged in the battle of Millspring, Ky. In this battle his hopes were centered. In it were many of his comrades and his brothers in Christ, offering their lives as a sacrifice to their country, and in behalf of the common rights of the whole human race. But he alas was on his sick bed, as the rumors of the fight reached him, his stricken frame appeared to gain new life, when victory came his dying hours were gladdened with the news, and thanking God for blessing our arms his wearied spirit entered upon its everlasting rest.

When Col. Fry, the commander of the regiment knew of his death he wrote to his father from Millspring as follows:—

"In the death of your son I can say in truth, that our regiment has lost its brightest ornament. When the news of his death reached us, the universal exclamation, both among the officers and men, was that no other man would be more missed, and I take great pleasure in saying that I have never witnessed a more salutary influence exerted among men than was exerted by him upon the men of my regiment. His walk before them was that of the humble Christian; meekness and humility were the adorning features of his character. He appeared a brother to all. Not a harsh word fell from his lips. All who knew him respected and loved him. He had a kind and gentle word for all. He took great delight in visiting the sick, and in administering to their wants. The men always had full access to him for advice, and he never suffered any one to leave him without impressing upon him the great importance of religion."

As an evidence of his labors the following extracts from his letters will be valuable. On the 21st of December he writes: "I have a sick soldier lying in my tent. I took him out of the hospital tent. He will not live long. One died last night and they have just asked me to attend his burial this evening. We have a good deal of sickness in the regiment now. This is a bad place for health, though the surrounding scenery is beautiful."

On the 24th he writes :—" I am going down this morning to take charge of our hospitals. We have a good many sick men in the regiment. There is something unhealthy in this locality ; we have had three men to die in the last few days ; one died in my tent. Several others are very low, and probably will die. There is one now lying dead in one of the hospitals. Fever is the disease."

On the 27th he again writes :—" We continue to have much sickness. A gloom is upon the whole camp. A number of our soldiers will die to-night. I have tried to do my duty to them. I have had the charge of one of the hospitals all the week, with thirty or forty men in it. Both our Surgeons are sick and also the Steward."

During this period he was himself laboring under the insidious disease ; but he continued his attentions to his charge as long as his strength would permit, and until he was compelled himself to lie down and die. He was comforted during his sickness with the attentions of his eldest sister, and died under the hospitable roof of Dr. Maxwell, one of the physicians of Lebanon, Ky.

His short ministry of a few months was not without its fruit. On the 30th of December he writes : " One of our sick soldiers sent for me to come and see him, about nine o'clock last night. He thought he was dying, but I found him better than I expected, and this morning talked with him, and held family worship in his room. He expressed himself as prepared to die, having a hope in the Saviour. I cannot detail his conversation. I believe I have been the means of his conversion. The first sermon I preached, he has told me, made its impression on him. He was an abandoned young man when he came into the army, and came just to escape his associations and temptations."

He is justly and emphatically entitled to the appellation of the good Chaplain. It is proper to add, to give a full view of the life and labors of Mr. Jacobs, that in the fall after his graduation he entered the Kentucky Institution for the education of deaf mutes, as an instructor, and spent seven years in the faithful and laborious duties of that benevolent office ; so that though he died under twenty-five years of age, nearly a third part of his short life was spent in actively doing good to his fellow men ; and he perished a self-sacrificed victim to his too faithful exertions in behalf of the sick of his regiment. His personal appearance was handsome and commanding ; his manners polished, social and engaging ; the natural outgrowth of a warm, sincere, and affectionate heart.

The following estimate of his character is from the pen of the Rev. Dr. E. P. HUMPHREY, Professor in the Danville Theological Seminary :

" The leading qualities of his mind were quickness of apprehension, power of application, and perfect fairness in judgment. He had also, a susceptibility for high culture, and if he had devoted himself to the pursuits of literature he would have developed an exquisite taste. The leading characteristic of his social and moral nature was a certain fine humanity. When this became informed and cultivated, by the grace of God that was bestowed upon him when but about sixteen years of age, he devoted himself to the work of doing good. Before he was twenty years of age he entered the Deaf and Dumb Asylum at Danville, as a teacher of the pupils ; then he consecrated himself to the work of the ministry ; then he entered the army as a chaplain ; and while he was giving unreserved attention to the sick in the regiment's hospital, he fell a victim to his exhausting and yet unceasing labors. He was, in the best sense of the term, a Christian philanthropist. The end and aim of his life, an object which he pursued with rare singleness of purpose, was to honor God in doing good to man. It is rare that a young minister goes to his grave, after so brief a service, carrying with him so much of the love ; it might be added, the reverence, of his elder brethren, for such ripe and sanctified worth must be, with all good men, the object of reverence, even although it be found in the person of a youth just entering on his work."

LADD, FRANCIS DUDLEY.—The son of Samuel G. and Caroline Ladd, was born at Hallowell, Maine, May 20, 1820. His ancestry, his home training, and his early associations were good auguries of his whole character and life. Of a family who trace their origin in this country to the lauding of the "Pilgrim Fathers," and since then have been honorably associated with New England history, he illustrated by the manner of his own death that patriotic spirit which still characterizes them in these trying times upon which we have fallen. His earliest traits, while at home, were extreme conscientiousness, vivacity, and a warm, unselfish disposition. When only eight years old, he had marked religious impressions, and would retire by himself for prayer; but it was not until his fifteenth year that he openly professed faith in Christ, under the ministry of the Rev. Dr. George Shephard, now Professor in the Theological Seminary at Bangor, Maine. This event wrought an entire change in his aims and prospects. The inward voice, "Woe is me, if I preach not the gospel," gave him no rest until he had resolved to obey the heavenly mandate. And he ever afterwards retained that sense of a divine calling and personal consecration to the work of the ministry which is the first element of success and efficiency.

He was prepared for College at Hallowell Academy, then under the care of Rev. Dr. Daniel R. Godwin, now Provost of the University of Pennsylvania; and in his seventeenth year entered the Freshman Class at Bowdoin College, where he graduated with honor in the year 1841. After two years devoted to literary pursuits, he studied Theology at Bangor Seminary, Maine, under influences highly favorable both as to orthodoxy and piety. He was ordained as an evangelist by a Congregational Association at Farmington, Maine, May 27, 1846, and on the 7th of the following month he married Miss Caroline, a daughter of the late Robert H. Rose, M.D., of Silver Lake, Pa., and in the autumn of the same year was installed as Pastor of the Presbyterian Church at Silver Lake, Pa., by Susquehanna Presbytery. Here a church was built for him, on the banks of one of those beautiful lakes with which that part of our country abounds. With this charge was connected two others; one, (Battsburgh,) six miles distant in one direction; the other, (Friendsville,) five miles distant in the opposite direction, besides several published preaching stations in school-houses, where the meetings were often larger than the buildings could conveniently hold, were held alternate Sabbaths. This labor calling for some years, each Sabbath, a journey of several miles, besides his pastoral visiting, was kept up with conscientious punctuality. Neither the heats of summer, nor the storms of winter, were allowed to interfere with his engagements, and the certainty that the minister would reach his post, after a ride of miles through weather that might have been deemed an excuse for absence for a sturdy farmer residing near the place of worship showed, that whatever the people might think of their duty to hear, their pastor's idea of his duty to preach was clear and determined. In that hilly country, journeys, at some times during the winter, are not pleasurable excursions. He was often invited to preach at places far beyond the bounds of his own congregation—in times of religious interest, when his services were highly prized, being listened to with great interest, especially by the young men and women, with whom he was always very cordially received.

During this round of labors the health of his wife showed signs of decay. Their only child, a daughter, had been taken to its home in heaven, and it was deemed desirable that Mrs. Ladd should be where the best medical advice could be obtained, and Providence opened the way by his receiving a call from the Penn Presbyterian Church, Philadelphia, Pa., in November, 1851, where he was installed by Philadelphia Presbytery. At this time the prospects of Penn Church were very discouraging, but he labored on under every kind of trial, which will readily suggest themselves to every one, when it is borne in mind that the church was few in numbers, the building unfinished, and in debt; but he labored faithfully, earnestly, and steadfastly. He also experienced the severe affliction of losing his wife, the companion and solace of his life and labors—one whose ardent piety, cultivated intellect, and many Christian graces, had greatly endeared herself to all.

He was a member of the Executive Committee of the Board of Education,





Engraved by Samuel Sartain Phil<sup>a</sup>

Francis A. Ladd



and no one could be more conscientious in the discharge of his duties and attention to the interests of the church than he.

On the breaking out of the rebellion against the United States, he manifested a deep and active interest in the efforts of the Government to preserve the nation from destruction and to repress the desperate efforts of violent and lawless men. He visited the army before Richmond, Va., shortly after the Battle of Fair Oaks. His zeal carried him too far in his efforts to relieve the sufferings of those noble men who were sick and wounded in the hospitals. On his return he began writing an appeal to the public in their behalf; but ere it was finished the seeds of disease which he had contracted in the camps revealed itself, and after a short illness of Typhoid Fever, he died in his study, July 7, 1862. His death made a deep impression upon the public, and his funeral was largely attended, not only by the members of his church, and by the brethren of Philadelphia Central Presbytery, of which he was one of the original members, but by clergymen of other denominations, and by a large concourse of citizens.

Rev. CHARLES W. SHIELDS, of Philadelphia, preached his funeral sermon, who speaks of him thus:—"Mr. Ladd was a classic scholar of respectable standing, and besides his acquaintance with the original Scriptures, had made some considerable attainment in the modern languages, and also in several of the natural sciences. It was as a minister of Christ that he was best known, and is most widely lamented." He was thoroughly imbued with the spirit of his office, ardently devoted to his work, and had that primitive missionary zeal which would have taken him to the ends of the earth for the sake of Christ, and which did finally take him a voluntary sacrifice into the midst of hardship, danger, and death. The same devotion marked all his efforts for the extension and prosperity of the whole church in every department of her benevolent activity.

"Within the sphere of his own charge, as a preacher and pastor, he was always active, punctual, fervent, and faithful. His pulpit preparations thoroughly partook of his own character, and came forth as the product of a glowing heart and an acute and rapid intellect. And he ever sought by personal attentions among his flock to impress upon them his more public teachings. It was his aim to keep them in a revival condition, through special as well as regular efforts. His discriminating acts of kindness have quietly drawn to him many hearts who to-day feel his loss as a personal bereavement.

"In all the more private relations of life, Mr. Ladd had only to be known in order to be esteemed and loved. With marked individuality, he was yet singularly free from any eccentricities, moral or intellectual, which sometimes render good men unfit for pleasant companionship. A ready sympathy, acute perceptions, and native kindness, were in him so combined with true refinement of feeling, as to draw from every one that knew him respect as well as affection.

"His death was in keeping with his life. The call for the special services of clergymen in the army, then before Richmond, met with his prompt response; but it was to be his last work of mercy on earth. For, it was while consoling the wounded and dying soldiers on the Battle Field of Fair Oaks, sharing their perils and hardships, sleeping several nights on the ground, in the damps of the Chickahominy, that he contracted the deadly disease which closed his self-denying labors.

"He returned home to die. He knew that his hour was come, and was content and happy, sinking to rest in the fulness of perfect faith and love.

"Our lamented brother, by his faithful performance of all presbyterial duties; by his enlightened zeal for the glory of Christ and for the prosperity and extension of the church in every sphere of her benevolent activity; as well as by his assiduous labors among his own flock, has bequeathed to us the example of a good and faithful servant of our Lord Jesus Christ.

"By his last work of consolation and mercy to the wounded and dying on the battle-field, he has adorned our sacred office with the congenial virtues of loyalty, patriotism, and humanity. And by the cheerful resignation, the assured hope, and the tranquil joy, with which at last he yielded up his soul to God, he has given us one more proof of the blessedness of a Christian's death."



**LATTA, JAMES.**—Was born at Chestnut Level, Lancaster Co., Pa., on the 10th of June, 1787. He was the youngest son of the Rev. Dr. James and Mary (McCalla) Latta. His father came from Ireland when about seven years of age; studied at the Synodical school at New London, Pa.; graduated at the College of Philadelphia; and studied Theology under the Rev. Dr. Francis Alison, to whom he was related. He was pastor first at Deep Run, Pa., and afterwards at Chestnut Level, Pa., where he died in 1801. He had four sons, Francis, William, John and James, who all became Presbyterian ministers, and one son-in-law, the Rev. Thomas Love.

His son James pursued his studies, both Classical and Theological, under his brother John, at New Castle, Del., although he spent a short time at the College of New Jersey at Princeton. He was licensed by the Presbytery of New Castle in 1809, and ordained by the same, April 3d, 1811. His first charge was the Upper Octorara congregation, Chester Co., Pa., where he remained until October 1st, 1850. Soon after he built up a new church at Penningtonville, in the same county, where he was installed November 11th, 1852, and which he continued to serve until June 1st 1861. His first wife was Miss Jane Sutton, of St. George's, Del., who died in 1841. They had six children, of whom three survived him. His last wife was Miss Ann Pinkerton, of Mount Joy, Pa. She was married to him in May, 1850 and is yet living. He died on the 30th of May, 1862, whilst attending a State Sabbath-school Convention in Philadelphia. Sitting at the breakfast table, in apparent good health, he suddenly fell dead, the cause of his death not being known.

Mr. Latta was a man of great activity and energy, impulsive, given to hospitality, very friendly, social, genial, witty, and conversable. He had a great fund of anecdotes, and being much from home, he continually added to the store. As a preacher, his sermons were off-hand and familiar, but had many striking thoughts, were sound and solid, and dealt plainly with sinners. As a pastor, he was faithful, attentive to the young, the sick and afflicted, and very earnest in hunting up wanderers, and persuading people to attend upon the means of grace. He was ready in argument, shrewd in silencing errorists, stood up for the Sabbath, and enforced its observance, and contended earnestly with Romanism and infidelity. He loved good singing, excelled in it himself, and was a warm friend of Sabbath-schools. He had a peculiar zeal for church extension and church building. In his own charges, under his ministry, four houses of worship were built, and one re-modelled. Precious revivals cheered him in his labors, and many were added to the churches under his care. After he resigned his charge, he still labored on wherever he found an opening, and in this he persevered to the end. Mr. Latta was a warm-hearted minister. He loved his brethren, loved his Presbytery, and his church, loved his country, and above all he loved his Saviour.

Rev. THOMAS LOVE, of Delaware, writes: "That as a presbyter, pastor and preacher, Rev. James Latta was punctual, prudent, judicious, social, sympathizing, tender-hearted, sincere, earnest, impressive, diligent, persevering, and faithful, even unto death. To him studying was toil; pastoral visiting and preaching were his recreation, his pleasure and delight."

**LEWIS, D.D., JOHN NITCHIE.**—The son of Rev. Zechariah and Sophia (Nitchie) Lewis, was born in West Chester County, New York, at the summer residence of his maternal grandfather, August 6th, 1808. His paternal grandfather was Isaac Lewis; D.D., of Greenwich, Ct.; was for fifty-four years pastor of the Second congregational Church in that town. His father was educated for the ministry, and was for a time Tutor in Yale College. He studied with Dr. Green, of Philadelphia, and was private tutor to George Washington Custis, enjoying the warm regard of the father of his country. His health failing he devoted himself to literary pursuits, and resided in New York city.\*

\* Rev. Zechariah Lewis studied Theology in Philadelphia, under the direction of Rev. Dr. Ashbel Green, and was at the same time a private tutor in the family of General Washington. He was licensed by the Fairfield West Association in 1796. In the autumn of that year he became a tutor in Yale College, Conn., and held that office until the failure of his

The twin brother of his father was Isaac Lewis, D.D., for a time, pastor of the Presbyterian Church in Goshen, N. Y. His younger brother was Rev William Beale Lewis, of Brooklyn.

Mr. Lewis was graduated at Yale College in 1828, and studied Theology both at Andover and Princeton. He was licensed and ordained at Goshen, N. Y., by Hudson Presbytery, in 1832. He there supplied the pulpit of Dr. Fiske for six months, during his absence at the south, and was regularly chosen as their pastor after the death of Dr. Fiske; but owing to circumstances he could not control, he was not settled there. He then established a little church at Malden, Ulster county, N. Y., and remained there three years, when he left them and went to Genesee, Livingston county, N. Y. There he had labored five years, when he was prostrated by a paralysis of the organs of speech, and for nearly three years was unable to preach. After his restoration he made the first trial of his voice at Newburgh, N. Y., remaining two years. He then went seven miles back into Orange county, and preached in the Bethlehem church, in Cornwall. After laboring there five years, he was called to the office of secretary, for the Central American Education Society, in New York. When this society changed its organization, Mr. Lewis resigned his office, and was soon after settled as pastor of the Presbyterian Church in Monticello, Sullivan county, N. Y. He resigned this charge Feb. 1st, 1861, and removed his family to Brooklyn, N. Y. During the summer of 1861 he supplied the pulpit of the Rev. Dr. Spring, Brick Church, New York city. He was for some time Editor of the Seamen's Magazine, and wrote a Manual for the Presbyterian Church.

He was married in 1834, to Sarah H. Edwards, daughter of Colonel Edwards, of Greene county, N. Y. He left a widow and seven children. He died October 5th, 1861, of disease of the heart.

Rev. J. EDSON ROCKWELL, D.D., pastor of the Central Church, Brooklyn, N. Y., in his funeral sermon speaks of him as follows:—"My acquaintance with the deceased began in his early ministry, while he was yet a youth, at my family fireside. For nearly thirty years the respect and affection I entertained for him, as a faithful and earnest Christian minister, and a noble and large-hearted man, have only deepened and strengthened with the lapse of time.

"Our departed brother, like a true soldier of the Cross, died with his harness on. On Friday evening, after family worship and the singing of the hymn, 'Come ye that love the Lord,' he entered his study, and sat down to prepare for the Sabbath service in the Brick church, New York. At half past two he left his study, after having written the largest part of a most impressive sermon to the young upon the question, 'What shall I do to inherit eternal life?' He had just come to the especial consideration of that question when he laid down his pen and finished his work. Ascending to his room, he was soon seized with those severe pains which indicated the termination of a disease that had evidently long been upon him; and at the morning light, he saw the dawn of an eternal Sabbath, and entered the temple, whose light is the Lamb.

"I come not here to-day to eulogize the departed. This large circle of friends know better than human lips can tell them, his great excellence and worth. A fond brother; a devoted husband and father; a firm and true friend, with a warm and generous heart; a sound and earnest preacher of the gospel;

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health obliged him to resign it in the summer of 1799. He endeavored, but unsuccessfully, to regain his health, so that he could continue his duties as a minister, and having at last become convinced that it was impossible he turned his attention to secular affairs, (though he took an active part in church matters, he was elected a Trustee of Princeton Seminary as an elder, in 1812,) and became Editor of the "Commercial Advertiser," and "New York Spectator;" and in this employment he remained until 1820. For six years he acted as Corresponding Secretary of "The Religious Tract Society," out of which grew, some years subsequently, "the American Tract Society." Having resigned that office in Feb. 1820, he was elected, in May following, Secretary for Domestic Correspondence of the "United Foreign Missionary Society," in which office he continued five years.

In July, 1820, he commenced the publication of the American Missionary Register, of which he had the editorial charge several years. He died at his residence in Brooklyn, N. Y., Nov. 14, 1840, in his sixty-eighth year. (*Sprague's Annals American Pulpit*, vol. 1 p. 666).

a Christian man of rare excellence, and of a holy walk and conversation, he was suddenly called away from his work to his reward. In the midst of his days; in the prime of his manhood; in full intellectual vigor; and, with warm desires for continued and extended usefulness, he has been called away, and the mourning veil, the falling tear, exhibit the sorrow of many a heart that has loved and cherished him in the relations of husband, and father, and brother, and friend, and pastor, and minister of the Lord Jesus. He has gone from their society to join the General Assembly and Church of the First Born in Heaven.

"Rarely do we find a man more thoroughly devoting every energy to his work than did our departed brother. He loved the duties of the ministry, even when they called him to hardships, and self-denial, and severe toil. He never shrunk from any duty which Providence laid upon him. Never did he murmur at any trial which the performance of duty brought with it. Perhaps one of his severest afflictions was being, for three years, laid aside from preaching by a strange paralysis of the organ of speech. Yet those who knew him will never forget his struggles, even then, to preach the Gospel, even though it were in a whisper. I can recall his appearance as, in meetings of prayer in the church of his brother-in-law in Hudson, during a period of revival, he would rise, and, in a hoarse whisper, speak a word for Christ and his cause. He could never bear the thought of being an idle, unemployed minister.

"When, for a few years, called to a post of great responsibility, in caring for indigent students for the ministry, and in which he was left too much to labor alone and without the sympathy of his brethren, he yet went forward manfully and nobly, and, by his acts of private beneficence, as well as official duties, endeared himself to many youths, who were, amid poverty and discouragements, seeking to enter the ministry.

"As a pastor, he was faithful to the souls of his people, knowing their spiritual wants, and adapting his preaching and counsels to them. As a preacher, he was sound, evangelical, solemn, and earnest. He thoroughly despised all tricks, and bombast, and ostentatious methods of obtaining notoriety—preferring, modestly, to give place to others far his inferiors, rather than by any such means to advance his own interests and ends.

"During the last summer (1861,) having removed to this city, he was called to supply the pulpit of the Brick Church in the absence of its venerated pastor, and he gave himself to the work with his whole soul. His work is now ended; and you who loved him most will value most and longest the precious memory of a life well spent, of a character refined and elevated by education and grace, and of a heart that stayed itself wholly upon God. This was his hope, that Christ was his Saviour. Relying upon him, he passed safely through the dark valley, and has gone to be with Christ. Servant of God, well done."

LOCKE, D.D., NATHANIEL C.—The son of Dr. John and H. G. (Clarke) Locke, was born June 1, 1816, at Salem, N. J. He was carefully trained by his pious parents, and entered Middlebury College, Vermont, where he graduated in 1838. He soon after commenced teaching, in which he was eminently successful. He felt that his duty lay in the ministry, and in 1841 he entered Union Theological Seminary, New York, and graduated in 1844. He was licensed by the New York Third Presbytery (N. S.) in 1844, and soon after entered upon his Master's service. Having received an invitation to visit the eastern shore of Virginia, he labored with all the ardor of youth and the earnestness of a heart wholly given to Christ. His first church was Eastville, Northampton co., Va. He was ordained by East Hanover Presbytery, and was instrumental in gathering around him many influential and leading families in that region, and was greatly prospered.

In 1847 a colony from the Second Church, Brooklyn, N. Y., (Rev. Dr. I. S. Spencer, Pastor,) was set off, and formed the Central Church, Brooklyn, in the bounds of New York Presbytery, and Mr. Locke was called to be their first pastor. He proved faithful and efficient, and gained the affections of his people and the confidence of his brethren. At the end of three years he resigned his charge, and became pastor of the church at Hempstead, Long



Island, N. Y., in the bounds of Long Island Presbytery. Here, amid some severe trials, his labors were blessed with tokens of God's favor, until his failing health compelled him to seek for a dismissal; this was in 1860. He was a member of the General Assembly of 1860, which met in Rochester, N. Y. During his ministry at Hempstead, Nassau Presbytery was erected, of which he was one of the original members. Though unable to fulfill the duties of the pastorate, he was by no means disposed to give up his work as a minister of Christ. In the summer of 1861, while residing temporarily on Staten Island, N. Y., his health was undermined by the chills and fever which greatly weakened his system. The development of a cancerous tumor added to the complication, and resulted in his death. Early in June, 1862, he took to his room and his bed, from which he never rose. But a few days before his death, his little daughter, in whose life his own was bound up, was suddenly taken from him. In his feebleness he could not see her, either when dying, or after death. The affliction took deep hold on him, and he remarked that he should soon see her again, evidently anticipating his own departure. On Sabbath evening, July 20, it was evident that he was rapidly sinking. He was too weak to give utterance to any parting word, and early on Monday morning he gently expired, without a groan or struggle. Knowing his weak frame, he anticipated such a death, saying that he had no fear, nor did he expect much suffering, as his body was too feeble to offer any great resistance to disease or death.

"Dr. Locke was, beyond a doubt, a child of God. His life bore its testimony to his interest in the great salvation. Eminently genial and social; possessed of a warm and generous heart; inspired with a manly and open disposition that led him to the accomplishment of his purposes only by what was fair and honorable; with a mind well trained and stored; with a sincere love for all the great distinctive doctrines of the gospel, and a heart that meekly embraced them, and a faith that made them his own, he was at once the valued companion, the affectionate pastor and friend, the earnest and eloquent preacher, and the successful minister of Christ. He has gone to join the Church above, and he has left behind many who recognize in him the means by which they were led to Christ, and taught their duty, and instructed in all the glorious doctrines of the word of God. He will be missed from his family and the church, and from the society of his brethren who loved and valued him. But he is gone, beyond the reach of suffering and pain, to join the General Assembly of the First Born, whose names are written in heaven."

He married February 2, 1853, Miss Harriet Cooper Spencer, of Brooklyn, N. Y. They had two children, both of whom died before him; his widow survives. A number of his Discourses were published, and he was a large contributor to the Religious press.

MOORE, RICHARD JOHNSON.—The son of John and Elizabeth F. Moore, was born, August 10, 1837, in Washington co., Pa. His parents were members of the Associate Presbyterian Church. He was the subject of much prayer, and in infancy was dedicated to God. He entered Jefferson College, Pa., and graduated with distinction in 1859. During the period of his attendance at college his mind was awakened on the subject of religion, and, publicly professing his faith in Christ, he connected himself with the Presbyterian Church. From the day of his conversion he felt it to be his duty to preach the gospel. With this view he entered the Western Theological Seminary, Allegheny, Pa., and was licensed by Ohio Presbytery in the spring of 1861. Subsequently to his licensure he received a commission from the Board of Foreign Missions, as a Missionary to Japan. The hope of preaching the unsearchable riches of Christ to the heathen world was to him a source of unspeakable delight. It was a theme upon which he never wearied to converse. But God had other ends to accomplish by him. Just before the conclusion of his course at the Seminary he was seized with consumption, and died March 23, 1862.

As a man Mr. Moore was much beloved. He was dear to all. To know him was to be charmed with him. He was a young man of untiring energy coupled with great sweetness of disposition. Modest and untiring in his manners, he was, however, always pleasant and cheerful. He was a young man of

prayer. During his attendance at the Seminary, he was in the habit of spending four hours daily in communion with God in secret. As a student, he was diligent and thorough. A peculiarity of his Christian life was, that in it there were no ebblings and flowings. He never appeared to be cold or lukewarm; but, on the contrary, he seemed always filled with a burning zeal for Christ. Such a sense of the preciousness of Christ was granted to him at the period of his conversion that, at all times, he was filled with joy. And in his letters during his last illness, and in his messages and dying words, he seemed to have a fullness of joy in the Divine Redeemer.

McCAY, DAVID.—The son of William and Catharine McCay, was born in Lewistown, Pa., on the 17th of February, 1816.\* He was of Scotch-Irish descent. His father, Judge McCay, was a most active and exemplary Christian, and an efficient elder in the Presbyterian Church of Lewistown, of which the late Dr. Woods was pastor.

The early training of the deceased was conducted by his truly pious parents on the Scotch-Irish plan, and he was remarkable, even from a child, for the strictness and propriety of his conduct. By the blessing of God on these instructions, he early became the subject of the renewing grace of God, and publicly avouched the Lord to be his God, and consecrated himself to the service of his Lord and Master, in the work of the ministry.

In 1835 he entered Jefferson College, where he graduated in 1838. In the fall of the same year he entered Princeton Theological Seminary, and after passing through the full course of study, graduated there, in 1841. In the spring of this same year, he was licensed by Huntingdon Presbytery to preach the gospel. After laboring for a time within the bounds of this Presbytery, in February, 1842, he visited the Presbytery of Clarion.

On the 28th of June, 1842, he was received under the care of the Presbytery of Clarion, and on the 27th of September following, he was ordained and installed pastor of the united churches of Bethesda, Concord, and Callensburg, Pa. On the 30th of October, 1845, he was united in marriage to Miss Sarah Jane McCain, of Allegheny County, Pa., an accomplished, amiable, and most excellent Christian lady, by whom he had four children. He has left this beloved and faithful companion of his life and labors with one son and three daughters to lament the loss of a dear and beloved husband and father.

For about seven years he continued to preach alternately in the churches of Bethesda, Concord, and Callensburg. By this time, by the blessing of God on his abundant labors, his charge had increased to such an extent as to require more labor than one man could give it. Accordingly, Concord and Callensburg, having made out calls for him, each one-half of his time, Presbytery released him from Bethesda, and he continued to labor in these churches, with acceptance and great success, for more than twenty years. During this time four hundred members were added to the churches under his care, on profession of their faith in Christ. One who knows them well, remarks—“When he came among these churches they were weak; now they are strong. Then their numbers were few; now they are many, four hundred having been added to these churches, by accessions from the world, during his pastoral labors. Each of these churches now, in point of numbers and pecuniary ability, is as able to support a minister all the time, as were the three conjointly when he first came amongst them.”

Many of the young men of his congregations and neighborhood having enlisted in the service of the Government, for the suppression of rebellion, his loyal heart prompted him also to do something for his country, in the hour of her deep trials, by ministering to the spiritual wants of those who went out to fight her battles. Accordingly, in the fall of 1861, having obtained the consent of his churches, and procured a supply to labor among them during his absence, he accepted the Chaplaincy of the One Hundred and Third Regiment of Pennsylvania Volunteers, in which were many of his own congregations and acquaintances. He loved the soldiers, the Govern-

\* This narrative has been prepared (by request) by Rev. JAMES MONTGOMERY, of Clarion, Pa.



Very truly Yours &c  
D. W. Lay





ment, and the glorious flag of his beloved country. His prayers for the success of our arms, the crushing of the rebellion, the restoration of peace on a solid basis, were most fervent. In a letter he wrote to his family, on the 12th of May, he stated: "I found myself a good deal fatigued yesterday, but preached at the usual time. My text was, 'Be strong in the Lord, and in the power of his might.' The attendance was good, and the attention given solemn and earnest." This was his last sermon; a suitable subject for a farewell discourse. In this position he labored faithfully for a period of about eight months, enduring much fatigue and many hardships; and here he contracted disease, typhoid fever, which terminated his valuable and useful life. He had endeavored to reach his home, but became so exhausted from fatigue and suffering, that he could go no farther than Lewistown, Pa., and here, at the residence of his brother-in-law, Major M. Bouy, surrounded by affectionate friends, he quietly breathed his last, at eleven o'clock, June 4, 1862.

I have known him for twenty-seven years. We were classmates and roommates at College, and graduated together, and we have been co-presbyters for more than twenty years. During all this time we were on terms of special intimacy, and associated together, and labored together, more perhaps than any other two brethren in our Presbytery. To me he was indeed "lovely and pleasant in his life"—a brother beloved and faithful. My recollections of him, and my estimate of his character, ever since I have known him, are—that "he was a good man, and full of the Holy Ghost, and of faith;" and that, through his instrumentality, "much people was added unto the Lord."

"He was a good man," in a civil, social, intellectual, moral, and religious point of view. There were but few men, if any, in the community so useful and enterprising as he was, even as a citizen. In his social relations and in his intercourse with his fellow men, he was a good and useful man. In the delightful order, peace, and affection, which reigned in his own family, the most casual observer could see, that *he* knew how to "rule his own house," blending together, in delightful harmony, parental authority, and the most tender and affectionate regard, anticipating and, in the most delicate manner, providing for the wants of every member of the family with a noble generosity. In his social intercourse, he was easy and affable in his manners, frank, open-hearted, and always exhibiting that high-toned courtesy indicative of the Christian gentleman. In speaking of the character, motives, and actions of others, he was generous, candid, and fair, even though he might feel constrained to differ from them. He seemed to have a constant regard to the injunction—"Speak not evil one of another, brethren."

The kindness of his heart manifested itself in his abounding hospitality. In his house, not only ministers of the gospel, but other good men, received a most cordial and hearty welcome, and this was so well and generally understood, that it was no rare thing for him to have the opportunity "to entertain strangers," and this he did without a murmur or a complaint. He possessed an intellect of a high order, clear, comprehensive, and logical, and eminently practical. His attainments in science and literature were substantial, varied, and exact. He had a well-balanced mind, and he was so careful and judicious that there was a general acquiescence in his judgment. Indeed, it has rarely been our privilege to be acquainted with a man, in the justness and accuracy of whose judgment and opinions, we had so much confidence.

He was a man whose moral and religious character shone forth so conspicuously, that they gave a grace and lustre to all his other attainments, whether natural or acquired. His piety was not impulsive, or obtrusive, but deep, tranquil, constant, and heartfelt. Devotedly pious, he was free from guile, and his daily walk and conversation commended the religion which he professed and preached. In prayer he was able and earnest, and peculiarly happy in presenting, in a fervent and affectionate manner, the various cases of those whom he led at the throne of grace. Indeed, I think he excelled in this respect, not only in the public devotions of the sanctuary, but in the family and in the sick room. As a theologian, he was well read, accurate, and sound in the faith—a thorough Calvinist—made so by the teachings of God's word, and the experience of God's grace in his own heart. As a

Presbyter, he had but few equals anywhere for the judicious and expeditious dispatch of business. Indeed, he was a man of remarkable tact and ability in every department of business.

He took a deep interest in the education of the young, especially of young men for the ministry. To further this object still more effectually, he was mainly instrumental in the establishment of the "Callensburgh Institute," in the town where he lived, where the young, both male and female, can receive a liberal education. For a time he consented, notwithstanding his other numerous engagements, to act as principal of this institution, until it became somewhat established, and could procure the services of a man who could give it his undivided attention.

He was a good preacher and sermonizer, and an able and orthodox expounder of God's word, always bringing out the great truths of the Bible, in their due proportions, as addressed to the different parts of man's nature—the intellect, the conscience, and the heart. He reasoned with great power and directness, always keeping his hearers in sight of the cross of Christ, and ever impressing upon them the weighty responsibility of eternal things. As a preacher, "his praise is in all the churches, in this whole region of country." As a pastor, he was faithful, laborious, and indefatigable. He kept up the good old practice of pastoral visitation and catechetical examination in his churches, alternate years, preaching at the same time in different parts of the congregation in which he was visiting. By this means he knew the state of his flock, and was able more effectually to adapt his instructions to their spiritual wants and necessities. In the discharge of these difficult and responsible duties he was able, judicious, and faithful, and at the same time tender and affectionate.

In the great revival which prevailed in Clarion Presbytery, about five years ago, (1857-8,) and which extended to nearly all our churches, he bore an important part, and his own churches shared largely in this blessed out-pouring of the Holy Spirit. He had been highly favored by accessions to his churches, all through his ministry, but now souls were converted to God in great numbers, "and much people was added unto the Lord."

During this time of special religious interest, he—and indeed all the members of our Presbytery—performed an amount of labor that now seems almost incredible. He preached, on an average, about one sermon a day, for a period of four months in succession, besides performing the other numerous labors and services connected with such an occasion, with all its exhausting solicitudes. In these interesting times the brethren generally went forth, two and two, so that his labors were not confined to his own churches. Wherever he went, the blessed work of revival seemed to prevail. Though seemingly but a feeble man, he had remarkable powers of endurance. But I now feel persuaded that he, and other members of the Presbytery, over-taxed their physical powers, and probably laid the foundation for future disease. But he, and all, felt that it was a blessed privilege to live and labor at such a time of the manifestation of the mighty power of God, and they "counted not their lives dear unto them," so that they might but preach the gospel, and be the means of saving souls from death. Under these circumstances, this "good man, full of the Holy Ghost and of faith," with a heart full of love to God and compassion for the souls of men, spoke with a power and a pathos rarely equalled. He was peculiarly happy and judicious in the inquiry-room and in his intercourse with awakened sinners, as well as in comforting and encouraging desponding saints, while he was rousing the sluggish and the lukewarm to a sense of their danger and their duty. He was truly a brother beloved and faithful, and "though dead he yet speaketh."

He died on the 4th of June, 1862, in Lewistown, Pa., the place where he was born, at the house of his brother-in-law, Major Bouy, of typhoid fever, contracted on the Peninsula before Richmond, while serving his country as Chaplain to the One Hundred and Third Regiment of Pennsylvania Volunteers. Here he was joined by his dear and beloved wife, who, with other loved ones, did all that could be done for the dying sufferer. He died in the full and assured hope of a blessed and glorious immortality. At his own request, his remains were conveyed to Callensburgh, and interred in the graveyard of that church,



where he had preached the gospel for more than twenty years, there to await the resurrection of the just. "Devout men carried him to his burial, and made great lamentation over him," as "a good man and full of the Holy Ghost and of faith, through whose labors much people was added unto the Lord."

McLAIN, JOHN.—The son of Hugh S. and Margaret Stewart (Fullerton) McLain, was born near Bloomingsburgh, Ohio, April 2, 1824. He was educated at the South Salem Academy, Ohio, and studied Theology with Rev. Dr. Carothers and Rev. H. S. Fullerton, and for a short time at the Western Theological Seminary, Allegheny City, Pa. He was licensed by Chillicothe Presbytery, in 1852, and ordained by Miami Presbytery, in 1853, as pastor of Harmony Church. During his connection with Chillicothe Presbytery, he preached at New Market, Ohio. During the last few years of his life he was pastor of Tiffin and McCutcheonville Churches, Ohio, in the bounds of Western Reserve Presbytery. He was a commissioner from that Presbytery to the General Assembly of the Presbyterian Church, which met at Columbus, Ohio, in 1862. Soon after his return home from the Assembly, he died of typhoid fever, June 24, 1862.

He is spoken of as a man of indomitable energy, geniality of spirit, with great zeal for the cause of Christ. Careful in his dealings, he never hesitated to manifest a warm-hearted generosity, when convinced of the justice of the appeal.

He married Miss Sarah Reid, of Greenfield, Ohio, who, with four children, survives him.

He had a large ministerial connection; Revs. Hugh S. Fullerton, Robert S. Fullerton, and James S. Fullerton, were his uncles, and Rev. Thomas A. Fullerton and George S. Fullerton were cousins.

NASH, FREDERICK K.—The son of the late Hon. Frederick and Mary G. (Kollock) Nash, was born in Hillsboro', N. C., February 14, 1813. He was a child of the covenant, and many of his relatives were ministers of the Gospel, viz.: his uncles were the Rev. Dr. John Witherspoon, Henry Kollock, Shepherd K. Kollock, John McDowell, William A. McDowell, and Rev. Joseph Holdrich. With such association and counsellors, and more than all blessed with a pious mother, it is reasonable to suppose that he would soon be identified with God's people. During his college course, at the University of North Carolina, Chapel Hill, N. C. he became converted, and on returning home he united with the church at Hillsboro', N. C., then under the pastoral care of his uncle, Rev. Dr. Witherspoon. Though young, he was soon after elected a Ruling Elder. He was studying law in his father's office, and after passing through the necessary preparatory studies was admitted to the Bar.

His fondness for legal studies remained with him through life. He was a strong supporter of the institution of slavery, which his training enabled him to reconcile with the teachings of the Bible, and when in after years the southerners took up arms against the United States, he fully identified himself with the slaveholders. Belonging as he did to the ruling class in North Carolina, it was to be anticipated that the political rights of the people—those rights set forth in the Declaration of Independence, and sustained by the Constitution of the United States—would awaken very little sympathy in his heart; and his friend, Mr. Johnson, in his funeral sermon, sets forth his efforts to create the rebellion as a marked feature in his character.

Whilst practising at the Bar he considered the claims of the Ministry, and when it became evident that it was his duty thus to serve God, he placed himself under the care of Orange Presbytery, N. C., April 24, 1835, and immediately commenced his studies in the Union Theological Seminary, at Prince Edward, Va. On April 22, 1837, he was licensed by Orange Presbytery, and on April 13, 1838, he joined Morganton Presbytery within the bounds of which Presbytery he was then laboring. Having accepted a call from Unity Church, he was ordained and installed by Morganton Presbytery, November 17, 1838. This relation existed until October 28,

1842, when it was dissolved. During the year 1843 he was without any regular charge. The two following years he labored as stated supply for Ruth-erford and Little Brittain Churches, in the bounds of Concord Presbytery, and in the spring of 1846 he began preaching in Centre Church, in the bounds of Fayetteville Presbytery. Here he labored until April 24, 1847, when he was installed by Fayetteville Presbytery. In this charge he labored until his death.

Rev. DANIEL JOHNSON, of Gilopolis, N. C., preached his funeral sermon, in which he speaks as follows: "During his pastorate this edifice in which we now worship was built and dedicated to God. During the same period colonists from this church have assisted in founding and building up two neighboring churches, yet Centre Church has steadily increased in numbers and in other elements of strength.

"The colored part of the congregation and membership have greatly augmented within the last few years. As a pastor he was kind and faithful, exceedingly tender at the bedside of the sick and dying. His preaching was clear, practical, and pungent, not very fluent, yet his ability to say the right word at the right time was remarkable.

"He was an active member of Presbytery and Synod, taking a lively interest in the business before the body. Thus he was Chairman of the Committee to prepare the Resolutions adopted by this (Fayetteville) Presbytery, when they seceded from the General Assembly of the Presbyterian Church in the United States of America. He was also appointed as a commissioner to the Southern Assembly. It need not be told that these were services for which the Presbytery would appoint its ablest and best men.

"He was a friend to every good cause, and in every relation of life he was worthy of imitation. He paid particular attention to the colored portion of the church, and labored very successfully among them. To his own slaves he was indulgent and forbearing. As a citizen he was foremost in the efforts of the South to secede from the Union." He was taken ill at his residence in Hillsboro', N. C., and died, December 31, 1861, of Pneumonia.

PATTERSON, WILLIAM D.—The son of James W. and Sarah (Agnew) Patterson was born near Mercersburg, Pa., July 22, 1833. His parents gave him a careful training. Dedicated to God in baptism, his pious mother consecrated him to the ministry, praying that the Lord would so order his steps that her son would be a minister of the gospel of peace and good-will to men.

He received his collegiate education at Marshall College, Pa., graduating in 1852, thence to the Western Theological Seminary, where he remained four years. He was licensed, June 17, 1858, by Carlisle Presbytery, and having preached with great acceptance for a year to the churches of Dillsburg and Petersburg, Pa., a call for his services as pastor was presented to him, which being accepted, the Presbytery met, August 14, 1860, to ordain and install him. But Mr. Patterson's health, which had been feeble for some time, gave way so seriously about the time of the meeting of the Presbytery, that he could not be present, and therefore was not ordained. Nor was he ever able after this to resume his labors. The following winter he spent in Mercersburg, and the succeeding summer in Minnesota, hoping that, by means of that invigorating climate, he might be enabled to resume the duties of the ministry. For a time his health seemed to improve. Whilst sojourning at the residence of his friend and relative, Rev. William Speer, Lake City, Minnesota, where every attention that friendship could suggest was bestowed upon him, his health gave way, and he died, November 24, 1861.

Mr. Patterson was related to Rev. J. R. Agnew and David A. Wilson, Presbyterian ministers. He was a man of deep piety, of cultivated mind, of genial disposition, and was more than ordinarily endowed for the work to which he had been called. As a preacher, he was earnest and impressive. His discourses were full of Christ, lucid, and edifying. His heart was in his work, and one of his severest trials was, that he should be laid aside from the active duties of the ministry, and that his lips should be sealed. But his labors are not lost. His remains were re-interred, March 24, 1862, in the White Meeting House Cemetery, near Mercersburg, Pa.







*Athamar Pillsbury*

**PILLSBURY, ITHAMAR**—Was born in Dracutt, Mass., August 22, 1794. He was the youngest child of Deacon Joshua and Elizabeth Pillsbury, who were the parents of fourteen children—five sons and nine daughters. The family removed from Dracutt to Canaan, N. H., in 1795, where the father exercised the office of Deacon in the Congregational Church, organized in that place in the year 1800 or 1801. The grand parents of Rev. I. Pillsbury, on his father's side, were from England, but those of his mother were from Leyden, Germany. The coat-of-arms of the Pillsbury family was a griffin's head on a blue ground. Both on the father and the mother's side, he inherited the blood of the Puritans. His parents being both pious, and his mother regarded as eminently so, the discipline and religious training of their family was very strict and thorough; and, as a consequence, all their children, who lived to years of discretion, became hopefully pious and members of the church—thus fulfilling the Divine declaration: "Train up a child in the way he should go, and when he is old he will not depart from it."

The parents of the subject of this sketch, owing to the largeness of their family and the newness of the country to which they had removed, were not in circumstances to give any of their children a liberal education; they had, nevertheless, the honor of giving two sons to the Christian ministry—both, to a certain extent, self-made men. The Rev. Levi Pillsbury, an older brother, was born at Dracutt, Mass., August 8, 1771; graduated at Dartmouth College, N. H., in 1798, and was ordained and installed over the Congregational Church, at Winchendon, Mass., in 1801, where he labored until the time of his death, April 5, 1819. Ithamar, when a boy about eleven years of age, went to live for a time in the family of this brother, a circumstance, no doubt, favorable to him both in a literary and religious point of view, and intimately connected with his future career as a herald of the Cross.

"At some time during the progress of the war of 1812, (as it is called,) he enlisted as a soldier, and was for some months in the army. It was during this period that the Lord visited him in mercy, and led him to a saving knowledge of the truth as it is in Jesus. The circumstance that made the deepest impression on his mind, and induced him to conclude that God had spared his life for some useful purpose was this: While he and his messmates were one day sitting on their knapsacks eating their meal, a thought flashed across his mind that he would sit on the ground; and on the instant of pulling his pack from under him and taking his seat on the ground, a ball grazed the top of his head, and passed directly through the head of a messmate sitting in his rear, killing him instantly. The Lord made great use of this event in the matter of his conversion. He did not, it is believed, make a public profession of his faith in Christ until he entered Union Academy, in Plainfield, N. H., which he did in the fall of 1815. This Institution was at the time under the pastoral care of Rev. M. Dickinson, and was greatly favored in the presence of many pious young men who were looking forward to the ministry. He prosecuted his academic course under many difficulties and discouragements, being obliged to interrupt his studies from time to time, and engage in teaching in order to raise funds. Another expedient was also resorted to by him, and some half dozen other fellow-students, in order to facilitate their education. They clubbed together, bought a cow, and boarded themselves nine months; sold the cow, at last, and their net expenses were just fifty cents each per week, when board was \$2 00 and \$2 50 per week. Being a splendid penman, he also taught writing to procure means to prosecute his studies. Pecuniary embarrassments, instead of discouraging, seemed only to stimulate and call forth his energies. Endowed by nature with a heroic spirit of perseverance, which never forsook him during life, he pressed forward in his studies, and in October, 1818, entered the Freshman Class, in Yale College. His four years' course in this Institution was characterized by diligence and success as a student, and consistency and activity as a Christian. A journal, which he kept with some degree of regularity during his academic and collegiate course, and until he entered the ministry, bespeaks the most conscientious regard to all known duty, and abounds in frequent remarks about the state of his feelings, his spiritual joys and sorrows, and his purposes and plans of usefulness. It contains many rules and regulations for study,

reading the Scriptures, fasting and prayer, talking with the impenitent, &c., revealing the deep devotion of his heart, and the spirit with which he was animated.

Shortly after he graduated, he repaired to the city of New York, and commenced the study of Theology with several other young men, under the direction of Rev. Drs. Gardiner Spring and E. W. Baldwin. He was also married about this time to the widow of Captain Mix, of New Haven, a pious and accomplished lady, and possessed of considerable property, who had assisted him through college. In October, 1824, he was licensed to preach the gospel by the Presbytery of New York, and on the 19th of June, 1825, he was, at his own request, and by the unanimous vote of the same Presbytery, ordained to the full work of the ministry, as an evangelist. Between the time of his licensure and ordination he preached at various points in and around New York, and also after he was ordained for some time doing the work of a city missionary. For this work he was so well qualified, and his labors were so highly appreciated, that his fame went abroad, and an application was made to him by "The Female Society for Missionary Purposes in Boston," Mass., to labor under their direction in that city. He accepted the invitation, removed to Boston, and labored for eighteen months with faithfulness and success as a city missionary. Indeed, the character and results of his labors in those two cities may be said to have laid the foundation for that extensive system of religious effort which aims at the spiritual good of the poor and destitute, known as *City Missions*, and which prevails in all the large cities in our country at the present time, and which has brought the blessing of salvation to multitudes ready to perish. Desirous of a pastoral charge, he left Boston and itinerated for a few months in different parts of the state of New York, and in September, 1827, accepted an invitation to supply the church of Smithtown, Long Island, for one year, but continued to labor in that capacity among them until April, 1830, at which time he received and accepted a call and was installed as their pastor by the Presbytery of Long Island. His faithful labors among this people were greatly blessed, the church grew and flourished, sinners were converted, and harmony and love prevailed. A great reformation was effected in the entire community, especially on the subject of temperance. But in the midst of this prosperity the impression came across him that he was called to be a "Western Pioneer," and accordingly, at his own particular and urgent request, the pastoral relation was, on the 16th of April, 1833, dissolved, though he continued to supply the church until the September following. He did not, however, leave immediately for the *far west*, as it was then called, but spent the time in travelling as an agent of the American Sunday-school Union, until the first of May, 1834, and then accepted an invitation to labor at Sag Harbor, N. Y., for one year. In the spring of 1835, he was appointed by the Presbytery of Long Island a commissioner to the General Assembly, at Pittsburg, Pa. After attending the sessions of the Assembly he started on a tour of exploration to the far west; that is, to the state of Illinois, with a view to his future removal and the founding of a colony. He spent the summer in Illinois, and returned in September to New York, and made a report of his observations to a number of gentlemen, and succeeded in organizing a company with a capital of some \$40,000, to be invested in the purchase of land and the founding of a colony. The company was called "The New York Association," and their objects are briefly set forth in the preamble to their printed regulations, and reads as follows:—

"We, the undersigned, having in view the establishment of a colony for promoting the cause of education and piety in the state of Illinois or its vicinity, and the increase of our means of doing good, do mutually agree to associate for the attainment of these objects under the governance of the following regulations."

Mr. Pillsbury and two other persons were appointed a committee of purchase, and in the month of October, 1835, set out for Illinois on their important mission. They located and purchased twenty-two sections of land in Henry county, embracing the present town of Andover, which was to be the commercial, literary, and religious centre of the colony, and with the adjacent regions, the field of his future labors in the ministry. They reached New



York again late in the fall, and made a report, with which the Association was well pleased, and resolved to proceed forthwith in the settlement of the colony. As the Edwards' River, embraced within their purchase, was believed to be a good mill-stream, and as it was deemed necessary to have a mill without delay, Mr. Pillsbury, who was the animating spirit of the whole enterprise, went to N. Hampshire, engaged a millwright, and brought him out with him the following spring. They landed in the West in April, 1836. During the summer a saw and grist-mill were erected, and put in operation; a few families also arrived, and a settlement began to be formed, houses built, and land broken for cultivation.

From this time onward to the end of life, Mr. Pillsbury was identified with the West, especially in all that pertained to the growth and prosperity of the Presbyterian Church; at first, indeed, in connection with an enterprise, which he hoped would, by the blessing of God, result in great good to the cause and kingdom of Christ, and the interests of sound education. To the scheme of Christian colonization he had given much thought, and time, and labor, and prayer. He, like many other good men and ministers of the gospel at the time, thought that one of the best means of planting the church in the West, and giving to it strength, and stability, and influence, in moulding the character of the tide of emigration flowing into these wild and uncultivated regions, was by planting, at various points, well organized Christian colonies; and many such enterprises were undertaken about the time referred to—some of them succeeded, and some did not. Great diversity of opinion prevails at present on the subject, and little has recently been attempted in that direction. But whatever opinions may prevail, or may have prevailed, as to the utility of Christian colonization in the newer portions of our country; and whatever failures may have attended the Andover colony, (for it did not by any means realize the expectations of its pious projector,) it was certainly the occasion of giving to the church in the west one of the noblest specimens of a domestic missionary for a new and thinly settled country.

From the spring of 1836, the labors of Mr. Pillsbury as a missionary and an evangelist fairly set in, and with untiring energy and devotion did he address himself to the good work to which the Lord of the harvest had called him. The colony at Andover was at first weak, and enjoyed but a part of his time and labors. Wethersfield, another colony which he was instrumental in getting up, shared next in his spiritual instructions. But he sowed the good seed of the word over a wide region beside, enduring all the hardships and privations incident to new settlements and a scattered population. He was a man of indomitable courage and perseverance, braving all weathers, and submitting patiently and cheerfully to the toil and exposure of pioneer missionary life, willing to become all things to all men, that by all means he might gain some. During the first years of his ministry in Illinois, he preached mostly in private houses, sometimes in school-houses, or in the open air, if the weather permitted. He rarely ever failed to fill an appointment, whatever the state of the weather or the distance to be travelled: and when other means of conveyance failed, he took it on foot, and he has been known to walk from twenty to thirty miles in order to meet the people. He organized fourteen churches, and assisted at the organization of several others, some of them from fifty to one hundred miles distant. The first church he organized was at Burlington, Iowa, August 27, 1836, and the last was at Dixon, Illinois, January 29, 1852. The church at Andover, in the Andover colony, was organized December 10, 1837, with fifteen original members from churches in the east, and three received at the time on examination. The following persons constituted the first bench of elders, viz: James S. Miller, Erastus Buck, and Marcus B. Osborne. Messrs. Miller and Buck were also appointed to act as deacons. To this infant church, and the colony in the midst of which it was located, Mr. Pillsbury gave the principal part of his labors as stated supply until April 17, 1841, at which time he was installed as pastor. In the meantime, however, a difficulty had arisen in the church as to their ecclesiastical connection; for it would seem that hitherto they had not been connected with any Presbytery.

At a meeting of the church held, according to appointment, May 16, 1840,

a motion was made to unite with the Presbytery of Schuyler, on which, when the vote was taken, the members were equally divided. After some further discussion, it was, on motion of Elder Osborne, "*Resolved*, That this church do amicably separate; those voting in the negative on the previous question to enjoy the name and title of *The First Presbyterian Church of Andover*, while the affirmative body shall own the title of a parcel of land conveyed to this church by the articles of Association of the Andover Company." Those voting in the affirmative with Mr. P. went to another apartment, and, on motion of William Ayres, it was "*Resolved*, That in the capacity of a church, we unite with the Presbytery of Schuyler." On motion of James S. Miller, the only elder adhering to this party, it was "*Resolved*, That the church be called *The Presbyterian Church of Andover*." At this meeting, also, William Ayres and Edgar Jacks were elected and ordained as elders. This was the church over which Mr. Pillsbury was installed as pastor, at the time specified above, weakened and reduced to half of its former strength and numbers. What came of the other half of the Andover Church we have not learned. There is at present but one Presbyterian Church in the place, the lineal descendant of that which, in 1840, connected with the Presbytery of Schuyler. To this church he ministered with diligence and a good measure of success, until September, 1849, when the pastoral relation was dissolved—reason, want of adequate support. During the summer of 1842, a precious revival of religion was enjoyed by this church, which we here mention, on account of some peculiarities connected with it. It was right in harvest, the week after the Fourth of July. The pastor appointed a protracted meeting without any special indications of the Holy Spirit's presence among his people, and without any knowledge of any ministerial co-operation. But, to his surprise and delight, at the very time these services were to commence, the Rev. E. Platt, of Darien, Connecticut, a beloved companion of his youth, and a devoted minister of Christ, arrived at his house, and had the privilege of preaching the first sermon of the series—subject, "Duty of the church in the use of means for a work of grace." We quote from a letter of Mr. Platt to the writer touching the occasion: "Brother Pillsbury took hold, and the church took hold. Though the fields of grain were on the ground ready to be gathered in, the people left them there and attended meeting three times a day for a week or more, some in wagons, some on horseback, and many on ox-sleds, with mothers, and children, and babies, (for they kept no servants then,) and there listened. Now, for the first time since they had been a church, God heard prayer, and poured them out a blessing. Almost every one in and around the settlement for many miles became serious, and very many found joy and peace in believing, and there was great, great joy in Andover for the first time."

Mr. Pillsbury's second field of labor was Princeton, Bureau county, where he had previously organized a church. He was installed pastor of this church, May 22, 1850. Here he labored with the same diligence and success that had characterized his whole ministerial life, until the spring of 1854, at which time the pastoral relation was dissolved, that he might take charge of McDonough College, at Macomb, of which institution he had been elected president. How well he was qualified for this new station, the writer of this sketch is not able to say. The institution was not in a flourishing condition when he went to it, and never rose to any eminence as a seat of learning, and is now, we believe, actually suspended. Where the fault lay is not known. Suffice it to say, that Mr. Pillsbury's life had been so filled up with the active duties of the ministry, during all his years in the West, that it would imply no reflection to suppose him, in some degree at least, less familiar with the course of study pursued in College than he was in earlier life. This, with his age, some sixty years, might account at least in part for his want of success in building up the institution. Doubtless there were other causes also at work that rendered the effort a failure. His earnest, active, and untiring devotion to whatever he undertook, led the friends of the College, who placed him in his new position, to hope that it would flourish under his administration. But it did not. His appropriate work, and that for which he was best adapted, was that of a pastor. Hence, in February, 1855, he was invited to

labor as a stated supply in the Presbyterian Church at Macomb, the former pastor having left. With this invitation he complied, and in this capacity he continued to labor faithfully and successfully until March, 1860, when by invitation he returned to Andover, where he first began his labors in the West, and where he had spent the best years and the best energies of his life. This church, which he had planted and watered with his prayers and tears, and where he had many seals of his ministry, had for some time been in a distracted and divided state, and had cost the Presbytery no small trouble in order to restore peace and harmony. Hopes were entertained that if they had their old pastor back among them, his wise counsels, his kind and conciliatory spirit, and his prayers would, by the blessing of God, heal their divisions, and remove all their troubles. He renewed his ministrations among them, cheered with the recollection of former times and seasons of the right hand of the Most High, and stimulated with the hope that by his labors the church might be restored to harmony and prosperity. But he was not permitted to remain long among them. Two years of faithful labor was all he had to give them, and then his work was done. What the results of those two years may be, eternity alone will tell. With little evidence of physical or mental decay he prosecuted the work of his Divine Master with the greatest diligence, and "by manifestation of the truth, commending himself to every man's conscience in the sight of God." The ease and ability with which he preached encouraged the hope of still coming years of usefulness, but that hope was destined to disappointment. "The Lord's ways are not our ways, neither are our thoughts his thoughts." In the midst of his usefulness he was smitten down, and now he rests from his labors, and his works do follow him. His last sickness was of short duration. On the third Sabbath previous to his death, he assisted a brother at a communion service, and on the following Sabbath, without any assistance, he dispensed the communion to his own people, giving no signs of his approaching end, except some hoarseness as from a cold. About the middle of that week he took to his bed, lung fever having set in, and on the afternoon of the second Sabbath following, April 20, 1862, he quietly breathed his last, being in the sixty-eighth year of his age. From the nature of his disease, he was able to converse but little with his family or friends. But all he did say, gave evidence of a holy calm within his breast, and an assured hope of a blessed, happy immortality. "Mark the perfect man, and behold the upright, for the end of that man is peace."

Physically Mr. Pillsbury was through life strong and active, and able to endure great labor and fatigue; and when duty called, he did not confer with flesh and blood, or spare his bodily powers. But his mind was as active as his body, and ever in search of useful knowledge. Hence, he had a fund of information on a great variety of subjects, with which many ministers of the gospel are not at all conversant. On this account his society was exceedingly pleasant and edifying. For, in connection with a most amiable social nature, he possessed, in no ordinary degree, the faculty of imparting information to those around him, of which exercise he seemed never to grow weary. He possessed the grace of humility in an eminent degree, and appeared to ignore entirely the difference between himself and the most obscure individual in society. All had free and easy access to him at all times and on all subjects. The farmer, the mechanic, the day-laborer, found in his company and conversation intellectual as well as moral and religious improvement, for in his manner there was that indefinable something which disarms prejudice, relieves embarrassment, and awakens admiration and respect. He was a prudent and wise counsellor, a sincere and constant friend, and an able and faithful minister of the New Testament. He was warmly attached to the doctrines and polity of the Presbyterian Church, but was eminently free from narrow views and sectarian prejudices. Christians of all evangelical bodies found in him a cordial co-worker in building up the kingdom of Christ.

Mr. Pillsbury was twice married. By his first wife he had no children. She died in the east, but of the time and circumstances of her death, we are not informed. His second marriage occurred in the West, to Miss Carolina E. Miller, (daughter of Mr. James S. Miller, one of the first elders of Andover



Church, Illinois,) who survives him, and who is still a vigorous and active woman, the mother of ten children, the youngest of whom is as yet an infant. His early emigration to the West enabled him to make some provision for the large family, now called to mourn his loss, beyond what falls to the lot of many families of the Lord's servants, when death arrests their labors, or when laid aside by age and infirmity. The property thus early acquired is now valuable, and places his family in circumstances of comparative comfort, and which, may He, who is the widow's God, and a father to the fatherless, bless to the supply of all their temporal wants, and finally make them all heirs of "like precious faith" with him whose life and faithful labors in the vineyard of the Lord we have attempted to sketch.

For the sake of brevity, many interesting incidents in the life of Mr. Pillsbury have necessarily been omitted. One circumstance, however, should be mentioned, which no doubt had a highly valuable influence on his future ministry. While pursuing his academic course, he became acquainted with that eminently godly man, and popular revival preacher, Dr. Nettleton, and was with him in some of the most stirring scenes of his revival efforts. He also labored with him in the city of New York, after he entered the ministry, and assisted him in compiling the popular little volume of sacred poetry, called the "Village Hymns."

The preceding narrative was prepared by Rev. JACOB COON, of Camden Mills, Illinois.

**RIPLEY, JOHN BINGHAM.**—Was born in Ellsworth Township, Mahoning County, Ohio, April 18, 1824. During his boyhood he helped his father by working on the farm, but the business did not suit him, and he entered into a wholesale and retail store, and remained there four years. In early life he adopted a course of rules to govern his conduct; though not influenced by religious principles, his habits were strictly moral and his firmness in resisting temptation was remarkable. He was totally opposed to the drinking usages of society, and such were his principles of total abstinence that he never even tasted liquor.

In his eighteenth year, during a revival of religion, he became convicted of sin, and he was prompted to seek his Saviour on joining the church, his views of what was his duty took a strong hold upon his heart, and against the wishes of his friends and employer, he resolved to become a minister. He entered Jefferson College, Pa., where he graduated in 1846, and thence to the Theological Seminary at Princeton, N. J., in 1847. After a full course he graduated and was licensed by Burlington Presbytery, and his labors in the ministry commenced in the church in Burlington, N. J., where he was invited to settle, but he did not see his way clear to accept their invitation.

He subsequently accepted an agency from the American and Foreign Christian Union, and labored in Ohio and Michigan. At the end of the year he returned to Burlington, but soon after he preached for the Mariners' Church, Philadelphia. Here he was called, and on accepting it he was ordained and installed by Philadelphia Presbytery, in 1854. This was his only charge, and here he labored until his death, in March, 1862. This was a very interesting charge. The sailors were his friends, and nothing that he could do for the sailor by the instrumentality of books, visits, exhortations, letters of entreaty, and prayer, was ever omitted.

There was no retreat, no hiding-place to which his beloved Mariner could betake himself, even the most obscure and injurious to his morals, where this devoted minister did not follow him and bring him away. He sought him at the tavern, the cellar, the refectory, at the boarding-house, the Sailors' Home, and on board of ship, from the time of his ordination until his first hemorrhage he was a weekly visitor to the Pennsylvania Hospital, in quest of sick and wounded sailors there. During these many labors his health gave way, in May, 1859, after having preached four times on a Sabbath day, he was attacked with a hemorrhage of the lungs. He was induced to relax his efforts, and visit his friends near Pittsburg, Pa. On his return he renewed his labors, when, in October, 1859, he had another hemorrhage, accompanied with fever and a violent cough at this time. He was induced to visit the

southern portion of our country, and December 22, 1859, sailed for St. Augustine, Florida.

"For the first two months at St. Augustine he increased in health and flesh, when his progress was arrested by an occurrence which came very near to the sudden ending of his life. He was thrown from a horse, on which he was taking exercise, and although the marvel is that he was not instantly killed, he escaped without injury, as he supposed, until the next day, when another hemorrhage ensued, by which he more than lost all the benefit he had received while sojourning there. Leaving St. Augustine he went to Savannah, and to several other places in Georgia. But getting no better, he resolved to return, and on the twenty-third of May, 1860, he reached Philadelphia, the same wan and wasted invalid he was when he left it for the South. And yet, so reviving was the sight of home, the greetings of his beloved flock and his numerous friends, that he felt an inspiration to resume his labors in part. Thus he not only preached a discourse on the morning of the Sabbath, but performed other religious services during the week. The effort of the morning, however, was so exhausting of his strength, that he was unable to walk from the church to his home without stopping on the way to rest. The last time he was at church was on the first Sabbath in January, 1861, when he administered the Lord's Supper. Reaching the corner of Front and Pine streets, on his return home, his strength failed, and he was helped by two gentlemen into the Sailors' Home, when the obliging proprietor sent him home in a carriage. A severe and prostrating sickness immediately followed, confining him to his bed for several months. His bodily sufferings were very great, and yet in the midst of all he could say, in the language, not of submission only, but rejoicing—'Jesus is precious;' 'He doeth all things well.' But if this was the most distressing year of his life, it was one of the most useful. Although prevented from all labor which called for bodily effort, his mind was never happier nor more active. It was during this year that he wrote his last, and probably his best book, entitled, 'Plain Words to Young Men.'

"After a confinement of three months he was enabled to leave his sick-chamber for a few weeks, of which he availed himself to get the volume through the press. But in the month of August he was compelled to return to his room again, and never left it afterwards. But, although confined to his chamber, and not a small portion of the time to his bed, weak, emaciated, and at times racked with ineffable bodily sufferings, his mind and heart were never more intent on winning souls to Christ. With lungs almost consumed, person reduced to a mere skeleton, so that many looked for his departure every day, he had yet a little strength left to use his pencil or pen. Short letters were written by him and sent with books to soldiers, sailors, and others, warning them of their danger, and entreating them to take refuge in the Saviour. Probably no preacher of our city reached more persons or labored more effectively in the Gospel, than he did in these days of decline, when on successive mornings, for months, so many heard with surprise that he was still alive; as if he felt the time to be only the more precious the nearer he drew to its close. Even after he had become too weak to write with a pen, he could not relinquish these epistolary labors, so long as he was able, in a recumbent position, to write intelligibly with a pencil. When his strength failed to use the former, he was furnished with the latter. Nor did he suspend this work of love during his intervals of ease from bodily distress, till two weeks before his death. His mind, and will, and emotions of his soul seemed to be as active as ever, and unwilling to succumb, when almost every vital part of the body, the lungs, the liver, the heart, digestive organs, spleen, and the whole inner economy, were well nigh consumed by disease. The conflict for mastery between the flesh and the spirit was wonderful; as he drew near the closing hour, his sufferings of body were very great, to be ascribed, no doubt, to the extreme sensitiveness of his nervous system. And yet he betrayed not a murmur, not even a look of complaint at the severity of his lot. But all was meekness, submission, marvelous patience in the time of his suffering and thankfulness afterwards. He would sometimes propose to those around his bed to offer silent prayer during his paroxysms of pain, and so soon as they subsided, would tell them to offer praise. His

favorite expressions were, 'Jesus is mine and I am his.' 'He does not make me suffer one pain too much. It is all right.'

"In the morning of the day on which he died, in March, 1862, he called his wife to his bedside, and in that most tender and affectionate manner of address to which he was accustomed, he told her that it was the last day he was to be with her. 'Jesus, dear Jesus, told me he was going to take me home this afternoon.' What was the basis of this presentiment we do not know, unless his own account was true. But it proved to be his last day on earth, and it was one of inexpressible glory. As his weeping friends stood around watching the gradual ebbing of life, he was looking to Jesus, praying to see him and to be made like him. At times, his sufferings were exceedingly severe, when he would exclaim—'Oh! do come, dear Jesus, nevertheless not my will but thine be done.' About five hours before his death, he asked his wife to bring his writing-desk, when he uttered the following sentences, which he desired her to write for him: 'God is good;' 'Jesus is precious, even while losing my breath;' the Holy Ghost is good, even upon the sea;' but he could hold out no longer, and stopped. At intervals his thoughts turned from himself to the sailors, and he prayed for them; that his successor might be a holy man, who would lead them to Jesus. Some time before his departure, in an effort to relieve his lungs, he was on the point of suffocation. His sufferings, for the time, were awful, and he desired his friends to pray that he might be saved from strangulation. This petition was granted, and from this terrible struggle to the departure of his spirit, his breathing was so gentle that it was only by seeing the heaving of the breast to cease, that those around him knew that his spirit had fled. Such was the peaceful, joyful death of John Bingham Ripley, whose useful, but too short life, ended before he reached the close of his thirty-eighth year."

The preceding narrative is taken from his funeral sermon, preached by JOSEPH H. JONES, D.D., of Philadelphia.

He was married October 31, 1854. His widow and his children survive him. Besides many articles in the religious press, he was the author of several works, viz: "Thoughts for the Forecastle," "Seven Diamonds," "Plain Words for Young Men;" besides several Tracts.

RUFFNER, D.D., LL.D., HENRY.—The son of Col. David and Ann Ruffner, was born in the valley of Virginia, in what is now Page County, January 19, 1789. His father was of German origin; his mother of Swiss. In his early youth his father removed to Kanawha County, Va. Schools being very scarce in the western part of Virginia at that day, Mr. Ruffner was sent to Lewisburg, Va., to the school of Rev. John McElhenny, who was also pastor of the church in that place. This venerable man still lives, and yet ministers to the same people over whom he has watched for more than half a century.

During his attendance upon this school, he was hopefully converted, and united with the church of which his instructor was pastor. On leaving school he entered Washington College, Lexington, Va., where he completed a full collegiate course, and graduated in 1817. He commenced his labors as a school teacher in Mercer Academy, Charlestown, Kanawha County, Va.

In 1819 he was elected Professor in Washington College, Va. He studied Theology with his friend, George A. Baxter, D.D., between whom a life-long friendship existed. He was licensed by Lexington Presbytery in 1819. The same year he was elected Professor in Washington College, Va. He was ordained by Lexington Presbytery, and took charge of the Church of Timber Ridge, Va. During the thirty years of his connection with Washington College, he successively filled every Professor's chair, and was its President for ten or twelve years. In 1848 he was compelled by ill health to resign his position. The next year he left Lexington, and in the year following that, retired to a mountain farm in Kanawha County, to recruit his health. Here he preached as he was able to the poor people scattered through the hills. After a few years he took charge of the church in Malden, on the Kanawha River, six miles above Charlestown, but was compelled by ill health



to give up preaching the year before his death. Whilst he was in Washington College, he for many years, preached to the Church of Timber Ridge and Fairfield, six and twelve miles from Lexington, when they were provided with a pastor, he took charge of New Monmouth, three miles from his home. In all his charges he was greatly beloved, and was very useful. Several revivals of religion took place under his ministry in which many were added to the church, as we trust of such as shall be saved.

He was an untiring and enthusiastic *student* all his life. His friend, the *late* Rev. Dr. James M. Brown said in his funeral sermon: "In learning he had *few equals and no superiors* in his native state." His preaching was always solemn and instructive, and often of the highest order. In character he had peculiar simplicity, meekness, and unobtrusiveness. He was a man of few words, but keenly alive to the beauties of nature and of art, with strong attachments to personal friends and great enjoyment of congenial society when released from the active duties of college. He had suffered for some time with a general debility of the system, until December 17, 1861, when he died at Malden, Kanawha County, Va.

He married, in 1819, Miss Sally Montgomery, a daughter of the late Captain William Lyle, of Rockbridge County, Va. They had six children, four of whom survive; one of them is the Rev. William Henry Ruffner, formerly pastor of the Seventh Presbyterian Church, Philadelphia.

He was a contributor to the religious press of his day, besides a number of pamphlets, some of them quite important. He was the author of "The Fathers of the Desert," in two volumes; "The Predestinarian," and a volume on Monasticism.

WILLIAM S. PLUMER, D.D., of Philadelphia, speaks of him as follows:—"Rev. Dr. Ruffner, when young, had a prodigious amount of bodily strength. Hard study and want of regular exercise greatly impaired it. In his latter years he was very nervous. He had a very powerful intellect; he acquired knowledge with great facility. For many years he was probably the most learned man in the southern country, if not in the United States. His natural temper was gentle and kind. He was very uniform and consistent. His piety was very benevolent and steady. The mistake of his life was in resigning the Presidency of Washington College, and retiring to a new farm, which he was not prepared to manage. He had great powers as a teacher. He was eloquent on geography, or on Greek verb, or on English adjective. He was patient and meek towards a dull youth, who was honestly trying to learn. His friendships were as lasting as life. He had a great veneration for his old teachers, Drs. McElhenny and Baxter. He was always an instructive preacher. At times his eloquence was overpowering. On a few occasions I have heard him when he seemed irresistible. He cared nothing for vain show. He loved and honored worth in the humblest. He was very fond of music."

GEORGE JUNKIN, D.D., of Philadelphia, writes thus:—"Dr. Henry Ruffner was a man of extensive learning, a book-worm, having devoted a long life to close study, and with great success; a man of simple habits, not much conversant with the business of life, sincere, honest, devoted to all the duties of the College (Washington) with which he was connected for about thirty years, and earnest in his ministerial labors; a preacher much beyond the ordinary range for doctrinal clearness and strength; never talked nonsense in the name of the Lord. His manner, not brilliant and imposing, yet attractive and demanding attention."

SCHRIVER, JOHN C.—The son of David Schriver, was born near Hunterstown, Pa., in 1832. But little is known of his early years. He entered Jefferson College, Pa., where he graduated in 1860. He studied Theology in the Western Seminary, at Allegheny City, Pa. He was licensed by Ohio Presbytery, in 1861, and was a member of the graduating class of the Seminary of 1862. His health had been very wretched for some time, and a surgical operation was performed, from the effects of which he never recovered. His whole system broke down, and he died, January 31, 1862. He was not married, and owing to his death he was not ordained. His character as a student was good, and he has the reputation of being a pious, devoted Christian.

SCOTT, D.D., WILLIAM.—The son of William Scott, was born in Jefferson County, Ohio, in 1817. He entered Jefferson College, Pa., where he graduated in 1838. On leaving college he commenced the study of law, in Kentucky. Whilst preparing for the Bar, his heart became interested in the subject of religion, and he attended a series of meetings at the Franklin Springs Church, near Frankfort, Ky., the result of which was his making a profession of his faith, and he joined Pisgah Church. He gave up the law and entered the Theological Seminary, at Princeton, N. J., in 1843, and graduated at the end of the prescribed course, in 1846. He was licensed by West Lexington Presbytery.

In 1847 he was elected Professor of Languages, in Centre College, Danville, Ky., and accepting a call as Pastor of the First Presbyterian Church in that place, he was ordained by Transylvania Presbytery, in 1848. In January, 1856, he was called as Pastor of the Seventh Presbyterian Church, Cincinnati, Ohio. This relation existed for two years, when, in 1859, the General Assembly elected him Professor of Biblical Literature and Exegesis in the Theological Seminary of the North-West, at Chicago, Illinois. His health had been gradually declining for some time, and in the autumn of 1861 he visited Princeton, N. J. There, amid his kindred and his many friends, he hoped to recuperate his wasted energies, and perhaps regain his health; but his hopes were vain. He gradually sunk under the influence of consumption, and he died, December 22, 1861, at the residence of his father-in-law, Rev. Dr. Charles Hodge.

He married Miss Mary Hodge, the eldest daughter of Rev. Dr. Hodge, who, with three sons, survives him.

The death of Dr. Scott produced a deep impression upon the church. The Board of Directors of the Theological Seminary of the North-West adopted a series of resolutions of the following purport:—

“While bowing with resignation to the sovereign will of God, which has thus suddenly terminated our connection as a Board with our beloved brother, and while awed and chastened by the mysterious providence of God, which has so early deprived our young Seminary of one of its original instructors, we cannot refrain from expressing, in sympathy with his bereaved family, and his many admiring friends, our deep and heart-felt appreciation of his virtues as a man, and his rare accomplishments as a scholar and a Christian minister. It was no ordinary standard of labor and usefulness which he had set before himself, as the grand object of life; and it was with no ordinary diligence, energy, and zeal that he pursued this object. With a faith firmly fixed upon God; with a profound study of the truth of God as revealed in the Scriptures; with an implicit and child-like confidence in the will of God breathing itself forth in all his prayers; with an energetic and earnest presentation of the gospel in all his public discourses, which made the hearer feel that he spoke from the deepest experiences of his own soul, as well as from the pure fountains of divine truth, he stood as a pastor and a preacher, in the front rank of the ministry; and in each field of his labors, his ministry has been marked by the most abundant and blessed results. His praises, and the trophies of his influence, were in all churches where God called him to labor.

“As a teacher, both in College and Seminary, he was laborious and thorough; accurate to the last degree, and most enthusiastic in the imparting of instruction. His scholarship was both accurate and extensive, especially in the classic tongues. His chief and most loved study seemed to be the word of God in the original Hebrew and Greek. And his expositions in this department, while they showed a profound acquaintance with the sense of the inspired writers, were delivered with so much clearness and vigor, both of thought and diction, that they not unfrequently impressed his pupils or hearers as with the originality and freshness of newly discovered truth. Indeed, it was in his grasp of truth, as exhibited both in his pulpit ministrations, and in his more private expositions of God’s word, that Dr. Scott presented what was probably the most striking feature of his intellectual character, and that was the depth or vigor of his mind.”

The Presbytery of Chicago adopted a minute, as follows:—“As a teacher,

he was thorough and accurate. Much of his time was given to the work of instruction, and he had fully prepared himself for it. For several years Professor of Ancient Languages in Centre College, Kentucky, and elected by the General Assembly of 1859 to the chair of Biblical Literature and Exegesis in the Theological Seminary of the North-West—a position which he filled till his failing health compelled him to suspend his labors during last session—he devoted the whole energy of his well-disciplined mind, and the fruit of his fine scholarship, to this work. As an expounder of God's word, he was, at all times, whether in the lecture-room or the pulpit, lucid, impressive, and evangelical, attracting all by the originality and freshness of his views.

"As a presbyter, he loved the courts of the church; and being thoroughly conversant with the theory and practice of our system, he was an invaluable member in all complex and difficult cases; and his practical, business-like cast of mind, with his great earnestness in carrying out his convictions of truth and duty, gave him a leading part in all the meetings of the Church, from the Presbytery to the General Assembly, as a ready debater and a wise counsellor."

The Seventh Presbyterian Church, Cincinnati, Ohio, on hearing of his death, requested the pastor, Rev. Dr. N. C. Burt, to deliver a discourse in reference to his death, which was done.

A correspondent of *The Presbyterian Herald*, of Louisville, Ky., writes as follows:—"Dr. Scott was a superb teacher, plain, accurate, and interesting. He made every thing clear to the dullest brain; enthusiastic, earnest, and skillful in judicious praise, he excited the interest and study of the content intellect. Of commanding personal appearance, and sternly conscientious in the discharge of his duties, but full of kind interest in, and considerate friendship for, his students, he not only gained their respect, but won their love. I confidently assert that no Professor was more respected or beloved by his students than William M. Scott. And through his influence many young men now gratefully acknowledge that, under God, they were brought to a new and higher life.

"Professor Scott was above the average of preachers. Full of burning zeal for his Master's cause, and of consuming love for his fellow-men; gifted with a most striking and affecting voice, admirably used; learned not only in Biblical and Theological learning, but in all profane wisdom and science, and using his knowledge with rare skill; of dignified presence and earnest and impressive, though sometimes awkward manners; having reached through labor a cultivated and elegant style, he was a delightful and most instructive preacher. His earnest piety and great gift of prayer, added to his other qualities, made him peculiarly successful during periods of religious excitement. His personal temperament, his ready sympathy and overflowing kindness, his softness of voice and manner, rendered his pastoral visits to the sick-room most cheering, refreshing, and soothing, to both body and mind. His brave, yet moderate, earnest, yet charitable, advocacy of every good work made him extremely useful not only in the church but in the State. He was a useful citizen in the truest sense.

"Professor Scott was a growing man. He began life late—he ended life early. But his life was a life of labor, of toil, of useful deeds, and most especially of visible and perceptible growth. He accomplished much, but he indicated greater deeds hereafter. You could not fail to see that he was a greater man now than the last time you saw him. As a consequence to this, he performed every duty he was called to—he filled every part assigned to him—with more ability than his best friends anticipated. A long life would have produced with him great fruits. God knows best when to remove to a better world; humanly speaking, he was taken in the beginning of true and real labor. He was a man of untiring industry and indefatigable energy. He literally did with his might whatever his hand found to do. He was a fearless man in the discharge of his duty. Thus pious, industrious, learned, brave, kind, and loving, what good has he accomplished! What a void hath he left! Who can fill his place?

"A life spent in Christian service has fitly ended in a death, triumphant



faith in Christ. He, for whom our friend was spent, repaid his life-long labor by his joyful death. No terrors were around his couch. The lengthening shadows of life's evening were but forerunners of the ineffable glories of an eternal dawn. He who preached Christ to sinners, has gone to receive his reward.— May we, to whom he preached, meet him in that heaven, through the grace of the same Saviour.”

**SKILLMAN, CHARLES HAMILTON.**—The son of Abraham and Susan Skillman, was born at Bound Brook, Somerset County, N. J., November 30, 1833. He was early dedicated to God in the ordinance of baptism, and instructed in the principles of the Christian religion. He received his collegiate education at Rutgers's College, New Brunswick, N. J. While in that institution he became a subject of sanctifying grace, and made a profession of faith in Christ.

After his graduation he entered his father's office as a student of medicine, and continued in that course for a year; but he was needed for other work. He felt it to be his duty to abandon the study of medicine, and devote himself to God in the ministry of reconciliation. He then entered the Theological Seminary at Princeton, N. J., and went through the whole course in that Institution. He was licensed by the Presbytery of New Brunswick, in February, 1855. In June of that year he took the charge of the churches of Rockwell's Landing, in Warren County, and Conklinville, Saratoga County, New York, within the bounds of Albany Presbytery, and was ordained by that Presbytery as an evangelist, in January, 1856. He labored in these churches with great fidelity and usefulness for five years. In the autumn of 1860 he went to Georgia, and spent the winter at Eatonton, serving the people there to great acceptance. He returned to the north, in the spring of 1861, and preached during the summer as opportunities offered. It was during this summer that the fatal disease was developed. He died of consumption, April 19, 1862, in great peace, with an abiding faith in the Saviour. He endeared himself to those among whom he labored, and great lamentation was made when they heard that he was so early in life called away from his loved work.

Mr. Skillman was never married. He was an affectionate son and brother, and a faithful minister of the New Testament.

**RAVAND K. RODGERS, D.D.**, of Bound Brook, N. J., prepared the preceding memoir.

**SMITH, BENJAMIN COLEMAN.**—The son of Benj. and Lucy Smith, was born at Windsor, Vt., May, 1800. His father was minister of a Baptist Church, in Windsor, and died when his son was but twelve years of age. He was educated in the Bloomfield Academy, N. J. He did not go to college, but having the ministry in view, he entered the Theological Seminary, at Auburn, N. Y., and spent one year in addition to the regular course. He was licensed by Windsor Congregational Association, Vermont, and ordained by the same Association, in 1836. He was Chaplain of the State Prison, Auburn, N. Y., and labored in this Institution twelve years. He then accepted an agency for the Western Education Society for two years. At this time he accepted a call from the Presbyterian Church, Prattsburgh, New York, where he was installed as Pastor, in 1844, by Bath Presbytery, (N. S.) This relation existed until 1859, when he was disabled by a paralytic stroke, which incapacitated him for labor. His disease being an affection of the heart was lingering, though he finally died suddenly, October 17, 1861.

He married Susan J. Ammerman, of Auburn, New York. They had seven children, only two, with his widow, survive him.

Rev. DAVID D. GREGORY, of Prattsburgh, N. Y., writes thus:—"I knew him from the beginning of his ministry, and have ever regarded him as rather eminently godly; he thought himself that he was not renewed until many years after he had preached the gospel. He claimed that he had new and remarkable views of justification, and he made that the leading topic of his preaching during the latter years of his ministry. He passed the whole of his ministry in our connection, (N. S.,) until 1859, when he took a letter of

dismissal from Bath Presbytery, and put it aside, being virtually a member of Bath Presbytery, until, in August, 1861, he joined Genesee River Presbytery, where he belonged at his death."

Mr. Gregory preached his funeral sermon, and was followed by Rev. Mr. FORBES, as follows:—"He was emphatically a man of strong mind. It has been aptly said of him that he was never known to say a weak thing. He was a model husband and father, and his general bearing was such as to command almost universal respect and affection. That he had faults, it would be quite against his own doctrines to deny; but were the writer called upon to say what they were, he would be at a loss to specify them.

"As a minister of the gospel, he made his mark. Decidedly Calvinistic in his views, his preaching was in striking contrast with much of the theology of the times. The isms and contrivances of worldly wisdom for stopping sin and reforming men had not him for a patron, especially in the later years of his ministry. On no account would he surrender the least fraction of those doctrinal truths which constitute both the foundation and the superstructure of the Plan of Grace—which truths are embodied in the Creed of the Church. Christ Jesus came into the world to save sinners, of whom I am chief, was the alpha and omega of his theology, and therein lay his power."

STEEL, D.D., ROBERT.—The son of James and Ann Steel, was born in the vicinity of Londonderry, Ireland, January 9, 1793. In early boyhood he came to the United States, at the solicitation of an elder brother, who kindly attended to his education. He entered the Academy or rather College of Philadelphia, where, under the care of the Rev. Drs. Gray and Wylie, his studies were prosecuted under the most favorable auspices. He entered the College of New Jersey, at Princeton, N. J., and graduated in . . . . . On leaving college he went to New York, and studied Theology in the Associate Reformed Seminary, under the care of the Rev. Dr. John M. Mason. After graduation he was licensed by Philadelphia Presbytery, and commenced his labors as a city missionary in Philadelphia and vicinity. He soon received a call from the Presbyterian Church, at Abington, Pa., where he was ordained and installed as pastor, November 9, 1819. This was his only charge, and here he performed faithfully and successfully his life-work. He died of pneumonia, September 2, 1862.

He married Miss Mary Beatty, a daughter of the late Reading Beatty. They had ten children, four of whom survive him.

His life-long friend, the venerable Dr. JOHN GRAY, of Easton, Pa., preached his funeral sermon, from which the following has been extracted. The text was, Luke xxiii. 50: "He was a good man and a just." "The characteristics, in the text, were peculiarly existent and blended in him whose departure we deplore; indeed, so intimately were the just and the good intermingled and harmonized in his character, that we feel a difficulty in separating them in their exhibition and operation. But you, who sat so long under his ministry, will understand me when I say, that while as a herald, justified and sent by God, he faithfully declared the whole message given him by his Master, yet he did not stop there, but as a good man, who loved souls, you know how lovingly he pressed his message on your acceptance, and how, after he sowed, he watered the seed with his tears. In this respect he exceeded, almost, any preacher I ever knew; and herein lay one great secret of his power; for, as he was a happy man because his happiness consisted largely in making others happy, so he was a good man, and manifested his goodness by the deep interest that he took in every thing which might benefit man or glorify God, especially in this community.

"Another of the secrets of his power consisted not only of a good judgment, but of a judgment which had the power of predominating over prejudice, and thereby giving a healthful and conservative character to the influence which he exerted. Nor may we, in this connection, omit mentioning another peculiarity of his mental and moral construction, which was the power he possessed of differing from others, if differ he must, in love and tenderness, not in wrath nor denunciation. This trait was strongly developed in him, for while no man was more decided in his judgment, nor more candid in de-

claring it, yet he did not quarrel with his adversary. The talent not to quarrel, and yet to be decided, was a great source of his influence, for no quarrelsome man can have extensive power with men, no matter with what other attributes you may invest him.

"Now the exercise of these gifts and graces evidenced our departed friend to be what he was—a good man, and a just,' for he was, literally, full of those good works which emanate from a just heart. Hence, all benevolent operations around him were green and growing, having a whole heart for each and all. The church was to him 'all and in all;' the cause of missions seemed to absorb all his interest; the Sabbath-school, apparently, possessed his whole heart, while his loyalty was decided and full.

"As a public speaker, Dr. Steel seemed to know his forte, and wisely to keep within it. Like a musician who preferred playing well on one instrument, rather than only reaching mediocrity on many, he chose just the one which was fitted to his talents and temperament. He never aimed at mere intellectual display. The effort after 'thoughts that breathe, and words that burn,' was never made by him, and yet he oftentimes produced them. He was not one who attempted to be sensational, but the contrary; and yet he was frequently, in the best sense of the word, sensational, for he was, as a preacher, direct, earnest, and pungent.

"Therein consisted his power as a preacher, and it lifted him above many who claimed more intellectuality and logic. The philosophy of the fact is patent, for every man has a heart to be touched by earnest and honest tenderness, though every man has not a head to be influenced by philosophical propositions and logical sequence; consequently, the speaker who can wield a direct, gushing, and affectionate appeal from the heart, has clearly and immeasurably the advantage of the rhetoric of the schools.

"To this description of his ministry, it does not seem necessary to add that it was a successful one, indeed, eminently so, both in its direct and reflex influences upon the church at large, in all its operations, and upon this one, in particular, of which he was the bishop. But what I desire specially to record here, is the benign and beautiful termination both of his life and ministry, as though the Master did, in the language of his providence, not only say, 'Well done, good and faithful servant,' but added, 'Come up higher.' Jordan, it is true, is not to be crossed any more by any of God's servants, however distinguished, without going up to the mount, and being unclothed both of their priestly and personal robes. Look at the mild radiance of his setting sun. See how God removed from it every cloud, for the good man was permitted to enter this sanctuary, where he had gone in and out before God and his people for forty-and-three years, and administer to them with trembling hands and lips, the communion of the Lord's Supper, and then, retiring to his chamber, in a few days, gave up his soul to God, saying, or rather whispering, to a beloved brother, (the Rev. Mr. Belville,) as he put his hand upon his heart, '*I have a peace here that passeth all understanding;*' and thus he died into life!

" 'So fades a summer cloud away,  
So sinks the gale when storms are o'er,  
So gently shuts the eye of day,  
So dies a wave along the shore.'

"This administration of the Lord's Supper was his last work as a minister, for the hand of death was then upon him; and this declaration of heartfelt peace was his last confession, as a man, for even in its utterance his mortal was putting on immortality.

"It was one of September's earliest and brightest days, when four ministerial members of Dr. Steel's Presbytery, 'devout men carried him to his burial,' preceded by upwards of a score of clerical mourners. Just before his remains were removed, (from the Manse,) they were exposed to be looked upon for the last time before he and his people should stand together before 'the great white throne.' And it was a lovely as well as a sad sight. The good man, though in his last silence, lay as in a sweet sleep, and as if the going down of the sun of life had left a few straggling rays which still lin-







Engraving of J. H. Mornwell, Moderator of the General Conference of the Methodist Episcopal Church, South, 1847.

*Most truly yrs*

*J. H. Mornwell.*

PROFESSOR OF THEOLOGY IN THE THEOLOGICAL SEMINARY OF THE UNITED METHODIST CHURCH, COLUMBIA S. C. LATE PRESIDENT OF THE S. M. E. C. S. CONFERENCE MODERATOR OF THE GENERAL CONFERENCE 1847

Engraved by Joseph M. W. South, 1847, with text: S. M. E. C. S. Philadelphia

gered upon his placid face. The whole impression produced was that of peace. The great crowd of pastors and people were as silent as he. 'The peace that passeth all understanding,' which were among his dying words, and the reflection of it which beamed upon his features, and settled upon the mourning masses, seemed to produce a stillness which might almost be heard, as it was touchingly felt.

"He was then, as it was most meet, borne to the church within whose walls his entire ministry had been spent, and from this to his last resting-place hard by, where his predecessors 'sleep the sleep that knows no waking;' and just as we laid him down and left him, the broad and blessed sun was sinking clear and bright in the western horizon, throwing a rich golden pall over his grave; a reflection, though a dim one, of that heaven of golden glories in which his soul was enthroned.

"In this hallowed resting-place of the dead we left him, in close neighborhood with the Rev. Malachi Jones, who came here, as the first pastor, in 1714; and of the Rev. Richard Treat, D.D., who was ordained here in 1731, and during whose ministry the people were accustomed to hear such men as the Tennents, and McWhorter, and Brainerd, and Whitefield; and we left him in the close grave-companionship too of the Rev. William M. Tennent, D.D., who was installed pastor here in 1781; and of the Rev. William Dunlap, son of the Rev. Dr. Dunlap, President of Jefferson College, who was Dr. Steel's immediate predecessor. Hard by, also, among the group of the pious and illustrious dead, lie the remains of the great and good Dr. Gilbert Tennent, along with the ashes of the Rev. Dr. Finley, President of Princeton College. Such are his companions in the grave!"

He was the brother of Samuel Steel, D.D., pastor of the Presbyterian Church of Hillsboro', Ohio.

THORNWELL, D.D., JAMES H.—Was born in Marlborough District, South Carolina, December 9, 1812. His father was an overseer on a South Carolina Plantation, and was highly esteemed for his energy and decision of character. His mother was a woman of strong mind, and quite intelligent. He went to school in a log-cabin, such as are found in the southern portion of our country, over which a Mr. Smith presided. Some time after this he went to another school, under the care of Mr. McIntyre, who seems to have been an improvement upon the class of persons usually employed in such schools, as he is represented to have been a classical scholar and taught the elements of Latin and Greek. Being a quick and intelligent lad, several persons interested themselves in his education; first among these friends was Mr. Robins, a lawyer, afterwards Mr. James Gillespie and General Samuel W. Gillespie, till finally he was prepared for college at the Cheraw Academy, South Carolina. His fondness for knowledge had been noticed by these persons, and they were thus led to aid him, and his subsequent career fully justified their highest anticipations. He entered the Junior Class in South Carolina College, January 4, 1830, and graduated the following year with the highest honors.

He was licensed by Bethel Presbytery, and, in 1834, was ordained and installed pastor of the church at Lancaster, C. H., and soon after the churches of Waxhaws and Six Mile were added to his charge, preaching to them as Stated Supply. This relation existed until 1837, when he was elected to the Professorship (made vacant by the death of Professor Nott) of Logic, Belles-Lettres, and Criticism, to which Metaphysics was soon added.

A writer in *The True Presbyterian*, published at Louisville, Ky., refers to him thus:—"In the department of Belles-Lettres and Criticism, though he lacked the fine perception of the beautiful, the taste for fictitious writings and the knowledge of the realms of fancy and imagination which are possessed by many others, he nevertheless taught with uncommon ability and success. But it was in the department of Logic and Metaphysics that his genius shone forth most brightly. The whole structure of his mind fitted him for those studies. To Logic he was devoted, and being devoted to it himself, he could not fail to awaken an interest in the minds of the students, so that the study, which had heretofore been considered as the most abstract and repugnant of



all, soon became under his charge a favorite. Not only was he thoroughly acquainted with the whole theory and principles of Logic, but also with its practical utility, as is fully exemplified in his writings. In short, in America he fully deserves the distinguished title which his admirers have long bestowed upon him of 'the Logician.'"

After performing the duties of Professor two years, he was called to the Presbyterian Church, at Columbia, South Carolina, as pastor, which he accepted. He resigned his Professorship, and was installed pastor, January 1, 1840, by Charleston Presbytery. At the end of this year he was again elected to a Professorship, in South Carolina College, that of Sacred Literature and Evidences of Christianity. During the year 1841, owing to failure of health, he visited Europe, and on his return, entered with vigor, upon his duties, he remained in this Professorship ten years, when he accepted a call as pastor of Glebe Street Church, Charleston, South Carolina. This relation existed but a few months, when he accepted the Presidency of South Carolina College, and returned to Columbia, South Carolina. He entered upon his duties, January, 1852, and remained in this position until the autumn of 1854, when he was elected Professor of Theology in the Theological Seminary of the Presbyterian Church in the United States. Soon after entering upon his duties as Professor in the Seminary, he became pastor of the church in Columbia, and thus he continued to labor until his death.

In 1860 he made another visit to Europe, and on his return he found the elements of disunion coming to a head, and taking his recognized position as leader, he infused additional life and vigor into the movement. In 1850, in his discourse on the death of John C. Calhoun, he announced himself as a firm supporter of the Government of the United States, but ten years had made sad havoc with his love of country, and being a firm believer in slavery, having married a lady owning a large number of colored human beings, when the slaveholders' rebellion broke out, he gave it the benefit of his labors, his eloquence, and his prayers.

S. IRENEUS PRIME, D.D., in *The New York Observer*, speaks of him thus: "One of the brightest lights of the Southern Church has thus suddenly expired. Dr. Thornwell was endowed with genius of an exalted order, a clear, penetrating, logical mind, which was cultivated by profound study, and consecrated to the advancement of learning and religion. He has for many years been a leading man in the (o. s.) Presbyterian Church, almost every year being a member of the General Assembly, and always the most prominent debater in the body. In 1847, when the Assembly met at Richmond, Va., he was Moderator. He was a pupil in the political school of John C. Calhoun, and was pronounced by that statesman to be the greatest man of his acquaintance. In his theological and ecclesiastical discussions, Dr. Thornwell discovered that acute subtlety and tendency to abstract speculations which marked the mental developments of Mr. Calhoun. This habit of thought and action made him tenacious of opinions and policies that to others seemed of comparatively little importance, but which to him were vital to the prosperity and even existence of the church itself.

"His opinions on the subject of slavery were not in harmony with those of the South generally. He denied the idea of 'property in man,' and held that the State or the master could lay claim only to 'service,' while all the rights of the servant as a man were to be respected. Fearless in the expression of his opinions, he set forth his views on this subject with great boldness and earnestness, and he was able to do so without fear of provoking the people among whom he lived, for he was as warm a supporter of the institution as any man in the South.

"A champion of the Southern doctrine of 'State rights,' he was one of the leading spirits in promoting the foul work of secession; and he was one of the Synod of South Carolina who promised the people of South Carolina their prayers and benedictions, if they would go forward in that unhallowed and disastrous deed.

"It is sad to think that so gifted a man has been cut down so soon—he was scarcely fifty years old—and more sad to know that the last efforts of his splendid intellect were spent in upholding the suicidal policy of revolution and disunion."

SAMUEL HENRY DICKSON, M.D., Professor in the Jefferson Medical College, Philadelphia, Pa., a life-long friend, gives expression to his views, as follows:—"There are few men so favored as to enjoy the universal esteem and respect of their associates. Fewer still are they who have gained this elevation deservedly, who have attained it without conscious purpose, without having sought for or purchased it by some sacrifice of true principle or independent opinion. Dr. Thornwell was one of these rare and most fortunate individuals. His whole life was embellished by the sunshine of popular favor, unasked for and unbought, and only valued as it enhanced his power to do good, and widened his sphere of usefulness. Frank and fearless in thought, word, and action, he never modified in any degree the expression of an opinion that might be unacceptable or distasteful to those about him, nor by suppression allowed any of his views to be questioned or doubted of. His reasoning powers were acute and active, and he delighted in their exercise. Readily forming precise conclusions, his wonderful facility of speech enabled him to give them clear and precise utterance. Seeking earnestly for truth, he did not shrink one moment when satisfied with the results of his research, from announcing them, nor pause to consider the results of a possible conflict in ardently advocating them. Nor could his hearers ever fail to be enkindled by his warmth and impressed by his somewhat aggressive vehemence. Yet he combined this utmost freedom of out-spoken zeal with such obvious benevolence of feeling and such unquestionable sincerity, that his keen argument in support of whatever doctrines was listened to without offence, even by those who differed most widely from him.

"Courteous and amiable, he was everywhere welcome. No man was ever confided in with a more perfect trust. Whatever post he occupied, his fitness for it was at once admitted, and he never failed to gain the approbation of all concerned. Thus, when he was first proposed as President of the South Carolina College, it was curious to observe how promptly every other nominee withdrew or was withdrawn, and with what unanimity the public voice demanded that he should accept the place, the highest in honor and responsibility known in that entire community. And when after a brief but most brilliant course of unexampled success and usefulness, he conceived it to be his duty to withdraw from that high station, and devote himself for the rest of his life to exclusive theological instruction, the loud outcry and tenacious reluctance with which his resignation was received, afford the best evidence of the value attached to his administration of the grave and exacting functions of the office. Of his devotion to the duties of the Professorship, in his late relations to the church and the world, we need not speak; his colleagues and pupils still bewail their loss, and his brethren everywhere deplore the sudden and premature termination of his conscientious, unremitting, and efficient labors.

"Take him for all in all, we shall seldom see his equal. As a pastor, kind, affectionate, and worthy of all reliance; as a pulpit orator, a model of glowing zeal and fervid eloquence; as a teacher, gifted with peculiar ability in the communication of knowledge, unexcelled in disciplinary prudence, exemplary in personal conduct and demeanor, humble and indefatigable in his search after truth, and utterly fearless in announcing and maintaining it. Such was the character of Dr. Thornwell, and such his life, useful and happy in a degree almost unexampled. His early death was indeed a severe infliction, a public calamity, darkly overshadowing a large circle of loving friends, and a community whose profound sorrow under the bereavement is mingled with grateful and reverential remembrance."

Rev. HENRY WARD BEECHER, in *The Independent*, gives the following expression of opinion concerning him:—"By common fame, Dr. Thornwell was the most brilliant minister in the Old School Presbyterian Church, and the most brilliant debater in its General Assembly. This reputation he early gained, and never lost. Whenever he was present in the Assembly, he was always the first person pointed out to a stranger. A grave-looking, elderly gentleman with a boy's stature, pale and cadaverous face, hair black as a raven, and floating about his neck almost like a woman's; shoulders round, and crowding his chest forward; a frail frame, plainly carrying the burden of an over-active brain—this is the exterior portrait of the little, great man, who, after the death of Calhoun, was esteemed the first citizen of South Carolina."

The most singular point in his history is the earliest—his origin. For strange as it may seem, the chiefest of South Carolinians sprang not from "the first families," nor from the blood of the "cavaliers," but from the lowest class in the social order of the South—from a level even beneath the slave, known in the social scale as the strata of the "white trash." He was born not in a house, but in a cabin; not under a roof, but under a thatch; not, that this is any discredit to him; not at all! Only when he afterwards turned unrighteously against those of his fellow creatures whom God likewise had set in obscure and lowly stations, he ought not to have forgotten the "rock whence he was hewn, and the hole of the pit whence he was digged."

On entering the "college" he began immediately to make a young man's fame; devouring books with passionate appetite; outstripping his mates in all studies; conquering in all debates; running through his course with such distinction that the Student left the college to return as Professor and as President. The presidential chair—the chief literary post in the whole range of Southern Institutions—he retained until he accepted the Professorship of Theology in the Presbyterian Theological Seminary at Columbia, S. C. In addition to her professorship he served the pulpit of the Presbyterian Church, and it was in the pulpit that his abilities had their best display. His voice, though hardly well-modulated, was nevertheless as fascinating as a song; his gestures, though consisting of little else than throwing out both arms and drawing them back again, were never ungraceful and always impressive; his eyes, which he never took off his audience to look upon a manuscript, and seldom to glance at a note, had a strange power of riveting attention; his whole manner of speech had the peculiarity, that while seldom exciting the speaker to any apparent enthusiasm, it always kindled the assemblage into a glowing fervor of feeling.

He took the palm for conversation. He was the talking centre of almost every circle where he entered. His confident manner, his facility of expression, his ability to seize an idea and make the most of it on the spot, compensated largely for a natural barrenness of humor. He was master of a peculiar sarcasm which, somewhat like Shelley's, was sharp on occasion, yet which, to cut clean, needed to be edged with wit. But in describing something which he had seen, he was a rare narrator.

His chief power of mind—a power which he was constantly strengthening, like a gymnast, by exercise in these studies—was, logical deduction. He constructed an argument with rare skill, and presented it to an audience with winning fervidness. This was his forte.

But this man chose to cast an inefaceable shadow upon what might have been a shining name. Born to no inheritance but poverty, to no station but obscurity; belonging to a low class who looked up from their degradation to envy the negro slave above them—he afterwards rose to the level of the oligarchy only to look down with ungenerous contempt upon the dusky multitudes who once were his superiors by social caste.

While South Carolina was organizing the Great Outbreak, such was Dr. Thornwell's influence among the masses of the people, such was the prestige of his name, such was his power of appeal, that, during the few critical days before the Ordinance of Secession, it is hardly an exaggeration to say that he held in his own hands the decision of peace or war for the whole land. For if South Carolina had not rebelled, no other State would have followed: and one man might have saved South Carolina. But when the Legislature met to pass the treasonable ordinance, who was the man who rose in the capitol to inaugurate the revolution with public prayer? It was Dr. Thornwell!

What shall be his reward? Shall a man to whom God gave brilliant gifts; to whom a broad culture added rare facility in their use; to whom the ears of the multitude were always open waiting for his words; to whom every golden opportunity for usefulness which a man could ask was ready at his hand; shall such a man, after voluntarily lending his whole life to the service of an organized national crime, now at last, on going down into his grave, leaving his mischiefs at work behind him, secure his memory from just execration by all loyal and Christian men? After giving for thirty years the best energies of his mind to finding reasons for an institution that destroys the most sacred



rights of human nature—turning manhood into merchandise—making bargain and sale of the chastity of woman—daily turning little children into orphans before the eyes of their parents—himself a buyer and seller of the poor for whom Christ died! Can the Church of Christ, charged to keep herself unspotted of the world, afford to claim for such a man a place in her remembrance as an honored and faithful minister of the Gospel of good-will and peace? Bringing discredit upon religion; casting a shadow of dishonor upon the church; helping to bind heavy burdens grievous to be borne; shutting his ears to the cries of the oppressed; hurrying the nation into civil war. This is his true record, which no man will say is overstated. In loyalty to justice, we give his name its true place in the history of the times. Beyond this, we add no comment; for beyond this, not man but God is the judge!

M. LABORDE, M. D., Professor of Metaphysics, Logic and Rhetoric in South Carolina College, prepared a history of South Carolina College, which was published by P. B. Glass of Columbia, S. C., in 1859, from which the following estimate of Dr. Thornwell is taken:—"He has but little appreciation of the beautiful whether in nature or art. He has *his* taste, but it has no great sympathy with the common standard of the world. He is essentially a man of truth, and though none is more addicted to sober, philosophical speculation, still he is always in search of the real. He will accept no ideal, he will rest upon no counterfeit. He wants the thing itself. He revolts at the imaginative, the fictitious, and instinctively turns away from what Scott calls 'forging the handwriting of nature;' of the world of fancy he knows but little. His mind is logical, argumentative, metaphysical, and it is in this field of exertion that his genius has reaped its highest rewards. He has a love for ancient thought and speculation amounting almost to reverence, and his chosen companionship is with his great masters Plato and Aristotle, with whom he wanders, as Milton styles it, 'in the shady spaces of Philosophy.' The most interesting aspect, therefore, in which he is to be regarded as an instructor is in the department of logic and the metaphysical and moral sciences. As a moral teacher he has made the most profound impression, commencing with the great masters of ancient times. He has digested every ethical system, every important moral speculation of every nation and period. He long taught in the department of the evidences of Christianity and sacred literature.

"As a preacher he has by common consent a most exalted position. He must be judged, however, according to a peculiar standard. From the character of his mind his sermons must be logical, argumentative, and metaphysical, always in search of a reason, of principles that are eminently analytic in their nature, and addressed to the understanding, as contra-distinguished from the emotional parts of our being. He has no art to stimulate sentiment or to arouse the affections. With the great truths of Christianity he deals as with other truths. His purpose is to exhibit their reasonableness, prove them, and by logical processes to enforce conviction. In this respect he has no superior. And there is too an ardor and vehemence which will not fail to impress the most indifferent.

"In declamation, in rhetoric, in fancy he is surpassed by others; but in closeness of logic and power of argument he is unequalled."

Rev. Dr. B. M. PALMER, of Columbia, S. C., in an article in *The Southern Presbyterian Review*, in which, after speaking of Dr. Thornwell in the highest terms, thus refers to his dying hour:—"Upon his dying bed, the Holy Spirit placed his last seal upon his brow. Lying apparently unconscious for hours, most delightful smiles played over his countenance like the flashings of a summer evening's cloud. His last broken words, upon which the departing soul was borne into the bosom of God, were ejaculations of wonder and of praise. 'Wonderful! beautiful! nothing but space! expanse! expanse! expanse!' And so he passed upward and stood before the throne."

His widow and several children survive him.

**TUDEHOPE, ARCHIBALD**—Was born in Paisley, Scotland, August 19, 1801. In his seventeenth year he entered as a student the University of Glasgow, and completed his course, in April, 1822. As a means of support he then engaged in teaching a select school in Port Glasgow, the Directors of which each year allowed him three weeks to attend the Divinity Hall of the Relief Synod, in Paisley, the Professor of which at this time was the Rev. James Thomson, D.D. He seems to have been licensed by the Relief Presbytery of Glasgow in 1828, and from that time till 1834 to have resided chiefly in Paisley, filling the vacancies under the direction of the Presbytery, and preaching on special occasions. In the spring of 1834, with the recommendation of the Presbytery, he went to London and preached in many of the Scotch churches there, but in September a call was forwarded to him from the church of Annan, in Dumfriesshire, which he accepted, returned to Scotland, and was ordained on October 14, 1834. In April, 1838, he resigned the charge at Annan, and sailed to the United States; and after a residence of a few weeks in New York, he came on to Philadelphia, and on September 13, 1838, received a call to the Ninth Presbyterian Church.

His only published production is a sermon preached at the dedication of the present house of worship of this church, on January 10, 1841. He continued to be the pastor till 1849, when on some manifestation of dissatisfaction he resigned his charge, and spent about a year in travelling in Scotland and England and the Continent of Europe. After his return to America, in 1850, he received a call to the church at Wappinger's Falls, N. Y., but after preaching there some time did not accept the call, but returned to Philadelphia, and was stated supply sometime at Gloucester, N. J., and Brandywine, Delaware, and, in 1852, he made an effort to raise a new church in the Odd Fellows' Hall, corner of South and Tenth Street, which proved abortive. In 1858 he had a severe attack of fever, which left him debilitated in body and mind and with the exception of six months, in 1859, spent in supplying the Fourth Church, in Cincinnati, his labors as a minister were brought to a close. He died December 6, 1861, and was buried in the Scottish Societies' ground, in Mount Moriah Cemetery, near Philadelphia.

As a preacher, he studied to instruct his hearers, expounding to them the Scriptures with much plainness. His sermons to children were very successful efforts. He was unmarried.

**VAN DYKE, JOHN P.**—The son of Peter and Hannah Van Dyke, was born in Adams County, Pa., October 18, 1803. He was the child of pious parents, who were members of Unity Church, Ohio. Under the earnest preaching of Rev. Peter Monfort, he became the subject of grace, and made a profession of his faith. He soon after began his studies with a view to the ministry, and prepared for college privately. He entered Miami University, Ohio, and after a full course graduated in 1826, being a member of the first graduating class of that University. He studied Theology with Rev. Dr. Bishop, of Miami University, and in 1828 he was licensed by Miami Presbytery.

In June 1829 he accepted a call to West Union Church, Ohio, when he was ordained and installed by Chillicothe Presbytery. This pastorate existed for twenty-three years, during which time the record is that he was a good man, and an earnest laborer in his divine Master's cause.

In 1852 he removed to Red Oak, Ohio, and served that church until 1854, when he was called to Frankfort Church, Indiana, in Logansport Presbytery. Here he labored as a stated supply, not accepting the call, owing to the illness of himself and family. In 1856 he accepted a call to Pleasant Ridge Church, Ohio, in Cincinnati Presbytery, and here he preached, with occasional intermission, on account of ill health. He had been suffering from pulmonary consumption for some time, and in the summer of 1862 he removed to Reading, Ohio, where he died, August 13, 1862.

In 1829 he married Miss Nancy Kirker, a daughter of Hon. Thomas Kirker, one of the framers of the first Constitution of Ohio, who was a ruling elder in the Presbyterian Church. Mrs. Van Dyke and five children survive him.

"He was an able divine, remarkable for his thorough knowledge of the

Scriptures, and for his skill in their interpretation. His preaching was eminently doctrinal, and yet it had such an experimental odor, and was so earnestly and practically applied as to secure much good fruit. His daily walk was ever such as to exemplify his teachings. 'He was a good man, and full of the Holy Ghost and of faith, and much people was added unto the Lord.'

"In Presbyterian and Synodical bodies he had few equals. He made few speeches, and yet his knowledge of the principles of ecclesiastical jurisprudence, and of the usages of the Church Courts, was so general and so accurate as to give him a very commanding influence in all deliberations and decisions in which he took part. Few men in the whole church were ever called to do the duties of a clerk as often as he, and very few were so well fitted to this important work.

"He labored faithfully, and with but little interruption, during the whole of his life, until his last sickness. He preached in all three thousand eight hundred and ninety-three sermons, which amounts to not much less than three sermons a week. Of these two thousand nine hundred and ninety were preached while at West Union, two hundred and forty while at Red Oak, one hundred and sixty while at Frankfort, and three hundred and thirty-eight while at Pleasant Ridge.

"In his last illness he was sustained by divine grace. He enjoyed in a high degree the hopes and consolations of the Gospel which he had so long preached to others. He bore his sufferings patiently, and often spoke of his future prospects with unwavering confidence.

"Once he exclaimed, 'Oh! that the happy hour were come, that I might change my faith to sight. It is better to depart and be with Christ than to remain here.' When asked, 'Have you no fears?' he replied, 'Not lately. I have learned to be as a little child, and trust for all things. I know that He, who has promised, is able to do all that he has promised.'

Rev. A. R. NAYLOR, of Greenfield, Ohio, speaks of him as follows:—"I have been intimately acquainted with Brother Van Dyke ever since the commencement of his ministry, and was much with him in his last illness. He was a most heavenly minded man, and an able divine. His preaching was eminently doctrinal, but ardent and impressive. And it may be truly said of him that 'he was a good man, full of the Holy Ghost and of faith, and that much people were added unto the Lord.'"

Rev. WILLIAM H. MOORE, of Reading, Ohio, writes thus:—"I was not personally acquainted with him until he came here to die, some seven or eight weeks before the event took place; but I would say that he had 'a good report of them that are without,' and was esteemed by his brethren in the ministry as a sound and able divine, and a good and faithful servant of the Lord Jesus Christ. I would add further, that I esteem it one of the greatest privileges of my life to have been permitted to sit beside his dying bed and listen to the few words of pious counsel he was able to give. 'Let me die the death of the righteous, and let my last end be like his.'"

VORIS, CORNELIUS P.—The son of C. R. and Mary Voris, was born in Switzerland County, Indiana, March 14, 1827. Born of pious parents, his father being an elder in the Presbyterian Church, this child of the covenant was early impressed with the importance of religion, and he was trained by his parents in the ways of wisdom. After a good academical course of study he entered Hanover College, Indiana, where he graduated in 1858. He studied Theology at Princeton, N. J., where he remained two years, and one year at the Theological Seminary of the North-West, at Chicago, Illinois, where he graduated in 1861.

He was licensed by Madison Presbytery, in April, 1860, but was never ordained. He preached as stated supply in Lexington, Indiana, for more than a year, when he was taken ill with typhoid fever, and died August 4, 1862.

JAMES WOOD, D.D., President of Hanover College, Indiana, speaks of him thus:—"Though his ministry was short, he had acquired a deep hold upon the hearts of the people. He was remarkably modest, gentle, and meek; his piety was of that unobtrusive but attractive type that won friends to the cause of his Master, and he bade fair to have a prosperous and useful career. His



talents were good, his scholarship of a high order, and the earnest manner in which he pressed home the truths of the gospel, revealed a zealous follower of Christ."

During his last illness he was unconscious most of the time, but ere his disease had progressed too far, he gave assurance to his wife that he was willing to depart and be with Christ.

He married Miss Nannie E. Ritchie, a daughter of John Ritchie, Esq., of Jefferson County, Indiana, who, with one child, survives him.

WOODS, D. D., JAMES STERRETT.—The son of Samuel and Frances (Sterrett) Woods, was born in Cumberland County, Pa., April 18, 1793.\* His parents were Scotch-Irish, and one of the best families in the Cumberland Valley. They were remarkable for their intelligence, integrity, and energy. Their piety was scriptural and practical, resting on the sound basis of clear and thorough doctrinal knowledge. The greatest care was taken in the training of their children.

Samuel Woods, the father, was a man of the highest probity, courage, and reliability. During the progress of the war of the Revolution he acted as Indian scout—a most perilous undertaking—in the service of the Government, or on behalf of the neighborhood; the spot on which we are now assembled was the Red man's undisputed home. The mother, whose maiden name was Sterrett, it is said, was a woman of devoted piety, and pre-eminent for her *faith*. The character of their children is their best eulogy. They worshipped in the Presbyterian Church, in Carlisle, Pa., under the care of Rev. Dr. Davidson, and subsequently Rev. Dr. H. R. Wilson. Here Brother Woods first professed religion. James S. Woods received his classical education with Mr. John Cooper, Hopewell Academy, Pa.; graduated at Dickinson College, Carlisle, Pa., under the Presidency of Rev. John McKnight, D. D. He obtained his theological education at Princeton, N. J., and was licensed by the Presbytery of New Brunswick, in 1817. His first settlement was in Mifflin County, Pa., whither he came in 1819. From this time until 1822 he labored as an evangelist in the valley of the Juniata, from Lewistown to Shade Gap. Through this field, embracing McVeytown, Newton Hamilton, and Shirleysburg, he laid the foundations for the present churches. Here he is claimed as the father of Presbyterianism. Often he preached in private houses, school-houses, and barns. He mingled much with the people, catechising stately and faithfully, and visiting the sick and dying wherever known. Many still live in the churches of McVeytown and Newton Hamilton who count him their spiritual father, and hold him in the highest esteem. In the bounds of these places a work of grace was carried on for two years, which he considered one of the most powerful he had ever seen. He resided, at first, in the vicinity of McVeytown, and was called, in 1822, to take charge of the Lewistown and McVeytown churches. In the spring of 1823 he moved to Lewistown, and continued the pastor of the church there until the time of his death, a space of nearly *forty years*. Of the members of Presbytery, when our Brother Woods came to Lewistown, but one, Rev. James Linn, D. D., of Bellefonte, survives.

James S. Woods was married, before he came to Mifflin Co., to Marianne Witherspoon, a daughter of John Witherspoon, D. D., one of the Presidents of Princeton College, and the only clergyman who signed the Declaration of Independence. He was a lineal descendant from the eminent Scottish Reformer, John Knox, and one of the most illustrious patrons of religion, liberty, and learning in America. This lady, a native of Princeton, N. J., was possessed of fine mental powers, and great moral worth, and exercised, it is believed, an important influence in the formation of her husband's ministerial character. The fruit of this marriage was nine children, six sons and three daughters. In the religious training of these Mrs. Woods was assiduous till the time of her death, which occurred in 1846, in the "sure and steadfast hope, which, as an anchor, entereth into that within the veil." Two of the

\* The following discourse was preached at the request of the Elders and Trustees of the Church of Lewistown, Pa., by DAVID D. CLARKE, D. D., of McVeytown, Pa.



Engraved by Samuel Jackson, 1842

James T. Woods





sons have died: one, John W. Woods, while preparing for the profession of law; the other, Lieutenant James S. Woods, of the United States Army, while gallantly leading his company in the storming of Monterey, Mexico. The father of this family lived to see his children become, through the grace of God, his hope and his joy, and closed his life in the prospect of meeting his loved and loving ones in heaven.

His household circle was a rare example of unmarred communion. He was always its attractive centre. The appreciating visitor could not fail to see how each heart clung, as the tendril, to that true and trusted husband and parent, and fondly entwined each other. Even his grandchildren were made merry and frisky as lambs under the charm of his smiles; and to take tea at grandpa's was counted a special honor.

But it is not meet that I should enter further within the precincts of this stricken home! The bereavement by this death is first and greatly, but not solely, yours. We tell it in two sweet words, "Our father!" You knew him as none other did; you loved him as none other could. God gave him and took him. Bless his name that he was spared to you so long, to be the guide of your youth and the glory of your ripened years. His life, so consistent and beneficent, was a grand success. Much of its fruit has already been gathered and garnered in heaven, and more awaits the hand of the great husbandman. To sustain your relation to such a man and such a ministry is a heritage more precious than silver or gold. He did not live to become a burden to himself, or to you. God, whom he served, took him in his own time and way—always the best. He spoke not in death, but you know his life, and "being dead he yet speaketh." What more can you do—what more does God require than to bow down in trusting, hopeful submission, and say, "Not my will, but thine, O Lord, be done!"

We come now to survey a little further the public and professional life of our departed brother, as it was embraced in his pastorate here of *forty years*. Appearance, temper, and manner, it is well known, are often elements of personal attraction and influence. Brother Woods possessed a commanding presence. His temper was warm, social, and genial. There was a dignity, seriousness, and kindness in his mien, which commanded attention and respect. His piety was stable and practical, his convictions earnest, and his purposes decided. For the authority of Scripture his regard was profound; to whatever he thought right, his adherence was unwavering. Principle, duty, honor, he never sacrificed; yet he was not dogmatic or obstinate, but modest and humble. He did not seek his own praise in the disparagement of others. He was willing to be enlightened, and even led by others, in whose judgment and honesty he confided. He was punctual in all engagements—in pulpit and pastoral service, with his friends, and in his attendance on all the judicatories of the church. His desire was not fame, but to perform his duty and do good. Wherever you met him, his character was transparent, whether under his own roof, which was truly a minister's home, or that of others, in the sanctuary of God, or in the church courts, he was the same—the true friend, the agreeable companion, the Christian gentleman, and the conscientious servant of God. A conscience void of offence toward God and man, made him fearless, and no one could despise him. He had a pleasant look and a kind word for all he met. It is easy to see that such a man would make friends, secure confidence, and have influence. No man in the county had a stronger hold on the veneration of the people. By his brethren of the Presbytery he was held in the highest esteem, and the Christian people of our churches were always glad to make him their guest. I deem it a great privilege to have enjoyed his acquaintance and regard.

Dr. Woods was a patriot. While a student at College he joined a company, chiefly of students, to march to Baltimore when attacked by the British troops. He was not a perfect man; we don't present him as such, for such he did not claim to be; but he was a rare man, a good man, a faithful man, a useful man, loved and honored by God and man.

If descent from an exalted ancestry, if a marriage alliance to one of the most renowned of American names, if personal worth and a long life of well-doing, entitle one to the grateful remembrance of posterity, Dr. Woods has

a claim, and this record of his long, faithful, and fruitful ministry fills one of the brightest pages of the church's history.

Let us hear the testimony of those who knew him best:—"Dr. Woods," says Rev. G. ELLIOTT, "was remarkable for his candor, his modesty, and his magnanimity. His heart was the seat of kindness, and his home the scene of untiring hospitality. Those who had recently conversed with him familiarly could realize that he felt how precarious was his condition, and that he was growing in meekness for heaven."

Dr. ENGLIS, in *The Presbyterian*, says:—"An esteemed and venerable minister of our church, and a beloved member of the Synod of Philadelphia, has departed this life. After such a life, death is but a transition from labor to reward."

"We knew him well from early manhood," Dr. MCKINNEY, in *The Presbyterian Banner*, says. "We were twenty-two years co-presbyters. Often did we labor together in religious services of great interest. He was a good man, a devoted minister, and an exalted though lowly Christian. He has turned many to righteousness, and will shine as the stars forever and ever."

But let us see how this high praise is supported by the long ministry which has just closed on earth. Much of the harmony of social life, and much of the success in every vocation, depend on the observance of the great law of *adaptation*, of properly fitting things. Ignoring this law commonly entails difficulty, disappointment, and failure. He, whom we all mourn, was, in the harmony of his relations, and in the success of his labors, a delightful example. Who was better suited to this field, in all its aspects, than he? Who could have endured so long and so well? Who could have so won the respect of all around, and the confidence and love of those especially committed to his spiritual oversight, binding them in the stability and repose of an intelligent and harmonious communion, and anchoring himself more deeply, with every revolving year, in the confidence and veneration of the community? In your just and appreciating tributes, brethren, in this appropriate and beautiful edifice, confessedly to a great extent the fruit of his judicious and patient efforts, in what he has done for the numerical and spiritual increase of this church, and through it for other churches, and for the general cause of God—in these is found the answer.

To the work of preaching the gospel he devoted his life. Whatever of talent or culture, whatever of gifts natural or gracious he possessed, were gratefully, and without reserve, laid at the feet of Christ. In the cross, as the symbol of the truth and power of God, he recognized the chief and sure agency for the reformation and redemption of our ruined humanity, the sovereign antidote to mortal woe. Baptized in the spirit of Him who triumphed as he expired on Calvary, at once the Saviour and Sovereign of the world, his was a faith that would give Christ the throne of the universe, his a charity that would make the world its beneficiary. Textual, evangelical, methodical, and earnest, his preaching everywhere commanded attention and secured edification. In the early part of his ministry, he wrote out and committed to memory his sermon, dispensing with the manuscript in the delivery. His style was simple and unadorned, but clear and forcible. His good taste, his apprehension of spiritual and eternal things, and his desire to win souls, made him intensely anxious that all should understand what he spoke. But few men felt more fully than he did that the pulpit is the "preacher's throne." Out of it, he evinced the meekness of the lamb; in it, the boldness of the lion. He felt that he could teach his hearers. However striking their superiority over him in many things, he felt that in the most important of all things he had, as he ought to have, superiority over them. He could make the wisest of them more wise. He could reprove the most learned of them for their ignorance of "the one thing needful." "Physicians, jurists, statesmen, must," says an elegant writer, "bow themselves before the pulpit, and must yield their dignified obeisance to him who is distinguished by the appellation, '*the mouth of God.*'"

Our Brother Woods loved his people, and while his strength supported him was much amongst them. His school-house preaching, his regular catechetical instruction, his Bible-class exercises, and his wise, untiring, and affection-

ate pastoral visitation constituted a most arduous and useful part of his long and fruitful labors. The Sabbath-school, one of the best ordered and most efficient in the Presbytery, he considered a model Sabbath-school. He loved the young. In the season of trial, in the chamber of the sick and the dying, his ready perception of propriety, his tenderness, his familiarity with the Bible, his rich fund of Christian experience, endeared him to all, who, in those times, were privileged to enjoy the counsels and consolations of his benignant ministry. To exhibit Christ, to bring men to Christ, to confirm and comfort those who were in Christ, and to glorify Christ, was the alpha and omega of his labors.

The cause of *temperance* found in him an early and enduring friend. The evil of intemperance he regarded as one of the greatest which afflicts society. On this subject no one was better able than he to form a correct judgment. He lived before the commencement of the Temperance Reformation. He saw the evil in its fearful and unresisted progress. He carefully watched the working of the several plans of reformation. He considered the law defective, and as it is, badly enforced. His conviction was clear, that the true policy was *prevention*, starting with the *young*, and that but little dependence could be placed on any individual reformation, which was not supported by Christian principle. Views so sound will not be questioned, having the support of Scripture and facts.

Two things are characteristic of this church under Dr. Woods, *order* and *growth*. It has enjoyed throughout his pastorate unwonted harmony. Its peace has been almost unbroken. But few cases for discipline have occurred, and rarely has it been found necessary to refer one for settlement to a higher court than the church session. And while Brother Woods had great confidence in a *true revival of religion*, refreshing Christians, and bringing many sinners to Christ, and while he never ceased to pray and wait for the special reviving grace of the Holy Spirit in his own congregation, and throughout the church, and was allowed of God to rejoice in many a special and glorious visitation of the Prince of Peace to this church, he relied mainly on the regular and usual increase. And seldom, in his long pastorate, was there a communion season without one or more additions to the membership.

The honorary title of D.D. was conferred on him eight or ten years ago, by the Trustees of the College of New Jersey. Although he gave but little time to literary studies, after his entrance upon the work of the ministry, he was a good classical scholar. He taught a school while he resided above McVeytown; and for some time after his settlement here had charge of the Academy, a classical school he was instrumental in building. Among his pupils were Rev. M. B. Hope, D.D., Rev. Mr. Reed, Missionary to Siam, Rev. David McCay, Hon. R. C. Hale, Judge Benjamin Patton, and others of whom I have no record. Messrs. McCay, Milliken, and Woods entered the ministry from this church. One (McCay) has lately entered upon his reward; the others are still faithfully proclaiming that salvation which they were brought to know through the ministry of this sainted pastor. When Dr. Woods assumed the oversight of this church, William McKay, Daniel Robb, Jacob Walters, and Anthony Young, were the Ruling Elders; these all are dead. Of the Trustees, not one lives. The members, still living here, are Mrs. Eleanor Doty, Mrs. Mary Jacob, Mrs. Waldron, and Ephraim Banks, Esq., venerable and beloved Christians! To you it has been given to receive your late pastor, and after waiting forty years upon his ministry, amid many changes and trials, to see him laid, full of years and of honors, in the grave! May the good Shepherd be near and keep you, "make you to lie down in green pastures, and lead you beside the still waters; even in the paths of righteousness, for his name sake. And when you walk through the valley of the shadow of death, have no fear of evil, his rod and his staff comforting you, and your dwelling be in the house of the Lord for ever!"

Here Brother Woods began his pastorate; here it was closed. He found you weak; he left you strong. To your steadfast confidence, your cordial co-operation, and your generous forbearance, he felt his obligation. What a treasure is such a life to the world! How unvalued! What a glorious place will it fill in the grand reckoning of the judgment! The influence of every



sermon and prayer, every exhortation and word of warning and comfort spoken in the closet, every visit to the bedside of the sick and the dying, or the silent and solemn utterance of a holy walk before the family, and in the circles of social life and of business, upon the young and the old, the educated and the influential, for individual and social good, for temporal and eternal happiness—the influence, I say, of all these, running through forty years' service, the full revelation of the last day, will alone disclose! And, in the impartial and final adjustment of all human character and deeds, the ministry of this dear pastor will receive the reward of grace, in the accordant salutation of those whom he brought to Christ, and in the transporting plaudit of the Master, "Well done, good and faithful servant!"

WOODS, JOHN E.—The son of Samuel and Elizabeth (Fife) Woods, was born in the bounds of Bethel Congregation, eight miles south of Pittsburg, Pa., May 29, 1831. He was a child of the covenant, his parents being eminently pious, and his grandfather, Rev. William Woods, was a minister of the gospel, and pastor of Bethel Church for many years.\*

Rev. Dr. GEORGE MARSHALL, of Upper St. Clair, Pa., writes as follows:—"I knew my young friend Woods from childhood. He commenced his studies with me in Bethel Academy, remained nearly three years; then to Jefferson College, Pa., graduating in 1852. He was always a very amiable and pleasant young man, diligent as a student, and was bidding fair to become a popular preacher. He was licensed in my church (Bethel) by Ohio Presbytery, in April, 1856. On my recommendation, he went to Bentonsport, Iowa, and took charge of that church, where he was ordained and installed by Fairfield Presbytery as pastor, in 1857. Ill health and inadequate support induced him to resign that charge, in 1858. On leaving Iowa, he settled in

\* Rev. WILLIAM WOODS was born in Lancaster County, Pa., March 6, 1771. He was educated under the Presidency of Dr. Nesbit, at Dickinson College, Pa., where he graduated, May 3, 1792, and soon after commenced the study of Theology under the Rev. Dr. Smith, of Pequea, the father of Rev. Dr. Stanhope Smith; but he completed his Theological studies under Rev. Dr. John Witherspoon. He was licensed by New Castle Presbytery, June 17, 1794, at Christiana Bridge. He spent two years in travelling and supplying vacant churches, during which time he was called to Derry Church, which he declined. He also visited Western Pennsylvania, and, October 4, 1796, he received a call from the United Congregations of Bethel and Lebanon, in Allegheny County, Pa. The call not having been prepared according to the prescribed form, he returned. He was subsequently dismissed as a licentiate, to place himself under the care of Redstone Presbytery, which he did, October 18, 1796. At this time the call was renewed from Bethel and Lebanon, also one from the United Congregations of Rehoboth and Round Hill, having decided in favor of Bethel and Lebanon Churches, he joined Ohio Presbytery. He was ordained and installed pastor, June 28, 1797. He ministered to these churches faithfully and successfully, until the year 1820, when each of the churches were strong enough and able to support a pastor. They agreed to divide, and his relation with Lebanon Church ceased. He continued pastor of Bethel Church until Oct., 1831, when, at his own request, the pastoral relation was dissolved. Though without any charge he continued to labor as his declining years and health permitted, until his death, Oct. 17, 1834.

Rev. Dr. GEORGE MARSHALL, his successor as pastor of Bethel Church, writes:—"His last sermon was preached in my pulpit to the people he so long and faithfully served, from Acts viii. 37: 'I believe that Jesus Christ is the Son of God.' He was shortly after taken ill with dysentery, of which he died, in great peace and in the blessed hope of glory. This church, though now organized about eighty-three years, has only had three pastors. It was gathered by Rev. Dr. John McMillan, in 1779. Its first pastor was Rev. John Clarke, who settled in the United Churches of Bethel and Lebanon, in 1781, and continued until 1796, when, from the infirmities of age, he resigned, and in the following year Rev. Wm. Woods was ordained and installed, and where he labored until 1834. I have been pastor since that time.

"Rev. William Woods was a large and portly man, rather dark complexioned, quite grave, though cheerful and companionable in a high degree. It is said that in his earlier years he was very solemn, and impressive, and awakening as a preacher, and the same continued, in a good degree, to the end of his ministry. His labors were much blessed. In his early ministry he saw the work of God powerfully revived. This church, with others, experienced what was called the falling exercises, in 1802. The number of persons brought into the church was nearly a thousand during his long and faithful ministry. He was a man of prayer, one that loved God and the souls of men. From his own experience he knew the worth of the Gospel, and the love of Christ, and could thus from a full and warm heart testify to the riches and mercy of God in Christ. From the day of his first acquaintance till his death, he showed me the love and kindness of a father. He was truly a good man, strong in faith, and full of rich Christian experience. Death found him prepared. He longed to depart and be with Christ."



*Engraved by Samuel Parsons, Phil<sup>a</sup>*

Geo E. Woods

*Engraved by J. H. S. [illegible]*





Lithopolis, Ohio, and in July, 1859, he was installed by Columbus Presbytery as pastor of the church in that place."

In his ministerial labors at Lithopolis he was, in a high degree, able and faithful, and also very successful. The church was much edified, both in respect of improvement in spirituality, and increase of the number of communicants and hearers. Many were added to the church of those who profess to the saving of the soul, especially in a season of "refreshing," which was granted in the latter part of 1860, and in the early part of 1861. His attention to his people in their families, and particularly in the Sabbath-school, was made the means of much good, and secured their confidence and affection in an uncommon degree. Such was his Christian demeanor and ministerial conduct, that he was highly esteemed by the community, and especially by Christians of other denominations. But it was not by avoiding or explaining away the distinctive doctrine or order of the church of which he was a minister, that he gained popular approbation. In this respect he was openly and thoroughly orthodox. During his ministry there were added to the church fifty-one members, and an additional house of worship built at Greencastle.

In the summer of 1862 he visited his father's house, near Pittsburg, and preached his last sermon where he had preached his first, in the Bethel Church. During this visit he was taken sick, and soon after returning to his home at Lithopolis he died of typhoid dysentery, August 25, 1862.

His end was peace. He was one of the many who received abundant grace during their Christian lives, so as to be faithful; yet have much fear in the previous contemplation of death; but when the time to depart draws near, receive grace to overcome the fear of death, and rejoice in departing to be with Christ, which is far better. He talked much to his beloved wife, and his people, of Christ, and the joy and blessedness of the believer's death, and glorious and happy immortality. Before his death he named the preacher who should officiate at his funeral, and selected the text of the funeral discourse, and the hymns to be sung by the congregation. The text—"To me to live is Christ, and to die is gain." The hymns—358, 667, 627.

He married in the summer of 1857 Miss Caroline King, of Hunterstown, Pa., who, with two children, survives him.

DAVID ELLIOTT, D.D., Professor in the Western Theological Seminary, Allegheny, Pa., writes of him thus:—"He was a good man, of sound intellect and devoted piety, of amiable disposition, modest and unobtrusive in his deportment, conscientious and punctual in the fulfillment of his obligations. As a minister, he was faithful to his trust, and was blessed as the honored instrument in winning many souls to the Saviour, and thus making 'full proof of his ministry,' as a faithful servant of Jesus Christ." On entering the ministry he began in the West, settling in Bentonsport, Iowa. Here he labored with great zeal and with evidences of God's favor; but the newness of the country, the exposure incident to frontier life, caused his health to decline, and the want of any provision being made by the people for the domestic comfort of their minister, with a small salary and no MANSE to live in, he was compelled to leave.

Soon after reaching Lithopolis, Ohio, he again entered upon the active duties of his calling, and amid the encouragements of a devoted people his life-work progressed quite happily; first among his many friends in Lithopolis was Dr. E. L. Miner, the son of a former member of the session, and whose memory is fragrant in the hearts of those who knew and loved him. Dr. Miner sustained and encouraged his pastor under the varied trials of life. He also cared for his family, ministering to their wants in sickness and health, and when death invaded the household, his sympathizing heart found comfort in acts of tenderness to the mourning family. In writing of Mr. Woods, he says: "He was a universal favorite, respected and esteemed by all, as much so out of his church as by its members. In his daily walk he was sociable and affable, tempering his admonitions with a meek simplicity that gave offence to none. His sermons were well adapted to the understanding of all, and delivered with a fervor and eloquence rarely excelled. Seldom has it been the lot of a pastor to so effectually secure the affections of a whole community"

PERSONAL AND FINANCIAL STATISTICS OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES, (O. S.)—REPORTED 1862.

PRESBYTERIES.	STATED CHURCHES.	MINISTERS.										Total number of communicants.	Com'ts add. on Cer.	Com'ts add. on Ex.	Total No. of Ch's.	Ch's rep. additions.	Vacant Churches.	Ch's with Supplies.	Ch's with Pastors.	Candidates.	Licentiates.	Infants Baptized.	Adults Baptized.	Amount given for Domestic Missions, and the number of Churches giving.	Amount given for Foreign Missions, and the number of Churches giving.	Amount given for Education, and the number of Ch's giving.	Amount given for Publication, and the number of Ch's giving.	Amount given for Church Extension, and the number of Churches giving.	Amount given for Congreg. Purposes, and the number of Churches giving.	Amount given for Miscellaneous Purposes, and the No. of Ch's giving.	Total amount given for all causes.			
		Pastors.	Stated Supplies	Tea. Edt. &c.	Without Charge	Total number of ministers.																												
1 Albany.....	J. Woodbridge.....	18	11	2	14	45	5	1	6	25	18	10	6	34	106	103	4928	27	111	20	\$1889	11	\$401	12	\$822	29	\$4,012	23	\$5,820	\$52,328				
2 Albany, N. Y.....	J. R. Confer.....	12	3	5	3	21	4	1	10	12	8	23	1	32	189	74	3641	36	234	461	21	356	10	81	11	80	34	7,610	19	309	9,165			
3 Albany, N. Y.....	W. Annan.....	10	3	2	21	18	3	1	10	12	10	12	16	94	139	2388	13	118	783	11	714	10	312	7	131	10	14,944	12	1668	10,276				
4 Albany, N. Y.....	A. R. Banks.....	1	5	2	2	10	1	1	13	10	1	7	13	10	141	319	1,644	6	44	205	2	103	3	3	209	13	6,550	1	100	7,653				
5 Albany, N. Y.....	R. C. Blair.....	17	2	6	16	41	4	4	2	3	1	5	7	22	31	168	3,210	19	116	487	16	2289	11	589	11	27,64	25	30,490	21	7,641	62,963			
6 Albany, N. Y.....	D. C. Good.....	4	4	3	12	15	16	188	9	4	3	1	15	16	188	9	2,460	43	100	15	336	12	131	8	138	9	10,301	9	347	11,810				
7 Albany, N. Y.....	W. Patterson.....	9	2	1	12	3	2	3	3	2	3	3	3	3	3	11	1185	7	34	11	718	11	678	8	239	6	6,373	8	946	9,977				
8 Albany, N. Y.....	P. V. Veeder.....	7	15	1	2	16	15	156	3	11	4	2	38	2	50	27,053	78	31	35	11	46	2	10	...	...	...	...	...	...	...	1,750			
9 Albany, N. Y.....	W. James Davis.....	11	4	2	17	21	2	162	18	23	5	21	18	23	183	3,348	25	232	68	19	546	3	45	5	404	25	8,864	13	1,117	24,064				
10 Albany, N. Y.....	R. Conover.....	7	1	5	20	1	1	23	13	11	8	13	11	23	43	8,529	6	608	16	602	111	9	86	14	86	14	8,821	14	1,117	11,609				
11 Albany, N. Y.....	W. O. Somerville.....	3	4	2	4	13	3	4	5	8	17	5	8	17	54	34	470	7	40	113	8	115	10	120	23	241	24	7,410	15	307	8,427			
12 Albany, N. Y.....	Jas. Remington.....	3	2	2	1	8	1	4	3	6	1	4	10	15	25	819	4	13	4	193	3	278	4	341	2	132	1	770	9	11,707	2	265	17,526	
13 Albany, N. Y.....	L. C. Baker.....	6	1	1	2	10	1	5	6	1	5	6	1	12	27	38	825	8	61	9	391	9	255	4	208	3	6	4,890	2	165	6,299			
14 Albany, N. Y.....	A. Williams.....	2	3	3	1	9	1	2	2	2	3	4	3	5	35	670	4	91	1	168	2	359	1	84	1	200	3	26,230	2	4,682	31,845			
15 Albany, N. Y.....	H. V. Rankin.....	23	6	9	38	5	36	4	11	28	51	142	118	5082	17	1,366	24	2134	20	1827	17	626	11	272	9	206	27	20,843	20	1,387	27,265			
16 Albany, N. Y.....	A. D. Mitchell.....	7	4	3	14	1	1	8	12	6	10	9	42	81	1,265	16	248	17	126	16	179	12	79	11	62	20	6,848	13	319	7,991				
17 Albany, N. Y.....	E. L. Belden.....	7	2	7	16	2	2	10	6	10	19	40	34	839	12	50	7	82	4	194	6	78	2	401	2	22	8	10,889	4	800	14,006			
18 Albany, N. Y.....	J. S. Montgomery.....	15	13	1	28	2	15	10	13	15	20	85	3078	89	126	11	1,278	13	3,228	5	527	7	67	2	400	15	38,589	11	2,398	61,297				
19 Albany, N. Y.....	J. M. McChoud.....	7	4	3	12	16	3	10	13	19	33	187	35	1,009	83	56	2,573	24	78	11	361	9	317	5	5189	4	74	1	20	18	7,314	5	3,897	23,222
20 Albany, N. Y.....	E. P. Falner.....	7	4	3	12	16	3	10	13	19	33	187	35	1,009	83	56	2,573	24	78	11	361	9	317	5	5189	4	74	1	20	18	7,314	5	3,897	23,222
21 Albany, N. Y.....	J. M. Gray.....	5	6	2	11	31	5	12	10	14	21	76	31	1,119	33	7	173	7	173	7	173	7	173	7	173	7	173	7	173	7	173	7	173	7
22 Albany, N. Y.....	R. L. Stanton, D.D.....	13	1	1	2	17	6	4	8	9	15	31	82	35	2566	16	16	12	260	12	417	6	122	3	75	3	64	14	3,588	4	218	20,614		
23 Albany, N. Y.....	W. W. McNair.....	3	5	2	10	1	1	3	11	10	14	40	61	295	7	18	8	63	8	63	8	63	8	63	8	63	8	63	8	63	8	63	8	
24 Albany, N. Y.....	T. F. Cortleyou.....	8	2	5	8	30	3	8	10	9	21	27	121	119	2,468	49	15	1,428	13	949	10	312	7	229	4	181	21	23,870	17	1,742	28,711			
25 Albany, N. Y.....	J. D. Smith, D.D.....	10	3	5	18	3	17	13	15	23	29	81	75	2,932	23	163	17	1,378	13	1,850	15	283	5	21	5	23	23	4,025	11	137	4,804			
26 Albany, N. Y.....	R. H. Lafferty.....	31	3	5	34	1	11	3	11	6	4	13	20	42	31	1,509	8	16	425	13	507	16	592	3	128	5	73	15	14,173	13	1,073	16,903		
27 Albany, N. Y.....	C. W. Baird.....	18	5	4	25	6	1	23	25	2	5	8	34	1,618	26	319	815	19	468	43	28,525	13	1,469	13	408	43	28,525	13	1,469	33,108				
28 Albany, N. Y.....	J. L. Macey.....	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
29 Albany, N. Y.....	W. Y. Allen.....	3	7	4	14	2	2	13	6	13	22	47	66	1,405	18	59	8	96	7	181	1	8	1	6	1	6	1	6	1	6	1	6	1	
30 Albany, N. Y.....	R. M. Lonsbridge.....	3	6	1	11	1	1	13	2	10	18	33	723	3	73	12	92	8	206	3	106	...	...	...	...	...	...	...	...	...	...	...	...	
31 Albany, N. Y.....	J. A. Matthews.....	3	6	1	11	1	1	13	2	10	18	33	723	3	73	12	92	8	206	3	106	...	...	...	...	...	...	...	...	...	...	...	...	
32 Albany, N. Y.....	J. M. Bartschelder.....	4	3	2	9	2	4	6	6	8	16	9	32	591	30	8	15	2	6	2	6	2	6	2	6	2	6	2	6	2	6	2	6	
33 Albany, N. Y.....	J. Farquhar.....	17	1	1	6	24	3	2	21	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	

\* Copied from last Report.







PERSONAL AND FINANCIAL STATISTICS OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES, (O. S.)—REPORTED 1892.

PRESBYTERIES	STATED CLKS.	Pas.	S. g.	T., &c.	W. C.	Total.	Lien.	Can.	Pas.	S. g.	Vac.	Add's.	Total.	C. Ex.	C. Cer.	Com'ts.	A. Bap.	I. Bap.	Am't for Domestic Missions.	Am't for Foreign Missions.	Am't for Education.	Am't for Publication.	Am't for Church Exten.	Am't for Congreg Purposes.	Am't for Miscel. Purposes.	Total all causes.								
1 Richland.....	J. Rowland.....	10	3	2	4	19	2	...	12	11	6	6	29	83	66	2,442	16	78	\$178	18	\$286	11	\$123	9	\$58	7	\$50	15	\$6,100	7	\$77	\$6,872		
2 Roanoke*.....	S. J. Price.....	12	3	1	3	21	1	...	15	9	3	10	27	68	39	1,932	8	85	270	11	450	16	788	4	60	4	60	17	7,506	5	325	9,483		
3 Rochester City.....	D. D. McCall.....	9	3	2	4	18	1	...	9	3	10	14	42	68	30	2,011	46	120	8	337	4	227	5	179	4	113	12	15,466	11	2,938	20,090			
4 Rock River.....	S. T. Wilson.....	9	6	3	3	21	3	...	13	12	9	34	27	68	39	1,565	2	59	9	124	8	123	6	37	6	37	6	5,772	3	213	6,356			
5 Saltburg.....	S. W. Woodland.....	18	3	2	4	24	6	...	5	26	38	182	462	182	122	4,642	25	337	24	368	22	461	20	333	129	273	26	11,786	18	508	13,858			
6 Sabine.....	John Crozier.....	7	...	...	...	...	...	...	6	11	10	13	21	72	68	1,840	46	38	7	47	4	14	1	85	7	215	14	3,172	9	179	3,719			
7 Sangamon.....	C. P. Jennings.....	6	1	3	3	16	1	...	6	11	10	15	21	76	68	1,579	64	9	448	11	395	11	321	6	176	4	63	15	8,684	6	621	10,668		
8 Schuyler.....	T. S. Vail.....	6	16	2	2	26	4	...	6	25	10	29	41	130	139	2,368	48	134	30	418	25	361	16	221	8	199	30	13,877	14	384	15,418			
9 Sanghat.....	.....	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...		
10 Slam.....	D. McGilvary.....	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
11 Sidney.....	L. I. Drake.....	12	1	1	2	16	3	...	6	14	4	5	8	24	79	2,107	22	101	11	168	8	101	6	112	4	83	16	10,963	12	698	12,166			
12 Sioux City*.....	.....	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
13 S. Alabama*.....	E. Anderson.....	10	3	2	3	23	3	...	8	13	4	4	8	24	31	1,202	11	120	1	167	17	1,452	20	1,663	9	396	23	26,038	11	9,776	41,886			
14 S. Carolina*.....	T. L. McBrayde, D.D.....	10	9	7	2	27	5	...	8	13	31	41	48	117	89	4,981	46	150	36	908	23	605	19	294	7	200	29	9,626	10	569	12,312			
15 Staunton.....	R. Herron.....	13	2	3	21	3	2	...	19	6	21	32	102	205	309	28	349	20	308	15	101	23	104	30	10,459	12	514	12,221						
16 St. Clairsville.....	John Moffatt.....	3	3	2	3	11	5	...	4	18	9	21	30	215	93	3,230	65	170	13	215	13	281	11	368	1	32	19	7,087	11	476	8,477			
17 St. Louis.....	James A. Paige.....	14	6	4	4	28	5	...	14	17	13	3	16	33	89	5,525	65	119	11	7,563	13	871	11	841	4	68	21	17,439	6	887	28,209			
18 St. Paul.....	J. G. Biheldalfer.....	2	4	2	2	8	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...		
19 Stockton*.....	J. Anderson.....	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
20 Susquehanna.....	Julius Foster.....	4	4	1	3	11	3	...	6	14	5	12	25	37	32	936	21	35	1	123	8	92	8	44	4	38	5	25	14	6,180	9	188	6,909	
21 Toledo.....	Isaiah Dodd.....	1	3	1	1	6	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
22 Tombecbe*.....	J. N. Carothers.....	3	3	1	2	9	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
23 Transylvania.....	S. S. McRoberts.....	3	1	2	9	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
24 Troy.....	A. M. Thornburn.....	9	1	3	4	17	2	...	3	10	1	3	11	14	59	2,146	17	47	9	1,076	8	1,420	9	1,450	6	136	11	18,055	8	197	23,858			
25 Tuscaloosa*.....	C. A. Stillman.....	6	5	3	2	16	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
26 Tusculum*.....	W. H. Mitchell, D.D.....	3	1	2	3	9	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
27 Upper Merion*.....	W. C. McPheeters.....	6	2	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
28 Vincennes.....	A. T. Hendricks.....	2	1	4	13	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
29 Washington.....	A. McCarrell.....	6	3	6	5	37	19	...	13	23	4	10	31	216	150	5,386	34	226	28	1,902	27	1,810	25	1,321	12	245	17	465	32	23,432	25	2,174	31,549	
30 West u. Airline.....	.....	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
31 Western Dist*.....	S. S. Campbell.....	4	6	2	1	13	1	...	1	16	1	9	21	65	39	737	26	49	12	341	7	126	7	69	6	102	2	153	13	2,832	3	42	3,665	
32 West Hanover*.....	J. S. Arnsstead, D.D.....	8	3	4	2	17	2	...	5	12	8	13	20	102	39	2,072	23	14	479	10	325	5	193	6	107	6	224	14	10,340	1	92	11,760		
33 West Jersey.....	A. H. Brown.....	13	3	1	2	19	1	...	4	14	2	20	32	77	82	2,097	93	21	2,232	14	731	14	548	9	73	10	3,477	22	13,704	16	984	20,479		
34 W. Le-jonction.....	J. K. Lyle.....	11	6	4	3	24	4	...	1	14	8	18	32	25	43	1,780	17	51	11	221	9	359	9	711	11	221	1	15	30	14,482	17	1,307	17,439	
35 West Reserve.....	W. Campbell.....	2	2	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
36 West. Texas*.....	J. T. Case.....	3	9	2	1	5	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
37 White Water.....	D. M. Stewart.....	2	6	2	1	14	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
38 Winchester*.....	J. R. Graham.....	2	1	1	1	5	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
39 Winnebago.....	H. M. Robertson.....	12	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
40 Wooster.....	J. E. Carson.....	2	10	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
41 Wyandotte.....	H. P. S. Willis.....	1	2	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
42 Zanesville.....	W. M. Ferguson.....	15	4	4	7	30	6	...	2	15	9	13	25	30	77	3,549	83	177	22	318	23	480	16	351	13	99	16	116	26	14,336	14	555	16,254	
43 Odessa*.....	L. M. Miller.....	3	3	1	1	8	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
PRESBYTERIES 175		171	694	383	511	2,863	303	542	1,904	1,363	827	2,225	3,694	13,994	9,246	30,694	4,669	14,184	1,963	126,590	1713	143,283	14,665	141,804	882	27,630	67,161	2,384	1,879,034	1,388	2,203,466	2,605,817		

† This Presbytery was omitted in the alphabetical arrangement.



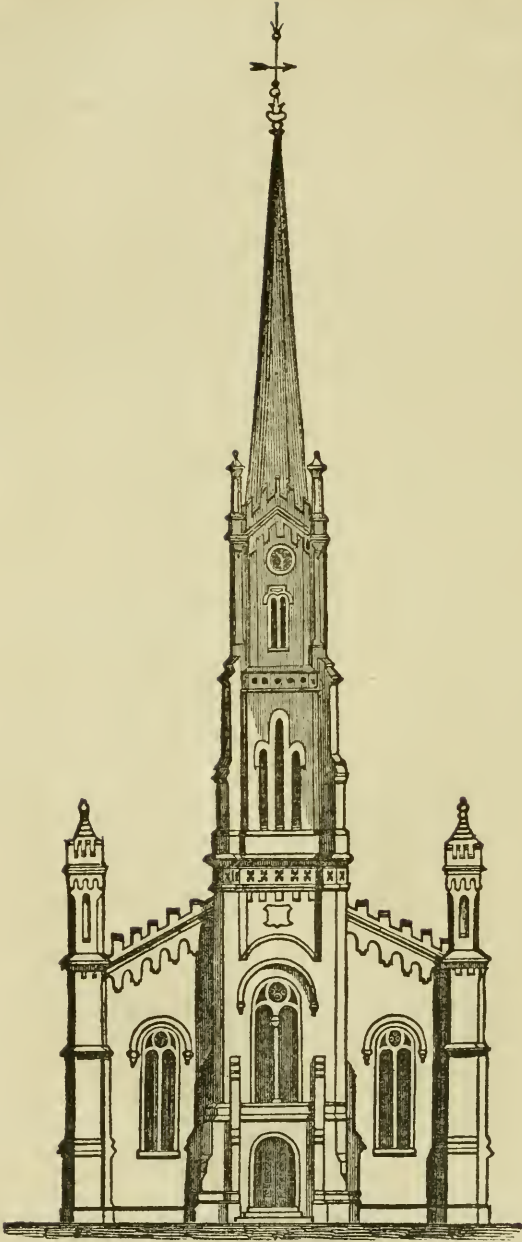
PERSONAL AND FINANCIAL STATISTICS (PER SYNODS) OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES, (O. S.)—REPORTED 1862.

SYNODS.	Pas. S. S., Tea., Ed., Art.	Without charge.	Total num. of ministers.	Vacant churches.	Total num. of churches.	Total num. of Commu- nicants.	Am't given to Domestic Missions, and No. of Ch's giving.		Am't given to Foreign Missions, and No. of Ch's giving.		Am't given to Education, and No. of Ch's giving.		Am't given to Publication, and No. of Ch's giving.		Am't given to Church Extension, and No. of Ch's giving.		Am't given to Miscellaneous pur- poses.	Total amount.			
							66	\$4,369	46	\$3,081	42	\$6,863	24	\$731	20	\$999			9	\$19,177	1
1 Alabama.....	54	6	60	34	110	5,907	66	\$4,369	46	\$3,081	42	\$6,863	24	\$731	20	\$999	9	\$19,177	1	\$106,153	
2 Albany.....	75	29	104	11	67	9,500	49	3,582	46	5,245	37	3,498	25	1,030	23	1,485	15	105,097	2	1,054,972	
3 Allegheny.....	5	9	14	8	12	67	70	1,643	69	2,182	65	1,611	41	677	40	389	42	4,485	3	3,289	
4 Arkansas.....	3	3	3	28	25	62	5,900	19	470	22	1,091	55	334	6	534	6	534	2	15,308	4	15,308
5 Baltimore.....	91	30	120	21	188	11,680	73	7,558	55	7,551	53	3,317	33	1,215	43	3,080	74	433	10	103,889	
6 Buffalo.....	4	8	50	6	4	4,974	29	1,233	25	1,134	23	1,745	21	389	12	191	56	334	4	11,113	
7 Chicago.....	53	17	76	26	101	6,527	50	804	42	2,401	26	5,442	17	220	49	398	35	615	6	45,709	
8 Cincinnati.....	5	79	18	25	117	10,766	57	2,491	53	2,449	51	834	19	441	18	1,463	66	334	8	42,388	
9 Cincinnati.....	82	5	87	39	143	7,318	62	4,362	54	2,410	33	1,733	27	742	18	2,342	54	257	9	68,812	
10 Illinois.....	70	22	92	43	147	7,318	57	1,297	52	961	43	862	28	445	39	776	33	935	10	39,926	
11 Indiana.....	48	12	60	28	90	6,681	34	498	25	527	22	394	10	135	13	169	23	307	11	26,059	
12 Iowa.....	31	9	40	34	85	3,099	34	421	30	357	25	30	18	104	18	96	13	335	12	15,194	
13 Kentucky.....	93	18	111	57	163	11,190	55	2,456	41	1,963	38	3,398	19	446	11	341	27	950	13	47,570	
14 Memphis.....	53	5	58	18	99	4,762	45	1,963	38	2,211	43	4,354	33	637	23	235	65	512	14	81,964	
15 Mississippi.....	7	86	10	96	30	7,136	59	9,677	95	5,594	41	9,745	18	1,947	27	6,946	103	226	15	146,456	
16 Missouri.....	53	21	74	41	104	6,238	24	7,713	92	906	19	1,927	9	95	14	575	27	506	16	59,367	
17 Nashville.....	38	9	47	11	58	4,099	32	1,516	17	1,116	16	13,278	11	446	11	341	27	950	17	47,570	
18 New Jersey.....	171	39	210	18	195	24,130	153	10,476	131	9,547	117	6,389	76	2,579	83	5,715	163	235	18	214,756	
19 New York.....	162	49	211	16	140	21,961	100	22,361	92	57,099	79	23,007	49	7,873	57	12,450	178	300	19	347,292	
20 N. Carolina.....	86	7	93	41	180	16,709	106	4,813	98	3,595	77	3,652	60	58	8,081	7	6,533	3	5,459		
21 N. India.....	22	22	65	20	7	233	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
22 N. Indiana.....	52	13	65	20	101	5,822	54	874	46	817	35	3,043	23	225	31	481	29	801	21	37,274	
23 Ohio.....	81	22	103	43	155	11,736	92	1,349	85	1,740	64	1,261	41	482	40	343	50	837	22	58,616	
24 Pacific.....	25	4	29	7	25	1,043	6	288	7	414	3	109	4	144	1	200	46	473	24	53,010	
25 Philadelphia.....	160	47	207	32	207	28,177	143	14,327	127	9,046	113	7,998	64	1,405	75	2,015	151	907	25	201,111	
26 Pittsburgh.....	96	15	111	22	132	19,052	96	4,246	93	3,592	83	5,816	47	594	51	940	67	353	26	86,718	
27 Saint Paul.....	4	21	4	25	1	31	801	3	2,846	31	3,810	23	1,741	16	1,621	25	2,081	4	3,438		
28 Sandusky.....	4	25	3	13	58	2,893	26	181	23	255	15	193	10	11	173	14,552	613	18	36,066		
29 Sandusky.....	4	91	6	97	20	128	14,846	91	4,451	79	6,169	68	3,377	31	1,868	7,457	1,301	29	116,018		
30 S. Carolina.....	4	34	11	45	11	7	20	237	22	177	12	71	10	29	18	136	13,555	610	11,331		
31 S. Iowa.....	4	39	8	47	20	69	2,103	20	1,388	11	354	14	2,867	6	141	7	809	30	14,815		
32 Texas.....	4	39	8	47	20	69	2,103	20	1,388	11	354	14	2,867	6	141	7	809	30	14,815		
33 Up. Missouri.....	4	37	10	47	36	88	2,931	22	312	10	197	11	7,700	6	57	16,993	391	25	25,332		
34 Virginia.....	96	21	117	34	151	11,698	89	4,048	81	4,552	63	11,024	57	1,763	52	11,522	89	357	33	123,176	
35 Wheeling.....	4	79	14	93	21	130	11,389	85	2,606	86	2,357	33	399	51	790	40	418	3	3,293		
36 Wisconsin.....	29	8	37	9	49	1,995	28	334	21	196	18	222	10	29	20	163	11,702	874	13	13,520	
																			220,346	2,605,817	
																			67,161	1,879,634	
																			27,630	100,218	
																			11,048	4,359	
																			82	27,630	
																			141,804	882	
																			143,283	14,051	
																			11,393	89,700	
																			120,590	17,113	
																			21,256	89,700	

Presbyteries..... 175  
 Miscellaneous, being special Donations and Legacies which do not appear in Presbyterial Reports..... 21,256







THE FIRST PRESBYTERIAN CHURCH, COLUMBUS, OHIO.

REV. WILLIAM C. ROBERTS, *Pastor.*

*Published by JOSEPH M. WILSON, Philadelphia.*

## History of the First Presbyterian Church, Columbus, Ohio.\*

The State of Ohio was formerly included in that Territory claimed by France, extending from the Alleghanies westward to the Rocky Mountains, and known as Louisiana.

One hundred years ago, throughout this vast and unbroken wilderness, the only white men were those concentrated about the few and widely separated French military posts and trading establishments. Subsequently the soil of the State was the scene of frequent conflicts, and more than one armed expedition was sent into the country to chastise the Indians, who were the bloody allies of the French during their struggle with the English for the possession of the western country. The question of national supremacy was finally decided in favor of the English, upon the plains of Abraham. During the American revolution the hostility of the Indians, which at first was excited by the French against the English, was to the disgrace of the English nation, unnaturally directed against the feeble and unprotected frontier settlements of their revolted colonies, which for years afterwards were exposed to sudden attacks, invariably marked by acts of the most wanton and savage barbarity. During this time and even before, a few adventurers of the Anglo-Saxon race had penetrated into these fertile regions, and carried back to the Atlantic States the most glowing accounts of the great western paradise. But not until after the close of the war of Independence was public attention much directed towards its settlement.

In 1778 the first permanent settlement commenced at Marietta, Ohio; others soon followed, and although it was the task of the hardy pioneers to subdue the untamed nature around them, and at the same time resist the hostile savages, literally with the axe in one hand and the rifle in the other, the primitive forest fell beneath the one, and the savages fearing the other sullenly retired before the advancing tide of civilization until they made a last stand in the north-western part of the State, where their power was forever broken by General Wayne, August, 1794. Convinced that it was useless to contend longer with the white man they sued for peace, the terms of which were dictated by the victorious Wayne, who also fixed their limits by what was so long known as the Greenville treaty line or Indian boundary.

After this, immigration received a great impetus, and settlers began to pour into the State; the wigwams of the savage gave place to the abodes of civilization; towns and villages sprang up upon the sites of Indian encampments, and everywhere were exhibited evidences of prosperity and progress.

According to the ordinance of 1787, under which the territory of Ohio was organized, whenever there should be a population of five

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\* The Semi-Centennial anniversary of this church was held in 1856, previous to which time JOSEPH SULLIVANT ESQ., a member of the church and a gentleman of fine antiquarian taste, collected from various records a narrative of the church and congregation, which were submitted to the people at this anniversary. Mr. Sullivant has kindly prepared this historical sketch for *The Presbyterian Historical Almanac*.



thousand white inhabitants they should be entitled to send representatives to a territorial legislature. This legislature conveyed in 1799. In April, 1802, the United States Congress authorized the call of a convention to form a State constitution. The convention met in Chillicothe, November 1st, and in the short space of twenty-nine days framed a constitution for the State of Ohio. Since that time Ohio has become a great State. But it is not our purpose to trace the causes of her progress; but we may certainly attribute much to the care and foresight of the early pioneers, in laying broad and deep the foundations of *religion and education*; making liberal provision for both, and recognizing them as the chief instrument for extending and perpetuating the blessings of free government.

While France was intent upon enlarging her dominion in the New World by force of arms, the Catholic church ever alive to the means of extending her faith, had taken care, as in the Spanish conquests, that her priests should accompany the soldier. Hence the first form of Christianity made known to the savages of the western continent was that of the Roman Catholic Church. The first Protestant Missionaries were of the Moravian church, whose zealous pioneers, under the lead of Post and Heckewelder, had penetrated, as early as 1762, into what was afterwards the State of Ohio, and established themselves upon the waters of the Muskingum.

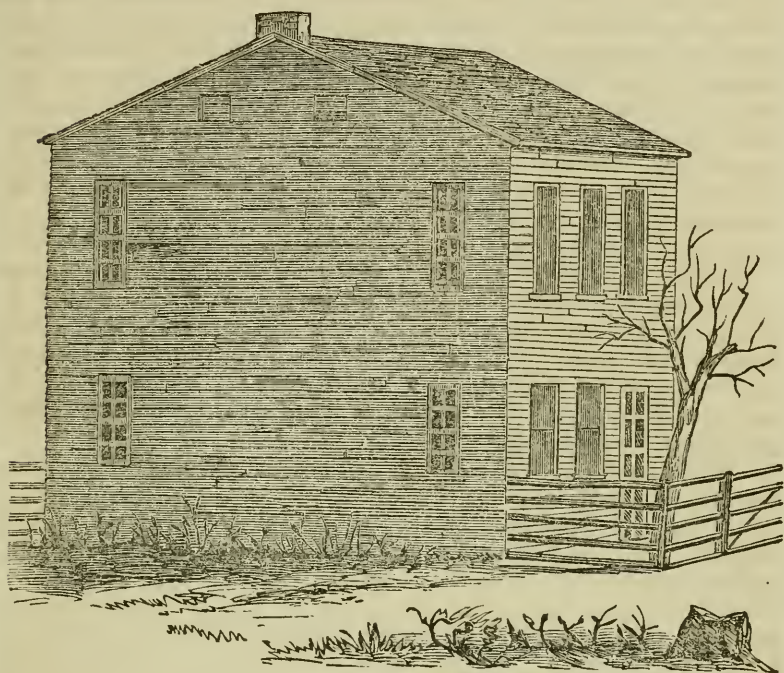
It is to the honor and glory of the Presbyterian Church, that *she* also at an early day, took measures to follow her children into the western wilderness, and preach the gospel among the feeble and scattered settlements. And from the earliest period of our State her ministers were found laboring from time to time, and from place to place, as their services seemed to be required. As early as 1805, the General Assembly of the Presbyterian Church in the United States of America, assembled at Philadelphia, Pa., set apart James Hoge, to proceed to the State of Ohio and preach the gospel; and, as if this was not a sufficiently large field, his commission also included "the parts thereunto adjacent."

In November of that year Mr. Hoge arrived in Franklinton\* then one of the principal towns of the State, in company with the Supreme Judges who were preparing to open the first term of their court in the county of Franklin, which then embraced within its limits a large part of the present counties of Pickaway, Licking, Madison, Union, and all of Delaware and Marion, extending north to the Indian boundary line, and including a total population of about two thousand souls, and an area of six hundred square miles. As a pleasing incident, and marking the respect of the early settlers for religion, we may state that the Supreme Judges not only tendered the young Missionary the use of the court room but they, and also the grand jury, adjourned to hear him preach. This sermon was preached in the house built and occupied by John Overdier, a room in which was used as a court room. This first church and first court house is still

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\* Franklinton was a small though deemed an important village on the banks of the Sciota River, opposite to where Columbus now stands; at that time the site of Columbus was not even laid out.

standing a few rods north of the old court house in Franklinton, and our engraving exhibits it as it appeared on the 8th of Feb., 1856.



Mr. Hoge continued to preach, and on the 8th of February, 1806, the first Presbyterian Church was regularly organized, and on the Sabbath following the Lord's supper was administered to thirteen members and communicants. This church was also the *first of any denomination* regularly organized within the aforesaid limits.

On this occasion the Rev. R. G. Wilson, then pastor of the church in Chillicothe, and afterwards President of the Ohio University for a number of years, officiated in the organization of the church by ordaining the ruling elders, who had been previously chosen by the people at a meeting which had been held for the purpose by Rev. Mr. Hoge, who was acting under his commission as a missionary. The thirteen persons who were then received as the members constituting the church were, Col. Robert Culbertson and Mrs. Culbertson, Wm. Read and Mrs. Read, David Nelson and Mrs. Nelson, Michael Fisher and Mrs. Fisher, Robert Young and Mrs. Young, Mrs. Margaret Thompson, Mrs. Susanna McCoy, and Miss Cathrine Kessler. When the church was organized Rev. James Hoge was elected and subsequently ordained as Pastor, Robert Culbertson and William Read, were ordained elders, and Michael Fisher was inducted into this office in September 1807. Six trustees were also chosen to manage the secular affairs of the congregation, and were continued by subsequent

election for a number of years. These were Lucas Sullivant, John Dill, Wm. Domigan, Joseph Dickson, David Nelson and Joseph Hunter.

The following families which are here named, with reference, at this time to their descendants, were included in the congregation: Robert Culbertson and family, William Read, Lucas Sullivant, David Nelson, William Shaw, John Turner, Adam Turner, Joseph Hunter, John Hunter, J. Hamlin, S. G. Flenniken, John Dill, Michael Fisher, J. McGowan, George Skidmore, Samuel King, William Brown, Sen., Joseph Park, David Jameson, Andrew Park, John Overdier, Jacob Overdier, Charles Hunter, John Lisle, J. Melvaine, M. Hess, M. Thompson, Robert Young, Wm. Domigan, John McCoy, Joseph Smart, Isaac Smart, S. Powers, Joseph Dickson, and Joseph Cowghill.

At this period Mr. Hoge was in such feeble health that he had no expectation of becoming a settled pastor any where, much less of witnessing the semi-centennial celebration of the church then founded, being still the honored and beloved pastor to the third generation of those who with him had set up their "Ebenezer" in these western wilds. He preached with continued acceptance to the people when the following call was formally presented:—

"The congregation of Franklinton being on sufficient grounds well satisfied of the ministerial qualifications of you James Hoge, and having good hopes from our past experience of your labors, that your ministrations in the gospel will be profitable to our spiritual interests, do earnestly call and desire you to undertake the pastoral office in said congregation, promising you in the discharge of your duty all proper support, encouragement and obedience, in the Lord, and that you may be free from worldly cares and avocations, we hereby promise and oblige ourselves to pay to you the sum of three hundred dollars in half yearly payments annually, for three fourths of your time, until we find ourselves able to give you a compensation for the whole of your time in like proportion during the time of your being and continuing the regular pastor of this church. In testimony whereof we have respectfully subscribed our names this 25th day of September, Anno Domini 1807."

"Robert Culbertson, William Read, *Elders.* Joseph Dickson, John Dill, David Nelson, Wm. Domigan, Joseph Hunter, Lucas Sullivant, *Trustees.*

"That this call was prepared and forwarded for Mr. Hoge with the knowledge and at the earnest request of the whole congregation of Franklinton, is attested by Robert G. Wilson."

From this feeble beginning the communicants had increased in five years to seventy-five, and the congregation in a corresponding degree.

[James Hoge was born at Moorfield, Hardy county, Va., on the 4th of July, 1784. His father was a native of Frederick county, and his mother of Augusta county, Va. Their ancestors were originally from Scotland, and came to America in the latter part the seventeenth century, or early in the eighteenth. When in his fourth year his father removed from Moorfield, where he had been pastor of the Presbyterian Church for five or six years, to Shepardstown, on the



Potomac River, ten miles above Harper's Ferry. He remained there as pastor of the Presbyterian Church, until 1806, and then removed to Prince Edward county as President of Hampden Sydney College, and filled this station until his death in 1822.

The education of James Hoge was conducted very much at home; the chief exceptions were a year in an Academy at Charlestown, Va., and some time at Canonsburg, Pa., and at an Academy in Baltimore, under Dr. James Priestly, who had previously educated many of the most eminent men in Kentucky, and afterwards was President of Cumberland College at Nashville, Tennessee. In 1803, Mr. Hoge began to teach a grammar school in Augusta County, Va., and continued in this employment until April, 1805. During this time he studied Theology privately, for there were then no Theological Seminaries; and he was licensed to preach on the 17th of April, 1805, by the Presbytery of Lexington, Va. In October, 1803 he made a journey to Ohio to see a tract of land in Highland County. During this visit he became so much interested in this, then new country, that he determined to make it his future home. When licensed to preach he applied for and obtained an appointment as Itinerant Missionary in Ohio, from the General Assembly of the Presbyterian Church in 1805.

In 1812 a brick house for the use of the congregation was erected, mainly through the instrumentality of Lucas Sullivant: before its completion, however, the commissariat department of the north western army, then stationed at Franklinton, took possession of it for the purpose of a store house. In March, 1813, a violent tornado accompanied with rain, blew in the gable end of the building, and wetted the grain stored within; the swelling of the large quantity of grain, consequent upon the wetting, burst asunder the walls. The use of the house was, doubtless, a free will offering to the exigencies of the nation, and the government subsequently indemnified them for the loss of their building.

The army, which had a few months before been assembled at Franklinton, Dayton, and Urbana, was marched to the neighborhood of Detroit, and surrendered by General Hull to the British forces, almost without striking a single blow. A season of great apprehension and feverish excitement followed, for the whole north west was open to an irruption of the savages. Franklinton was a frontier town, and the inhabitants knew not when they laid themselves down at night but that before the morning their houses might be given to the flames, and themselves and families fall a sacrifice to the tomahawk and scalping knife of the pitiless savages, who in their barbarous warfare spared neither age nor sex. None but those who witnessed it can appreciate the distress of the period, which was heightened and prolonged by frequent alarms and false reports. Upon these occasions the people of the surrounding settlements flocked into the town, and at one time the court house was actually surrounded by a ditch and fortified by a stockade, to serve as a citadel in case of an attack.

The most strenuous exertions were now making to organize and provision another army, which should interpose a barrier between the exposed settlements and the British army with their bloody allies.

The efforts of the national government were nobly seconded by the citizens of Ohio, and by none more cheerfully and promptly than those of Franklinton and vicinity, including the pastor and his congregation.

Another house was erected in 1815, in place of the one destroyed, in which the congregation continued to worship for several years. This church was pleasantly located at the edge of the village on the western bank of the Sciota River, of which it commanded a beautiful view, and near to a wooded Island, well known to the early settlers and their descendants, as the "British Island," from the fact that a detachment of English prisoners, taken during the war, were confined there for a short time.

In the old burying ground attached to the church, were laid many of the volunteer soldiers, who leaving their comfortable homes and firesides at the call of their country, fell victims to the exposure and pestilence of the camp. Here too, was the final resting place of the early settlers.

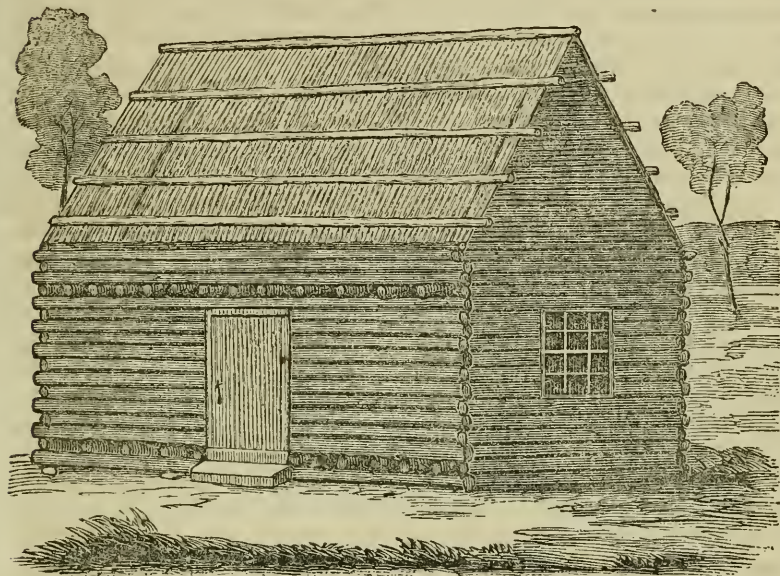
"Beneath those rugged elms, that yew trees shade,  
Where heaves the turf in many a mouldering heap,  
Each in his narrow cell forever laid,  
The brave fore-fathers of the hamlet sleep."

A few of the children of the forest retaining their attachment to their hunting grounds, still lingered around the graves of their fathers in spite of the presence of the white man. Others remained to satisfy their appetite for fire-water, which white men did not hesitate to supply at enormous profits in exchange for furs and peltries. During the first years of the church, the Indian was a silent but interested observer of the strange ceremonies of the sacrament, which, perhaps, reminded him of an earlier period when, gathering the first fruits of the luscious green corn from the rich alluvial bottoms adjacent, he had celebrated the corn feast, and after his own fashion, offered homage to the Great Spirit for this gift to his red children. The early settlers were no believers in the romance which attributes to the Indian the qualities of generosity and mercy; they had too often met him in deadly conflict; and the bloody wars and outrages of the border were too fresh in their recollection to permit them to regard him otherwise than with indifference, if not with positive aversion.

From the first organization of the church in Franklinton, the majority of communicants, and a considerable part of the congregation, lived upon the eastern side of the river, and in those early days, it was thought no unusual hardship for the members, both male and female, to attend worship even during the most inclement seasons of the year; riding on horseback along the bridle paths, over the present site of Columbus, from a distance, which going and returning amounted in some instances, from fifteen to twenty miles.

About the year 1814, the first house erected in Columbus for religious worship was a log-cabin, twenty-five by thirty feet which stood upon a lot on Spring Street near Third, and owned by Rev. James Hoge.

In this house (of which the following engraving gives a good view) the Presbyterian congregation worshipped alternately with the one in Franklinton until 1818, when we find the following record :



Whereas, a considerable majority of the members of the First Presbyterian Church congregation in Franklinton, Ohio, reside on the easterly side of the Sciota River, and the Rev. James Hoge, the pastor of said congregation, having his residence also on the same side of the river, it was deemed expedient, for the accommodation of a majority of said congregation, that a meeting-house be erected in Columbus for public worship, on such ground as might be selected and purchased for that purpose. For the accomplishment of this object an agreement was entered into, dated May 1st, 1818, as follows:—  
 “We the subscribers bind ourselves to advance to any person or persons, appointed by ourselves, the sum of money annexed to our names respectively, for the purpose of building and preparing for use a temporary meeting-house in Columbus, for the Presbyterian congregation, to be opened for public worship as soon as said congregation shall, by the purchase of seats or otherwise, remunerate us the expense by us incurred in erecting the house.”

Samuel Barr, \$100; Ralph Osborn 100; Joseph Miller 100; Henry Brown 100; James Hoge 100; Robert Culbertson 100; John Loughrey 100; Lucas Sullivant 100; Robert McCoy 100; and John Kerr 100.



The proprietors of the town of Columbus generously donated to the society a lot of ground, and the congregation added another thereto by purchase, for the sum of three hundred dollars, upon a two years credit. These lots were pleasantly situated on the bank of the Sciota River, at the junction of Town and Front Streets. Here a frame house, of the dimensions of forty by sixty feet, was erected at a cost of one thousand and fifty dollars. This house contained eighty pews, and could accommodate about four hundred people. At the sale of the pews they netted the sum of \$1,796 50, the highest valuation of any pew being but forty dollars. This meeting-house was in fact composed of three buildings, framed together in such a manner that they could be separated for removal if necessary. It was nick-named the "Trinity in Unity."

In conformity with the law entitled, "An act for the incorporation of religious societies," passed the 5th day of February, 1819; a meeting house having been erected in Columbus by certain subscribers, for the use of the Presbyterian congregation for public worship, and employed as such, several citizens of the town of Columbus and its vicinity, associated themselves together for the purpose of constituting a religious society on the following conditions: "We, the subscribers, inhabitants of the town of Columbus and the vicinity, do associate ourselves together as the First Presbyterian society of Columbus, and do agree and bind ourselves to do and perform all those acts and things which may be or become incumbent on us as members of said society, while we continue as such. June 20th, 1821."

N. W. Smith, James W. Taylor, John Hunter, David Taylor, Wm. Leathem, John Long, Wm. McElvaine, Wm. Patterson, Thomas Adams, Daniel Ross, Andrew Culbertson, Robert Lisle, W. W. Shannon, John Thompson, J. M. Strain, Samuel King, John Kerr, Robert Nelson, Gustavus Swan, Lincoln Goodale, Henry Brown, John E. Baker, Samuel Parsons, James Dean, Joseph Miller, James Cherry, Samuel G. Flenniken, Wm. Long, John Loughrey, James O'Harra, Robert W. McCoy, James Shannon, Jacob Overdier, James Lindsay, Wm. Stewart, John Barr, Michael Fisher, John Starr and James Hoge.

In July 1st, 1821, this society having met and organized for business, on motion it was ordered that the name and style of this society shall hereafter be known and distinguished as The First Presbyterian Congregation in Columbus. In November 19th, 1821, the Presbyterian congregation of Franklinton agreed that their name should be changed into that of the First Presbyterian Congregation of Columbus. It is thus seen that the church first founded in Franklinton in 1806, was but continued under a new name. From an early period after the advent of Mr. Hoge, he preached in the regions around about, particularly in Truro and Hamilton townships, east and south of Columbus. In 1821 that part of the congregation residing in Truro preferred a request that a fourth part of Mr. Hoge's time should be given to them, which was granted. At this time also, a motion was made to fix the salary of Mr. Hoge at eight hundred dollars, which was lost, the sum of six hundred dollars was then agreed to.

In January, 1823, the congregation unanimously renewed a call to the Rev. James Hoge, as their pastor, fixing his salary at six hundred dollars, with the singular proviso, "If we shall be able to collect this amount from the seat holders and subscribers." This call not being satisfactory, another was made in February following, which was accepted by him, the salary being fixed at eight hundred dollars.

In October, 1825, Mr. Hoge having received a call from Chillicothe, his congregation in Columbus objected to his removal. The case being submitted to the Presbytery at Mount Pleasant, they decided that the removal was inexpedient. In November, 1827, the old frame house in which the congregation worshipped, having become quite dilapidated and uncomfortable, a committee of five was appointed to ascertain the means, and adopt the plan of building a meeting house for said congregation. Messrs. Gustavus Swan, Dr. L. Goodale, R. W. McCoy, Otis Crosby and Dr. Samuel Parsons, were appointed said committee. Nothing, however, came of this movement at the time, the congregation perhaps, feeling themselves too poor; for a year afterwards, in November 1828, we find the trustees gravely ordering "that Mr. Brown purchase one half dozen sconces, or candlesticks, for the meeting house." These sconces were pieces of tin suspended against the wall by a nail through the upper end, the lower end being turned at right angles, and carrying a socket for the reception of a tallow candle, which, when all these sconces were lighted they but rather served to make darkness visible, than illuminate the house, for it must be noticed that this was before our days of solar lamps, or coal oil, or gas lights.

It will be remembered, that in 1821 it was decided that Mr. Hoge should give one-fourth of his time to the church in Truro, which for several years was a preaching station where he frequently officiated. It had, in fact, become a branch of the congregation in Columbus, and having increased in numbers, it was deemed advisable to regularly organize another Presbyterian church. Accordingly, in the latter part of the year 1826, several members of the Columbus congregation were dismissed for this purpose; and "Truro church," the eldest daughter of the "old First," was organized by the Presbytery of Columbus, January 4th, 1827, with Wm. Patterson and John Long ruling elders, and about thirty other members. Rev. A. Leonard was installed pastor October 14, 1829. From this time onwards, the pulpit was successively filled by Rev. Elias Vandeman, Rev. John M. Fulton, and Rev. J. D. Smith, who officiated until November 1850, when he was called as co-pastor to the First Presbyterian Church in Columbus. Truro church, in the most prosperous period of its existence, has numbered nearly one hundred members. It has been much reduced by emigration and death, and numbers only about fifty-five; but it is an interesting fact that it has furnished seven ministers, all but one, of the Presbyterian church. Rev. Washington Maynard is pastor.

January 18th, 1830, it was resolved, "That it is at this time expedient for this society to build a meeting house; whereupon, Rev.

James Hoge, Gustavus Swan, Esq., and D. W. Deshler, Esq., were appointed a committee to select a suitable piece of ground for the erection of said house." March 8th, 1830, it appeared that Lyne Starling, Gustavus Swan, and Robert W. McCoy, three wealthy gentlemen, and two of them members of the congregation, agreed to form a company and erect a meeting house for the congregation, upon such a plan as the trustees may direct, and to furnish the building and enclose the lot upon the following terms, to wit: the pews to be sold and the avails to be applied to the payment of principal and interest, any deficiency to be made up by subscription. These terms were accepted, and the building erected. In architecture it was quite an imposing edifice, and a great stride in advance of its humble predecessors, in fact, comparing favorably with the best church edifices in the State at this period. It might be taken as a measure of the advancement of the congregation in wealth and taste, or perhaps, rather of their ambition; for the sale of the pews did not pay for the building; the subscriptions were insufficient, and the congregation was saddled for years with a debt detrimental to the church, until by a united and generous effort, the debt, principal and interest, was paid. The congregation took possession of their new building for public worship the first Sabbath of December, 1830. The old meeting house was sold for \$139,00, and removed, and the "Trinity in Unity" became a thing of the past.

It appears that the occupancy of the new building had a happy effect upon the congregation, by enlarging and liberalizing their views, for at a meeting in 1833, presided over by J. W. Campbell, Judge of the United States Court for the district of Ohio, it was resolved, "That the sum of one thousand dollars, annually, be paid to Dr. James Hoge—'if that sum can be raised out of the assessment of the pews and subscriptions.'"

July 21st 1834, the congregation took into consideration a call, made by Hanover College, Ind., for the services of their pastor, Dr. James Hoge, as a Professor in that institution. After a general expression of nearly all the members, of their high opinion of the character, services and usefulness, of their pastor, and of the difficulties and probable dissensions of this congregation should he leave us; on motion, it was resolved unanimously, "That the services, labor and zeal, of our present pastor, Dr. James Hoge, are highly satisfactory and useful; and that this congregation do not consent to this, or any other call; and a copy of this resolution is directed to be given to our pastor immediately."

The subject of colonizing from this church was much talked of and discussed during the summer and fall of 1838. There was some opposition to this movement, on account of the intention to form a congregational church, and the opposition, therefore, was not so much to the scheme of colonization as to the form the church was about to receive.

A preliminary meeting of persons friendly to the formation of a congregational church was held January 22d, 1838, at which the Presbyterian Confession of Faith was adopted. At the same time



a number of the members of Dr. Hoge's church addressed him a letter, making known their sympathy for the new movement, and their desire to join in it, and preferred a request to be released from their relation to his church. Accordingly, at a meeting of the session of the First Presbyterian Church of Columbus, held January 26th, 1839, some twenty members in good standing received letters of dismissal. These persons, with others, on January 29th, 1839, resolved, "That we now organize ourselves into a society to be called the 'First Congregational Society of the City of Columbus.'" Trustees were elected, a Sabbath-school provided for, and the First Sabbath in February they had public worship, a minister of their own choice officiating. But before the end of the month, and after several meetings were held, the organization was changed to that of "The second Presbyterian Church of Columbus," a title still retained. The congregation is large and wealthy, and have, not long since, built, at an expense of over fifty thousand dollars, one of the largest and handsomest church edifices in the west, which they now occupy; the pastor and people still maintaining Christian sympathy and fraternal relations with pastor and people of the "old First."

About this time, also, there occurred one of those simple events, which show that even a church must keep pace with the times; it was the introduction of an organ into public worship. Grave doubts and fears were expressed by some of the older members as to its injurious effects upon the congregation. But the ladies were unanimous for it, and while the men doubted and discussed, they carried the day, and decided the matter by declaring that they would get it themselves and pay for it. They labored diligently for this purpose, but the congregation had to help them at last. The writer well recollects when he first heard the solemn notes of the organ, pealing forth a noble voluntary through the lofty nave, and filling the church with melody, how his thoughts travelled back in contrast to the time, when, as a boy, he sat in the old brick church at Franklinton, a venerable elder or member of the congregation, stepping forth with slow and measured tread, would take his place in front of the pulpit, and with a few sonorous efforts to clear his throat, with uplifted hand and sawing motion, pitched the tune for the congregation.

The affairs of the church moved quietly along with nothing to disturb it, until in the spring of 1845, when Dr. Hoge, deeming a respite from his labors necessary to his health, requested leave of absence, and the following action of the congregation is introduced simply to show the continued and mutual confidence betwixt pastor and people. Dr. Hoge stated to the meeting that he had it in contemplation being absent during the ensuing six months for probably two or three months of that time, and he proposed supplying his pulpit during his absence, by his son Moses A. Hoge, if agreeable to the congregation. He wished it to be distinctly understood, that he regarded this and intended it only as a temporary arrangement, and to meet the special case; and not intended to lead to the employment of his son as an assistant. He stated further that he did not expect the congregation to be at any additional expense in consequence of this arrangement.

The congregation resolved, "That we cordially acquiesce in the request of Dr. Hoge, that he have leave of absence during the ensuing six months for such time as he may require to make a journey to Virginia or elsewhere, and that he, along with the session, may make such arrangements with his son Moses A. Hoge, or any other clergyman, for the supply of his pulpit in his absence as may be deemed best." James Cherry, *Chairman*. Alexander E. Glenn, *Secretary*.

At the annual meeting of the congregation in 1847, at the request of Dr. Hoge, a committee of six members was appointed to devise some plan for paying the balance of the debt incurred in building the church. The action of the meeting was entirely successful, for at the next annual meeting in 1848, it was resolved, "That the thanks of this congregation are due and are hereby presented to the trustees, and to all who contributed towards relieving the church of its debt." The congregation had thus demonstrated to itself its ability to wipe out at once, when they made an earnest effort, a debt of several thousand dollars, that had lingered and accumulated during many years.

Thus happily relieved of debt, it was not long before the congregation began to discuss the propriety of extensive repairs and alterations of the church edifice, so as to make it conform to the progress of the times. We will, at this point, complete the history of the church alterations and improvements, which occupied the congregation for a year or two. And in this we have two objects: first, to demonstrate what other churches perhaps already know, that it is easier to get into debt than to get out of it; and dangerous to the finances to undertake extensive alterations in an old church: it being oftentimes more economical to build than to alter. Second, to show what any earnest congregation can do, to wit, pay off its church debt.

The trustees reported that the sum of four thousand dollars was necessary to complete and pay for the proposed alterations. They were authorized to proceed—the only objection being that in the opinion of some it would end by entailing another debt on the congregation, and that it would be wise to proceed no farther than funds were actually provided. Suffice it to say, that the "improvements and alterations," from first to last, involved an expenditure of over twenty thousand dollars, or five times the original estimate, and left a debt of twelve thousand dollars, which by a liberal effort on the part of the congregation, was paid off, and they now find themselves in possession of a noble church edifice, entirely commensurate to their wants, and an ornament to the city. This engraving gives a good view of it.

In September, 1850, Dr. Hoge submitted to the congregation the propriety of his accepting a call made by the trustees of a Theological Seminary at Cincinnati, and of providing a supply for this congregation. On motion P. B. Wilcox was appointed Chairman, and J. D. Osborn to act as Secretary. The following preamble and resolution was adopted. "Whereas, the Rev. Dr. Hoge, pastor of this church and congregation, has made known his desire to be absent

from his charge one half of his time, or more, for the next year, in connection with the Theological Seminary at Cincinnati, therefore,  
*Resolved*, That while we shall most sincerely regret such absence, yet out of regard to the general interest of the church, and particularly in complying with his request, this congregation hereby express their assent to Dr. Hoge's proposal.

On motion, Messrs. R. W. McCoy, Thos. Moodie, and Joseph Sullivant, were appointed a committee to correspond with and recommend a suitable pastor to supply Dr. Hoge's place, and that they act immediately and lay their proceedings before an adjourned meeting of this congregation."

P. B. WILCOX, *Chairman*.

J. D. OSBORN, *Secretary*.

In accordance with the above action, the committee reported on the 14th of October following, and recommended that Rev. Josiah D. Smith be invited by the congregation of the First Presbyterian Church as a stated supply for six months, to labor in connection with the pastor, with a view to his permanent settlement as co-pastor of this church. In November, the congregation made the call to Mr. Smith a permanent one, and his salary fixed at eight hundred dollars per annum. Messrs. Moodie, Galloway, and Joseph Sullivant, to prosecute the call before Presbytery, on behalf of the church.

Presbytery met at Kingston, Ohio, November 20th, 1850, and after hearing the commissioners from the church at Columbus, and those from Truro, who presented a remonstrance numerously signed, against the removal of Mr. Smith, it was decided that the prayer of the First Presbyterian Church of Columbus be granted, and thereupon, Rev. J. D. Smith was ordered to be translated to that church, wherein he was duly installed in December, 1850.

At the annual meeting of the congregation in May, 1851, Mr. R. W. McCoy moved that the salary of Dr. Hoge be seven hundred dollars for the present year in consequence of his engagement at Cincinnati, so that he could officiate but a portion of his time in this church. The congregation proposed to make the salary a thousand, but Dr. Hoge declining positively to receive more than a part of it the motion of Mr. McCoy prevailed.

In May, 1852, the trustees were requested "to take measures for lighting the church with gas." Compare the congregation now occupying a spacious and elegant edifice, warm air furnaces, stained windows, carpeted aisles, and cushioned seats, with a time just thirty years before; the old wooden edifice on Front Street, the two smokey iron stoves, filled with green wood, the hard straight-backed walnut benches; and above all the half-dozen tin sconces then provided, and it is evident the congregation has made material progress at least; whether they have increased in spirituality in a corresponding degree, is known to One above.

In July and August the church sustained a loss in the death of two of its ruling elders—George McMillen and William Stuart—the latter having been ordained in the old church at Franklinton. Both were awarded the characters of spiritual, consistent, faithful Christians, and wise and judicious ruling officers in the church.



During the years 1850-51, the subject of colonizing was frequently talked of, and always warmly urged and seconded by the pastor. In 1854, many of our members deeming it expedient, and for the good of the cause of Christ, that our church should continue and establish another church and place of worship in this city, a memorial was prepared and presented to Presbytery by fifty-nine members of the First Presbyterian Church and congregation in Columbus, to be organized as a separate church. This request was granted April 19, 1854, and Messrs. Lowrie and Wilson, ministers; and Joseph Work, Sr., elder, appointed to organize the aforesaid memorialists as a church. This committee met in Columbus on the 1st of June, and performed the duty assigned them, and the church was enrolled as THE WESTMINSTER CHURCH OF COLUMBUS. Wm. Blynn and John Y. Cowhick, were elected elders; the former, having been an elder in the First Church, was installed, and the latter ordained.

June 16th, Westminster gave notice of a call to the Presbytery of Columbus, for the purpose of preferring a request for the ministerial services of Rev. J. D. Smith as pastor of Westminster Church of Columbus. The congregation of the First Church did not consent to the transfer of Mr. Smith, but opposed it before Presbytery. After a full hearing from both sides it was determined to dissolve the pastoral relations between Mr. Smith and the First Church. A committee of Presbytery duly installed Mr. Smith over his new charge August 5th, 1854. After the translation by the Presbytery of the Rev. J. D. Smith to Westminster Church, the congregation experienced the same troubles and difficulties in securing the services of a co-pastor as before the call of Mr. Smith to that position. Previous to that time, Dr. Hoge had frequently urged upon the congregation the necessity of assistance, and that they should be preparing some one to take his place, because increasing age and infirmities would gradually prevent him from discharging the active duties of the office. The congregation, however, for the most part, were averse to any change, and as they saw no failure in the mental power of the Doctor they were willing that he should accommodate his labors to the state of his health and strength; and it was only at his earnest solicitation that they sought the assistance of J. D. Smith, of Truro Church, as co-pastor. The labors of Mr. Smith were so acceptable to the congregation that they earnestly opposed his removal to the Westminster church. After his removal various persons were proposed for the place, and finally, the congregation resolved to call Rev. S. McC. Anderson, of Coshoc-ton Presbytery. The Presbytery of Coshoc-ton refused to grant the petition to translate Mr. Anderson. The Church appealed to the Synod of Ohio, and the Synod refused to sustain the appeal. At a meeting of the congregation, December 24th, 1855, Rev. D. Hall was called to be the co-pastor of the church, and his salary fixed at one thousand dollars. Mr. Hall was a licentiate of Allegheny Presbytery, and had preached for the congregation for some weeks previously. He entered upon the regular performance of his duties the first Sabbath in February, 1856. He resigned his charge soon after.

At the close of the morning service on Sunday, February 3d, 1856,

Dr. Hoge mentioned that Friday the 8th would be the fiftieth anniversary of the organization of this church, and that on the following Sabbath he would preach a sermon on the occasion. The propriety of celebrating this event in some suitable manner seemed so obvious to the members that at the evening meeting notice was given to the congregation to meet next day for this purpose. At this meeting on Monday various committees were appointed and went vigorously to work, and on Friday evening, February 8th, 1856, all things being in readiness the congregation, with their children and a large concourse of citizens, drawn together by the occasion, assembled in the body of the church, Dr. Hoge and Mr. Hall co-pastor, and Rev. J. D. Smith of Westminster church, occupying the pulpit.

After a voluntary upon the organ the services of the evening proceeded in the following

ORDER OF EXERCISES,

AT THE

SEMI-CENTENNIAL CELEBRATION

OF THE ORGANIZATION OF

The First Presbyterian Church of Columbus, Ohio.

Prayer of Thanksgiving,

BY DR. HOGE.

II.

PSALM LXXX.—(Sternhold and Hopkins' Collection.)—*Tune*, ST. MARTIN'S, with a Choir of Eighty selected Singers.

III.

READING THE SCRIPTURES.

IV.

ADDRESS BY DR. HOGE.

V.

HYMN—(Sternhold and Hopkins' Collection, (1609.)—*Tune*, CORONATION.

VI.

ADDRESS BY MR. HALL.

VII.

ADDRESS BY MR. SMITH.

VIII.

PRAYER.

IX.

HYMN BY DR. BACON.

DOXOLOGY, (OLD HUNDRED)—"Praise God from whom all blessings flow."

X.

BENEDICTION.

The address of Dr. Hoge as containing the interesting historical narrative is given in its main features as follows. But no words can convey an accurate idea of the profound interest and attention as the Doctor proceeded with his simple narrative.

“I shall confine myself principally to a historical narrative, and in doing so shall be compelled to speak more of myself than is my habit. When I was licensed to preach I applied for and obtained an appointment as an itinerate missionary in Ohio for six months from the General Assembly of the Presbyterian Church of 1805. This service I performed from October 1805 to April 1806. Having been delayed at home during the summer and early autumn by a long and severe illness, another appointment was given me by the Assembly of 1806; but this I was prevented from fulfilling by loss of health. During my missionary service I first visited Franklinton on the 19th of November, 1805, and have continued to preach there and in Columbus after the church was removed, until the present time, except during the greater part of 1806, and some months in 1823, and also in 1824, being at those times disabled by disease. The First Presbyterian Church of Columbus was originally collected and organized in Franklinton and called by this name on the 8th of February, 1806.

“A call was made in a congregational meeting in September, 1807, to James Hoge, approved by the Presbytery in October, and his ordination was appointed in April 1808, and performed June 11, in the then new Court House in Franklinton. From my first visit in November 1805, until my ordination, I preached either occasionally and frequently or statedly, except while disabled by disease for some months, in Franklinton and vicinity until my ordination.

“The early meetings of the congregation in Franklinton were held in private houses, (John Overdier’s, David Broderick’s, and Jacob Overdier’s,) and in the Court House until the church was built in 1815. In Columbus the meetings were held in private houses, (W. Mc Ilvaine’s was one,) the log cabin on Spring Street, and the State House, until the erection of the frame house on Front Street. There have been in all twenty-seven ruling elders in this church, of whom twelve died here, four who have removed are living, six who removed are known or supposed to be dead, and five are now in office in this church. Through the loss in some way, (of which I am unable to give an account, at two different times,) of a part of the records of the session, I cannot ascertain with exactness the whole number of church members; the members received on profession of their faith, or on certificate from other churches, of those who have died while in communion, or who have removed elsewhere. But from remaining evidence it may be stated, as an approximation not greatly varying from the truth that there have been received on certificate nearly four hundred; on profession more than three hundred; in all, seven hundred. There have been dismissed three hundred, and there have died about two hundred; leaving in the church now two hundred and ten. Of those who were received in the first five years only two are living, Mrs. Brotherlin and Mrs. Hoge. Of those who were dismissed nearly two hundred were set off to form new churches in the town or in the neigh-



borhood, and in this way churches were established chiefly from this church, and they still exist, and are more or less prosperous, though much affected by emigration farther west, and they include more than five hundred members. Those who removed westwardly have generally established or strengthened new churches. This being the first Presbyterian church, and nearly the first of any denomination, in an extensive tract of country, sixty or seventy miles square; this has been in some sense 'a mother of churches.'

"There has never been any serious dissension in the congregation; peace and harmony have very generally prevailed; and the cases of discipline have been very few, and have produced no permanent injury. Perhaps twice as many persons have united with us from other Christian denominations as have gone from this church to others.

"There have been several seasons of peculiar religious interest in this congregation. The first, perhaps the most remarkable instance of this nature, began in 1807, and continued during the greater part of two years. In this season there were fifty or sixty members, increasing the number about fourfold. Taking into view the number who were in the congregation as hearers of the gospel, this increase is seldom witnessed in our day. In the other seasons of revival with which we have been favored ten, twelve, twenty, and in one instance, about one hundred conversions occurred, of whom nearly all united with this or neighboring Presbyterian churches."

After the exercises in the body of the church, the congregation with their children and a few invited guests, (limited in number for the want of room,) descended to the lecture room, where a bounteous repast had been prepared by the ladies. Previous to the supper Mr. J. Sullivant, at the request of the congregation, presented in their name an elegant easy chair and silver pitcher, which had been prepared for the occasion:—

"Dr. Hoge, I am requested by the congregation to present to you in their name, this chair and this pitcher; be pleased to accept them as tokens of their continued affection and esteem." To which the Doctor replied: "I am gratified and affected at this renewed evidence of the affection of my people; I accept them with thankfulness; they will be highly prized by me and my family after me; to you and through you to the congregation I return my thanks for these beautiful gifts." After the presentation was over the guests partook of a munificent feast, prepared by the ladies. The pillars were entwined with evergreen and festooned with flowers. The tables elegantly arranged under the direction of the ladies of the church, were filled with every delicacy, a special table was spread for the children in an adjacent room. Happiness rested on every countenance—first and second childhood being equally joyous. Old times were talked over by the old and the middle aged; and log cabin life, with its thousand associations, busied memory and tongue. Here a group clustered around a fine drawing of "the house in which the congregation first worshipped in Franklinton;" there, was another, lingering over a view of the "first regular church in Franklinton," and close by a still more interested one discussing the primitive appearance of the "first

Presbyterian church erected in Columbus," a twenty-five by thirty cabin of round logs, notched together at the corners, shake roof, held on by weight poles, a split puncheon floor and a clap-board door, with latch string out. Enter the next circle, they are admiring the correctness of the picture of the "second church erected in Columbus," known to the worshippers of its day as "Old Trinity in Unity," and some of the gray haired are explaining to young listeners how the three gable ends were dove-tailed together. Next comes a picture not only familiar to the citizens of Columbus, but to very many of the State; it is the "present church before alteration," which was regarded by residents and strangers as the ornament of the public square, when erected a quarter of a century ago. The next view is the "plan of the church when finished;" the plain old church modernized into keeping with the progress of the Capitol in 1856. These pictures, prepared under the direction of Mr. Joseph Sullivant, a descendant of one of the first trustees of the church, and whose familiarity with its history, made it an easy and grateful duty to form a pleasing and enduring record of its history. But these are not all to fix the attention; beautiful and appropriate devices, printed in gold letters on a blue ground, and framed in gilt, adorn the south wall. These devices were drawn by Mr. Sullivant, and executed with great taste at the Ohio State Journal office. We give them in the order presented.

#### OUR PASTOR,

*Clarum et venerabile nomen,*

Rev. James Hoge, D. D.

Since our organization Pastor of this Church.

"And even to your old age I am He: And even to hoar hairs will I carry you."—ISA. xlv. 4.

"As thy days may demand shall thy strength ever be."

#### OUR DEAD.

"Blessed are the dead which die in the Lord from henceforth; yea that they may rest from their labours; and their works do follow them."—REV. xiv. 13.

"And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels."—MAL. iii. 17.

#### OUR LIVING.

"I know thy works and charity, and service and faith, and thy patience and thy works."—REV. ii. 19.

"Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."—MAT. v. 16.

"Be thou faithful unto death and I will give thee a crown of life."—REV. ii. 10.

#### OUR CHILDREN,

*The Hope of the Church.*

"Feed my lambs."—JOHN xxi. 15.

"Bring up your children in the nurture and admonition of the Lord." EPH. vi. 4.

"For the promise is unto you and to your children; and to all that are afar off, even as many as the Lord our God shall call."—Acts ii. 39.

OUR NEIGHBORS.

“Behold how good and how pleasant it is for brethren to dwell together in unity.”—PSALMS cxxxiii. 1.

“Have we not all one Father? Hath not one God created us?”—MAL. ii. 10.

“One Lord, one faith, one baptism.”—EPI. iv. 5.

OUR FOUNDERS.

“According to the grace of God, which is given unto me as a wise master builder, I have laid the foundation.”—1 COR. iii. 10.

*First Presbyterian Church,*

*Organized in Franklinton February 8th, 1806.*

“Lift up thine eyes round about and see; all they gather themselves together: they come to thee; they soon shall come from far, and thy daughters shall be nursed at thy side.”—ISA. lx. 4.

The north wall had the most interesting memorial of all, the original letter or call to Dr. Hoge, drawn up by the father of the gentleman who has contributed so much, as before remarked, to render the occasion one of grateful remembrance. It was accidentally discovered, and came to the knowledge of Mr. Sullivant a short time before the festival. A couple of fine engravings, representing the Sabbath services of the Covenanters in the mountain fastnesses of Scotland, and a baptism under similar circumstances, were appropriately hung on each side of this simple and touching memorial.

In November 29th, 1856, the session received notice from the Presbytery of Columbus, that Dr. Hoge had applied for a dissolution of the pastoral relation; whereupon it was resolved that the consideration thereof, by the congregation, be postponed until the first Saturday of March next.

December 2d, 1856, the congregation gave a unanimous call to Rev. Dr. Gurley, of Washington D.C., to become pastor of this church.

January 5th, 1857, a letter was received from Dr. Gurley, giving as his answer, that on a full and prayerful consideration of the subject, he can not feel at liberty to leave his present charge, and therefore declines the call.

February 28th, 1857, the congregation met and was opened with prayer; the pastor, Dr. Hoge presiding. It was resolved at this time to elect two ruling elders; whereupon Dr. Wm. Awl and Alfred Thomas were unanimously chosen. It may be remarked here that mainly through the instrumentality of Dr. Awl, that noble and extensive institution, the Ohio Lunatic Asylum, was erected. He was appointed by the Legislature one of the commissioners to plan and superintend its erection, and after its completion was appointed its Superintendent, and presided over it for many years with eminent success. His influence was also felt in the erection of the Blind Asylum. It is also proper to state that Dr. Hoge was among the first to urge the establishment of the institution for the education of the Deaf and Dumb, the first and oldest of the noble benevolent institutions erected by the State of Ohio, and by his personal influence



contributed much to its success, being one of its first trustees, and so continuing for several years. At this meeting, of Feb. 28th, 1857, after the election of elders Dr. Hoge resigned the chair and retired, for this was the time appointed for the congregation to take into consideration the resignation of their pastor. The Rev. Dr. Smith, of Westminster, being present was invited to preside as Moderator; Mr. Joseph Sullivant then offered the following preamble and resolutions, which were unanimously adopted:

“*Whereas*, this congregation has been notified that their pastor, Rev. James Hoge, has asked leave of the Presbytery of Columbus to resign his charge over this church and congregation, on account of advanced age, and consequent infirmity; and whereas, in the long and intimate acquaintance that has existed between us and our beloved pastor for more than half a century, none but feelings of the warmest affection, sympathy and respect, have had a moment's place, we are pained at the thought that our long continued connection must be dissolved, and the fond hope relinquished that it should continue so long as our beneficent Father should spare his most useful life; but in this event as in all that has occurred in our previous intercourse, it is the desire of the congregation to defer to the expressed wishes and better judgment of our beloved pastor. Therefore be it

“*Resolved*, by the First Presbyterian Church and congregation of Columbus, That we do hereby accede to the request of our pastor, Rev. James Hoge, preferred to the Presbytery of Columbus, to resign his pastoral charge of this congregation; and that his relation therewith be dissolved by the Presbytery at the ensuing spring meeting.

“*Resolved*, That in thus consenting this congregation yields to a belief, reluctantly admitted, that his advanced years and enfeebled health imperatively demands relief from care and constant labor; while submitting to this necessity we yet hope and pray that he may long be spared to exemplify, as heretofore, the Christian doctrine in our midst, and before the people of this city and State, and that so far as is practicable we may not be deprived of his enlightened counsel in the congregation, but as a ‘father in Israel,’ he may still go out and in amongst us, teaching us by his life of faith, and filling our pulpit from time to time whenever he may be able to proclaim the unsearchable riches of Christ.

“*Resolved*, That in looking backwards we now clearly recognize the hand of Providence in raising up a man of eminent prudence and ability, and sending him forth to plant the church literally in the wilderness; and we acknowledge with fervent feelings of unfeigned gratitude the kindness and benevolence of the ‘Great Head of the church’ in continuing his very able and acceptable ministrations among us for such a length of time, and for the great measure of success and influence that has attended the same; an influence not confined to the pulpit or to this congregation, but which has been constantly operating on this community for now more than fifty years.

“*Resolved*, That our prayers and our sympathies shall still accompany our pastor; that his memory shall be warmly cherished, and that we will teach his name to our children, and to our children's children,

as one endeared to us during numberless occasions of sorrow and of joy, 'who instant in season and out of season,' has so faithfully and kindly shown us the path of life, and nobly entitled to the plaudit of his Lord 'well done thou good and faithful servant.'

"Resolved, That a copy of these resolutions duly attested be presented to the Clerk of Columbus Presbytery, and to our beloved pastor.  
J. D. SMITH, *Moderator.*"

The Rev. Edgar Woods, of Wheeling, Virginia, having for some time preached to the congregation, and performed other ministerial duties with great acceptance, he was elected to fill the vacancy of Dr. Hoge, which was appointed to take effect on the 30th of June, his salary fixed at fifteen hundred dollars, and the session and trustees were directed, May 4th, 1857, to make out a call and prosecute it to completion according to the rules of the church. Sabbath day, June 28, 1857, Dr. Hoge preached the closing sermon of his ministry as pastor of this church; after a connection of over half a century.

Tuesday June 30th, 1857, Rev. Edgar Woods, pastor elect of this church was installed by a committee of Columbus Presbytery, consisting of Rev. James Hoge, D.D., J. D. Smith, D.D., G. L. Kalb, and Washington Maynard, and elder Wm. Blynn. Rev. Edgar Woods resigned his charge Feb. 1862, with the intention of returning to Virginia; and under date of Feb. 27th, 1862, we find the following record of the Session:—

"The pastor, Rev. Edgar Woods, having resigned, the session after consultation, agreed to visit Rev. James Hoge, D.D., this day in a body, to state to him our condition, and solicit his advice. The kind Doctor received us, elders Abbot, Cherry, Dalton, Thomas, and Awl, at his residence at four o'clock in the afternoon, in the most cordial and affectionate manner. Showing the deepest interest in the welfare of the congregation, and giving us the full benefit of his mature judgment and excellent counsel. He is now in the seventy-eighth year of his age, and in the full enjoyment of all his strong faculties. We had a profitable and most delightful interview.

"WILLIAM M. AWL, *Clerk.*"

September 2d, 1862, a call was made for the ministerial services of Rev. William C. Roberts, of Wilmington, Delaware; and November 11th, 1862, he was installed as pastor of the First Presbyterian Church of Columbus. The installation sermon was preached by Rev. Thomas Woodrow, D.D. J. D. Smith, of Westminster church addressed the incoming pastor in an able manner, and a suitable charge was given to the congregation by Rev. Washington Maynard, of Truro, the occasion was the more impressive from the fact of this participation by the ministers of Truro and Westminster churches, offshoots of this church, and we cannot but hope that the labors of the pastor now in charge may be abundantly blessed to himself, the congregation and the community, and that the old First Church has but just entered upon a new career of usefulness, to be owned and blessed of the Divine Master.

We now bring our labors to a close; unfortunately, *all* the sessional records of the first forty-five years have been lost or mislaid. We have had no access to the records of Presbytery prior to the year 1822, and since that period have had to rely upon a brief and imperfect congregational register, our own recollection, and oral communications. Our work is necessarily imperfect and fragmentary, as well from the want of materials as the lack of skill to use what we have in the best manner. Imperfect as it is, we feel that it is a move in the right direction; for, in this way and probably in this way only, can be obtained what will become precious material for the future historian of the Presbyterian Church in Ohio. We earnestly advise other churches to follow our example in this respect, for they too may find but meagre and imperfect records, and they should diligently proceed to supply these deficiencies while they can, from the recollections of the living.

This church has experienced no extraordinary vicissitudes or trials, but *it is* remarkable that one pastor should have preached with acceptance to one people for now more than fifty years, and that during this long period no contention should have disturbed the peace of the members, or schism the harmony of the church. For more than forty years (during the winter season) there has been a large attendance upon the ordinances of this church by the members of the Legislature and strangers from all parts of the State, and we have evidence that the impressions received here have ripened and borne fruit abundantly elsewhere. In an eminent degree may the "Old First" be considered as the mother of churches, having sent from her own bosom several swarms, which have likewise colonized in their turn. Her children are scattered far and wide, some distributing the bread of life to the heathen, others have gone West, where they have formed new churches, or have become members and officers in those already formed; her members ever forward in every good work, have contributed liberally and materially assisted to build the other churches of this city, and her minister at an early period labored much in the regions round about. But what I would particularly insist upon is the influence of *this church* constantly exercised in favor of morals and good order which for nearly sixty years has been constantly operating upon this community. Surely no one can be so presumptuous as to attempt to measure or limit an influence which ever spreading and increasing by the lapse of time can never be rightly estimated, and the full extent of which can only be known in the Great Day.

We have seen the feeble beginning and how the vine planted in the wilderness has found a fruitful soil, and struck deep its roots, so that many find shelter and comfort under its branches. At that time it was the only representative of our denomination in Central Ohio; it is probably true that the number of Presbyterian communicants alone *now* equals or exceeds the total population of the period.

What changes have even *we* seen since the inauguration of this church! Columbus, with its thirty thousand inhabitants, its noble State Institutions, its schools and colleges, its stately churches, and the evidences of wealth and luxury now so apparent, had then no existence; the wolf had not yet been frightened from his lair—it may



have been on the site of the present church; the deer still found shelter amid the tangled vines and brushwood which then covered our streets; the primeval forest had possession of the spot where the Capitol now rears its lofty dome and catches the first beams of the rising sun and flings back the golden rays at his setting.

The future of this congregation is in the hands of God, who has promised to be ever present with his church: "For where two or three are gathered together in my name there am I in the midst of them," so that the members may find that the best way to secure future progress and continuance is to be faithful in the discharge of present duties. And when the sons and daughters of this church shall come from afar, from the North and the South, from the East and the West, when *our* children with *their* children shall gather themselves together to celebrate the hundredth anniversary of the organization of this church, may they have the same cause of thankfulness for past mercies and a determination to make better efforts for the future. May they be able to report greater progress and the accomplishment of greater good, but the same peace and harmony which up to this time has characterized the church founded by *their* fathers.

In conclusion, we may state that the venerable James Hoge, his erect and commanding form, scarcely bowed by the weight of years, goes out and in before this people; honored and respected in the community he has so long taught by precept and example. Of all those who, in 1806, participated with him in the formation of the church, he has seen them fall one by one, until of minister, elders, communicants, and congregation, he *alone* survives. As he commenced his ministerial life as a missionary, so is he likely to end it, for, being without a regular charge, as health and opportunity permit, he still preaches in the regions round about, where fifty-seven years ago he dispensed the bread of life to the few and scattered dwellers in the wilderness, with the green earth, and forest trees, and the arching heavens, for floor, and walls, and dome of the primitive sanctuary.

COLUMBUS, OHIO, *November, 1862.*

*Pastor*—WILLIAM C. ROBERTS.

*Ruling Elders.*

James Cherry, Isaac N. Dalton, James Abbott, Wm. M. Awl, Alfred Thomas.

*Trustees.*

D. W. Deshel, Geo. M. Parsons, Horace Wilson, George Gore, Alfred Thomas.

SABBATH-SCHOOL TEACHERS.

ALFRED THOMAS, *Superintendent*; A. D. DUNBAR, *Assist. Superintendent*.  
Samuel Williams and H. A. Lanman, *Librarians*; Woodward Awl, *Treasurer*.

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TEACHERS.

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Mrs. Geo. M. Parsons.	Miss Ann Robinson.	Miss Sarah Gill.
Mrs. ——— Little.	Miss Hattie Crosby.	Miss Julia Stone.
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Miss Charlotte Chittenden	Miss ——— Adams.	Mr. John L. Gill, Jr.
Miss Maria Catter.	Miss M. A. Lavelle.	Mr. G. M. Robinson.
Miss Marion Harrison.		

A Bible Class of Seventy Members is taught by the Pastor.

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OF THE

PRESBYTERIAN CHURCH IN THE UNITED STATES (O. S.)

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Bingham, W. R., w. c.	Philadelphia.	Warren Tav., Pa.	Bridgman, Chester, P.	W. Jersey.	Woodstown, N. J.
Birch, G. W. F., L.	Washington.	Washington, Pa.	Briggs, Marvin H., L.	N. Brunswick.	.....
Bishop, Noah, s. s.	Sangamon.	Jacksonville, Ill.	Bright, J. E., P.	W. District.	Trenton, Tenn.
Bishop, Wm., w. c.	Madison.	Lawrence, Kansas	Bristol, C. E., t. s.	Schuyler.	Doddsville, Ill.
Bittinger, B. F., P.	Potomac.	Washington, D. C.	Brodhead, A., F. M.	Hudson.	Funtegbar, India.
Bittinger, E. C., CHE.	Orange.	.....	Brobston, W., w. c.	Milwaukie.	Wheatland, Wis.
Bittinger, M. H., s. s.	Greenbrier.	Indian Creek, Va.	Bronson, E.	Luzerne.	Mechopony, Pa.
Black, E., s. s.	Highland.	Wyandotte C'y, K	Brookes, J. H., P.	St. Louis.	St. Louis, Mo.
Black, D. B., P.	Fayetteville.	Dogwood, G., N. C.	Broughton, N. H.	N. Brunswick.	N. Yarmouth, Me.
Black, James, s. s.	Cincinnati.	Feesburg, Ohio.	Brown, A. B., P.	Ohio.	Cannonsburg, Pa.
Black, James, PRF.	Redstone.	Washington, Pa.	Brown, A. H., D. M.	West Jersey.	May's Land., N. J.
Blackburn, W. M., P.	Erie.	Erie, Pa.	Brown, E., w. c.	Maury.	Ashwood, Tenn.
Blackford, A. L., F. M.	Washington.	Rio Janeiro, S. A.	Brown, E. W., L.	Chicago.	Roscoe, Ill.
Blackwell, H., P.	St. Louis.	Snow Hill, Mo.	Brown, Fred. T., P.	New York.	N. York City, N. Y.
Blackwood, Wm., P.	Philadelphia.	Philadelphia, Pa.	Brown, Geo., P.	W. Reserve.	Cleveland, Ohio.
Blain, John S., s. s.	Lexington.	Daerfield, Va.	Brown, Henry, D. M.	N. York. 2d.	Hamden, N. Y.
Blain, S. W., w. c.	E. Hanover.	Williamsburg, Va.	Brown, Hugh A., P.	Cherokee.	Lafayette, Ga.
Blain, Wm. J., s. s.	Hudson.	Canaan Cen., N. Y.	Brown, Jas. C., P.	Roanoke.	Mossing Ford, Va.
Blair, W. C., AGT.	W. Texas.	Goliad, Texas.	Brown, Jas. M., P.	N. Brunswick.	Trenton, N. J.
Blake, E. S., w. c.	Allegheny C.	Pittsburg, Pa.		Lake.	Valparaiso, Ind.
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Buck, J. J., P.	Albany.	Jewett, N. Y.	Carothers, J. N., P.	Toumbeckbee.	Okalona, Miss.
Buel, Fred., AGT	California.	San Francisco, C.	Carothers, R., w. c.	Coshocton.	Wilkinsburg, Pa.
Buerhen, W., D. M.	Chippewa.	Winona, Minn.	Carpenter, Geo., P.	Columbus.	Kingston, Ohio.
Buist, E. T., PRS	S. Carolina.	Laurence, C.H., SC	Carpenter, J. H., L.	Winnebago.	Portage, Wis.
Bulkeley, H. W., L.	Albany.	.....	Carrell, Benj., w. c.	Raritan.	Lambert'v'e, N. J.
Bull, Ralph, P.	Hudson.	W. Town, N. Y.	Carrell, J. J., P.	Genesee Riv.	Groveland, N. Y.
Bullions, A. B., w. c.	Hudson.	Philadelphia, Pa.	Carrington, A. B., L.	Roanoke.	Farmville, Va.
Bullions, G. D., P.	Albany.	W. Milton, N. Y.	Carroll, J. H., P.	Charleston.	Aiken, S. C.
Bullock, J. J., T.	W. Lexington.	Lexington, Ky.	Carrothers, Jno. A., s. s.	Des Moines.	Columbia, Iowa.
Bunting, R. F., s. s.	W. Texas.	San Antonio, T.	Carson, Irwin, w. c.	Des Moines.	.....
Burchfield, W. A., L.	Ohio.	Wilkins, Pa.	Carson, Jas. C., P.	Blairstville.	Salem v' Rs. Pa.
Burgett, J. R.	S. Alabama.	Mobile, Ala.	Carson, John C., w. c.	Concord.	Mills River, N. C.
Burham, P. J., s. s.	Albany.	Elbridge, N. Y.	Carson, John E., P.	Wooster.	Marshall's v'e, O.
Burns, J. H., P.	Miami.	Monroe, Ohio.	Carson, W. P., s. s.	Rock River.	Winnebago D., Ill.
Burr, H. B., s. s.	Chicago.	Mexico, Mo.	Carter, H. C., s. s.	Flint River.	Conyer's Ga.
Burroughs, G. W., w. c.	N. Brunswick.	N. Brunswick, N. J.	Carter, J. P., PRS	New Castle.	Oxford, Pa.
Burrows, Geo., T.	Stockton.	San Francisco, C	Carter, Thos. M., L.	E. Texas.	Fincastle, Tex.
Burrows, John, L.	Phila. 2d.	Princeton, N. J.	Carter, Wm. B., w. c.	Holston.	Elizabeth'v'e, Tenn.
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Burt, N. C., P.	Baltimore.	Baltimore, Md.	Caruthers, E. W., P.	Orange.	Gilmer's St'e N.C.
Burtis, Arthur, s. s.	Buffalo City.	Buffalo, N. Y.	Caruthers, Jas. E., P.	Saltsburg.	Leechburg, Pa.
Bartis, John N., L.	Buffalo City.	Darien Cent'e, NY	Caruthers, John, P.	Saltsburg.	Ayres, Pa.
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Bursh, Geo. C., P.	Newtown.	Stewart's v'e, N. J.	Castleton, Thos., P.	Louisiana.	Houston, Tex.
Butler, Francis E., L.	Passaic.	.....	Cater, Edwin.	Charleston.	Somerville, Ten.
Butler, G. W., s. s.	Florida.	Eucheeana, Fla.	Cathcart, Wm, P.	Fort Wayne.	La Grange, Ind.
Butler, M. C.	Mississippi.	Pt. Gibson, Miss.	Cattell, T. W., PRS	N. Brunswick.	Princeton, N. J.
Buttph, D. L., s. s.	Georgia.	.....	Cattell, W. C., P.	Newton.	Harrisburg, Pa.
Butts, Joshua, w. c.	New York.	Riceborough, Ga.	Chalfant, Geo. W., L.	Saltsburg.	Gallensburg, Pa.
Byers, Robert H., AGT	Brazos.	Yorkville, N. Y.	Chamberlain, A., s.	Bedford.	Croton Falls, N. Y.
Byington, C., F. M.	Indian.	Huntsville, Tex.	Chamberlain, H., s. s.	W. Texas.	Brownes'v., Tex.
		Eagletown, Ark.	Chamberlain, N. P., s. s.	N. Orleans.	Thibodeaux, La.
			Chandler, A. E., s. s.	Florida.	Wh. Springs, Fla.
Caffrey, Philip S., L.	N. Brunswick.	Portland, Ore.	Chandler, F., P.	N. Brunswick.	Freehold, N. J.
Cairns, George, P.	Peoria.	Princetonville, Ill.	Chaney, J. M., P.	Lafayette.	Dover, Mo.
Caldwell, A., s. s.	Dubuque.	Barclay, Iowa.	Chapin, H., D. M.	St. Paul.	Owatonna, Min.
Caldwell, A. colp.	Buffalo City.	Hamilton, C. W.	Chapin, H. B., P.	N. Brunswick.	Trenton, N. J.
Caldwell, A. H., s. s.	N. Mississippi.	Lamar, Miss.	Chapman, E. J., w. c.	Mohawk.	Oneida Lake, N. Y.
Caldwell, C. K., P.	Orange.	Pittsboro' N. C.	Chapman, L. W., s. s.	Winnebago.	Beaver Dam, Wis.
Caldwell, James, P.	Iowa.	Liberty'v'e, Iowa.	Chapman, R. H., P.	Concord.	Asheville, N. C.
Caldwell, John, s. s.	Chillicothe.	Eckmansville, O.	Charles, B. H., P.	Kaskaskia.	Chester, Ill.
Caldwell, J. C., D. M.	St. Paul.	Stillwater, Minn.	Chace, B., w. c.	Missis-ippi.	Natchez, Miss.
Caldwell, J. D., P.	Dubuque.	Chatham, Iowa.	Chase, J. B., s. s.	Schuyler.	Macom' Ill.
Caldwell, J. P., P.	Washington.	Florence, Pa.	Cheek, S. M., T.	Transylvania.	Danville, Ky.
Caldwell, J. M., PRS.	Cherokee.	Rome, Ga.	Cheney, S. W., P.	Louisville.	Shelby'v'e, Ky.
Caldwell, R., s. s.	Maury.	Pulaski, Tenn.	Cheeseman, L., P.	Philadelphia.	Philadelphia, Pa.
Caldwell, R. F., s. s.	Ebenezer.	Sharpsburg, Ky.	Chesnut, T. M., s. s.	Sioux City.	Sioux City, Iowa.
Caldwell, R. H., L.	Concord.	Queryturno't, N. C.	Chester, A., w. c.	Passaic.	Elizabeth, N. J.
Caldwell, S., s. s.	Chicago.	W. Hebron, Ill.	Chester, E. F., w. c.	Chicago.	Sterling, Ill.
Calhoun, N. W., w. c.	St. Louis.	St. Charles, Mo.	Chester, John, P.	Burlington.	Burlington, N. J.
Calhou, Philo, T.	S. Alabama.	Thibodeaux, La.	Chester, Wm., a. aec.	Philadelphia.	Philadelphia, Pa.
Calhou, J. Y., P.	Washington.	Paris, Pa.	Chevalier, N., s. a.	W. Texas.	Gonzlezz, Tex.
Callen, J. H., P.	Phila., 2d.	Trenton, N. J.	Childs, Thos. S., P.	Connecticut.	Hartford, Conn.
Calvin, Jos. H., P.	Tuscaloosa.	Boligee, Ala.	Chiniquy, Chas., P.	Chicago.	St. Anne, Ill.
Cambern, H. H., P.	White Water.	Rushville, Ind.	Christian, L. H., P.	Philadelphia.	Philadelphia, Pa.
Cameron, H. C., L.	Philadelphia.	.....	Church, Alonzo, P.	Hopewell.	Athens, Ga.
Cameron, Jas, w. c.	Ponia.	Brunswick, Ill.	Clark, Fred G., P.	Rochester, C.	Rochester, N. Y.
Cameron, J. J., P.	Albany.	N. Scotland, N. Y.	Clark, Chas. R., L.	New York.	N. Y. City, N. Y.
Camp, Philand, s. s.	Winnebago.	Horicon, Wis.	Clark, Jas., w. c.	Northumb'ld.	Philadelphia, Pa.
Campbell, A. D., w. c.	Ohio.	Allegheny C'y, Pa.	Clark, Jas. H., P.	Iowa.	Burlington, Iowa.
Campbell, A. D., w. c.	Harmony.	Louis'v'e, Ala.	Clark, Jos., w. c.	Carlisle.	Chambersb'g, Pa.
Campbell, C. A., w. c.	Paducah.	Paducah, Ky.	Clark, Jno., L.	New Castle.	.....
Campbell, C. N., P.	Winchester.	Charlestown, Va.	Clark, John H., P.	Carlisle.	Landisburg, Pa.
Campbell, D. R., P.	Steubenville.	Winterville, Ohio.	Clark, J. H., s. s.	Miami.	Carlisle Stat'n, O

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Clark, J. W., P.	Lafayette.	Waverly, Mo.	Consar, J. A., P.	Harmony.	Selkirk, S. C.
Clark, Orlando, L.	Miami.	Keokuk, Iowa.	Cowan, A. M., AGT.	Sidney.	Urbana, Ohio.
Clark, Wm., AGT.	Londonderry.	Amherst, N. H.	Cowan, J. F., s. s.	St. Louis.	Carondelet, Mo.
Clarke, A. B., P.	Huntingdon.	Altoona, Pa.	Cowan, J. F., Jr., L.	Philadelphia.	.....
Clarke, D. D., P.	Huntingdon.	McVeyton, Pa.	Cowhick, John Y., P.	Donegal.	Stewart's wn, Pa
Clarke, H. S., P.	Philadelphia.	Philadelphia, Pa.	Cowles, Salmon, P.	Iowa.	West Pt., Iowa.
Clarke, K. W., P.	Londonderry.	Brooklyn, N. Y.	Craig, Adam, D. M.	Lewes.	Hanover, Ill.
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Cleghorn, E. B., AGT.	N. Orleans.	N. Orleans, La.	Craig, W. B. P.	Carlisle.	N Bloomfield, Pa.
Cleland, James, P.	Ogdensburg.	Ogdensburg, N. Y.	Cramer, J. K., w. c.	Carlisle.	Cumberland, Md
Cleland, T. H., s. s.	Transylvania	Lebanon, Ky.	Craue, Edw. P., s. s.	Florida.	Palatka, Fla.
Cleland, T. H., Jr., s. s.	Mississippi.	Natchez, Miss.	Craue, Elias N., P.	Elizabetheth'n	New Vernon, N. J
Cleland, S., s. s.	Rock River.	Leazes Kid., Ill	Craue, Floyd A., s. s.	Hudson.	Jefferson's N. Y
Clemens, W. M., F. M.	Washington.	.....	Crane, B. W. C.	Elizabetheth'n	Elizabeth, N. J.
Clemens, Alex., P.	New York.	N. Y. City, N. Y.	Crane, Wm. H. D. M.	Florida.	Quincy, Fla.
Clisby, A. W., s. s.	Florida.	Thomasville, Ga.	Craven, E. R., P.	Passaic.	Newark, N. J.
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Cochran, And., P.	Mohawk.	Durham's, N. Y.	Crawford, Jas., w. c.	Vincennes.	Gray's, Ind.
Cochran, A. G., T.	Troy.	Schuylers', N. Y.	Crawford, J., s. s.	N. Albany.	Poke Run, Ind.
Cochran, E. L., w. c.	W. Hanover.	Aniherst, Va.	Crawford, J. M., L.	Transylvania	Danville, Ky.
Cochran, Isaac, P.	Roanoke.	Darlington, N. C.	Crawford, Robert, s. s.	Philadelphia.	Deerfield, Mass.
Cochran, J. M., P.	West Texas.	Victoria, Tex.	Crawford, T. C., P.	Cherokee.	Dirt Town, Ga.
Cochran, W. P., P.	Palmyra.	Hannibal, Mo.	Crawford, T. M., P.	Donegal.	Slate Hill, Pa.
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Colmery, W. W., s. s.	Cincinnati.	Lebanon, Ohio.	Cummins, Charles.	Cedar.	Muscatine, Iowa
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Comingo, H. G., P.	Steubenville.	Steubenville, O.	Cummins, F. P., s. s.	Lake.	Laporte, Ind.
Conant, R. T., s. s.	Ogdensburg.	Anwerp, N. Y.	Cunningham, A., P.	Allegheny.	Whitestown, Pa.
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Condict, R. W., P.	Mohawk.	Oswego, N. Y.	Cunningham, D. P.	Allegheny C.	Rochester, Pa.
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Condict, Ira M., F. M.	Erie.	Canton, China.	Cunningham, H., EDT.	Charleston.	Charleston, S. C.
Condict, John G., L.	Erie.	New Vernon, Ga.	Cunningham, T., P.	Muncie.	Indianapolis, Ind.
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Cooking, N. S.	Huntingdon.	Philadelphia.	Cunningham, W., P.	Flint River.	La Grange, Ga.
Conkling, Nat W., L.	Allegheny C.	Springfield, Va.	Curran, Rich.	Fort Wayne.	.....
Connelly, J. M., s. s.	W. Texas.	Columbus, Tex.	Currie, Arch., P.	Orange.	Hughes Ac'y, NC
Connitt, G. W., P.	Connecticut.	Deep River, Conn	Curry, R. O., L.	Knoxville.	.....
Conolly, M. C., w. c.	Brazos.	Brenham, Tex.	Curtis, D. E., s. s.	Potosi.	Farmington, Mo.
Conover, Robt., s. s.	Bloomington.	Bloomington, Ill.	Curtis, L. W., s. s.	Bethel.	Canan, F. C., N. Y
Conrad, L. L., P.	Allegheny C.	W. Manches'r, Pa.	Curtiss, W. B. P.	Burlington.	N. Egypt, N. J.
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Cook, Darwin, P.	Susquehana.	Merryall, Pa.	Dabney, R. L., PRF.	W. Hanover.	Hampden S'y, Va
Cook, Philip B., L.	Luzerne.	Bloomfield, Ind.	Dahlman, J., D. M.	Nassau.	Jamaica, (L. I.) N. Y
Cooke, J. J., P.	Missouri.	Jefferson Cy, Mo	Dale, Jas. W., P.	Philadelphia.	Media, Pa.
Coon, Jacob, s. s.	Rock River.	Camden M's, Ill.	Dale, John, s. s.	Bloomington.	Virginia, Ill.
Coons, G. W., s. s.	Ebenezer.	Maysv'e, Ky.	Dalton, P. H., s. s.	Orange.	Highpoint, N. C
Coons, John F., s. s.	Ebenezer.	Cincinnati, Ohio	Dalzell, Wm.	N. Lisbon.	Hanoverton, O. C.
Cooper, C. W., P.	Long Island.	Babylon, N. Y.	Dana, W. C., P.	Charleston.	Charleston, S. C.
Cooper, D. W., P.	Richland.	Olivesburgh, O.	Danforth, J. A., F. M.	Ningpo.	Ningpo, China.
Cooper, Ed., PRS.	W. District.	Brownsv'e, Tenn	Darrock, J. P.	Luzerne.	Westbury, Pa.
Cooper, J., PRF.	Transylvania.	Danville, Ky.	Davidson, A. B., s. s.	Lexington.	Lexington, Va.
Cooper, Wm. H. L. P.	Long Island.	Bell Port, N. Y.	Davidson, E. C., L.	Chickasaw.	Oxford, Miss.
Copeland, C. C., F. M.	Indian.	Armst'g A., Ark	Davidson, T. J., D. M.	Tuscalousa.	Alyton, Ala.
Copp, Jos. A., P.	Long Island.	Chelsea, Mass.	Davidson, J. T., s. s.	Red River.	Hamer, La.
Corbett, H. M., L.	Hillsboro.	Jerseyville, Ill.	Davidson, R., s. s.	New York.	N. Y. City, N. Y.
Corbett, Wm. B., P.	Harmony.	Cheraw, S. C.	Davies, E. O., L.	St. Louis.	St. Louis, Mo.
Cornelison, I. A., P.	Bloomington.	Metamora, Ill.	Davies, J. A., P.	Bethel.	Meek's Hill, S. C.
Cornell, F. F., P.	Elizabetheth'n	Somerville, N. J.	Davies, J. L., w. c.	Bethel.	Coates Tav., S. C.
Cornell, Wm. M., w. c.	Philadelphia.	.....	Davies, S. W., s. s.	C. Mississippi.	Pecan Grove, L.
Corss, C. C., s. s.	Susquehana	E. Smithfield, Pa	Davis, Jessie B., P.	N. Brunswick.	Titusv'e, N. J.
Cortelyou, T. F., P.	Cincinnati.	Williamsbur'h, O	Davis, John, s. s.	Blairsville.	Blairsville, Pa.
Cory, Benj., P.	Elizabetheth'n	Perth Amboy, N. J.	Davis, John, T.	Allegheny C.	Allegheny C., Pa
Cory, Jos., P.	New York.	Nyack, N. Y.	Davis, J. H., P.	Winchester.	Hartford, Va.
Cosby, J. Y., T.	Louisville.	Versailles, Ky.	Davis, J. K., w. c.	Troy.	Troy, N. Y.
Coulter, David, P.	Lafayette.	Wagon Knob, Mo	Davis, J. K., P.	Newton.	Coolbaths, N. J.
Coulter, James, P.	Erie.	Wintonville, Pa.	Davis, Robt. H. L.	N Brunswick.	Lawrence's, N. J.
Coulter, John, P.	Allegheny.	Coultersville, Pa.	Davis, R. N., s. s.	Concord.	Lincolntown, Pa
Coulter, J. R., P.	Allegheny.	Ander's Mills, Pa			



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NAME.	PRESBYTERY.	POST-OFFICE.	NAME.	PRESBYTERY.	POST OFFICE.
Davis, S. S., s. s.	Hopewell.	Augusta, Ga.	Duncan, J. R., P.	Zanesville.	Cumberbund, O.
Davis, Thos. E., s. s.	S. Carolina.	Reidville, S. C.	Duncan, W. W., P.	Transylvania	Springfield, Ky.
Davis, Thos. K.,	Stockton.	Middletown, Pa.	Dunham, S. P., P.	Chillicothe.	Bainbridge, O.
Davis, W. C. T.	Luzerne.	.....	Dunlap, James, s. s.	Columbus.	Cross Roads, O.
Davis, W. H. P.	S. Carolina.	Mt. Carmel, S. C.	Dunlap, M. D., s. s.	Greenbrier.	Academy, Va.
Davison, I. S.,	Nassau.	.....	Dunlap, S. G. L.	Richland.	Millwood, O.
Deane, H. L., s. s.	Georgia.	Mt. Vernon, Ga.	Dunlap, W. C., s. s.	East Texas.	Marshall, Tex.
De Hure, C. F. M.	W. Reserve.	Corisco, Africa.	Dunlop, Jas. L.	Bethel.	Marion, C. H. S. C.
De Lancy, R. A., sec.	N. Orleans.	N. Orleans, La.	Dunn, O. S., L.	Transylvania	Danville, Ky.
Demarest, W., w. c.	Elizabethto'n	Raritan, N. J.	Dunn, R. P., PRF.	W. Jersey.	Providence, R. I.
Demaeer, Gustav., L.	Chicago.	Kankakee, Ill.	Duonton, S. W., s. s.	Troy.	Saratoga Sp's. NY
De-matos, A., P.	Sangamon.	Jacksonville, Ill.	Dunwoody, J. B., P.	Hopewell.	Washington, Ga.
Denny, Alfred N., s. s.	Hillboro'.	Mason, Ill.	Dupre, B., s. s.	Cherokee.	Marietta, Ga.
Denny, John C. L.	Orange.	.....	Duryea, Jos. T. P.	Troy.	Troy, N. Y.
Denton, J., w. c.	Passaic.	Mendham, N. J.	Dutton, Geo. L.	Rochester C.	Rochester, N. Y.
Deveaux, J. L., L.	Harmony.	.....	Dutton, W. B., P.	Winchester.	Charlestown, Va.
De Veuve, P. A., P.	N. Brunswick	Trenton, N. J.	Dwight, John E., L.	Indian.	Doaksville, Ark.
Devine, J. A., s. s.	Ogdensburg.	Heuvelton, N. Y.	Eagleton, J. P.	Washington.	Buffalo, Pa.
Dewing, Jared, w. c.	New York.	New York City.	Eagleton, W., s. s.	Nashville.	Murfreesboro', Tn
Dewing, T. S., P	Susquehanna	Wyalusing, Pa.	Eakins, D. W., s. s.	Creek Nation.	.....
De Witt, A., D M	New Castle.	Fair Hill, Md.	Eastman, J. B., s. s.	Albany.	Windsor, N. Y.
Dickerson, A. C., w. c.	Muhlenburg.	Washington Green, K	Eastman, W. P., P.	Chillicothe.	Chillicothe, O.
Dickey, J. B., L.	Steuensville.	Richmond, O.	Eaton, S. J. M., s. s.	Erle.	Franklin, Pa.
Dickey, J. W., P.	Strie.	Venango, Pa.	Eaton, Wm.,	Steuensville.	Corrollton, O.
Dickey, J. M., w. c.	New Castle.	Oxford, Pa.	Eckard, J. R., w. c	Baltimore.	Eaton, Pa.
Dickey, J. S., s. s.	Rock River.	Dakotah, Ill.	Edgar, David, s. s.	Albany	Mariaville, N. Y.
Dickey, S., w. c.	Donnegal.	Oxford, Pa.	Edgar, E. B., P.	Elizabethto'n	Westfield, N. J.
Dickey, Wm., P.	Chillicothe.	Bloomington, O.	Edgar, Wm. T.	Nashville.	Nashville, Tenn.
Dickinson, R., w. c.	New York 2d.	New York City.	Edwards, J. C., P.	Blairstown.	Murrysville, Pa.
Dickson, A. F., s. s.	Charleston.	Orangeburg, S. C.	Edwards, Jesse, PRF.	Passaic	Morristown, N. J.
Dickson, Cyrus, P.	Baltimore.	Baltimore, Md.	Edwards, J., F. M.	Indian.	Waukesha, Wis.
Dickson, H. R., P.	Charleston.	Adam's Run, S. C.	Edwards, J. R., P.	Philadelphia.	Philadelphia, Pa.
Dickson, H. S., P.	N. York 2d.	Philadelphia.	Eells, Ed., s. s.	Red River.	Keatzie, La.
Dickson, M., s. s.	C. Texas.	Milford, Tex.	Eells, Wm. W., P.	Carlisle.	Carlisle, Pa.
Dickson, R., P.	Beaver.	N. Wilmington, Pa.	Ekin, John, P.	Cedar.	Le Claire, Iowa.
Dickson, W., w. c.	Lafayette.	Dover, Mo.	Elcock, Thos. P.	Findlay.	Van Wert, Ohio.
Dickson, Wm., L.	N. Lisbon.	Canfield, Ohio.	Elder, James S.	Clarion.	Limestone, Pa.
Dieffendorf, S., PRF.	Richland.	Hayesville, Ohio.	Eldridge, E. D., s. s.	Flint River.	Perry, Ga.
Dilworth, R., P.	Beaver.	Enoa Valley, Pa.	Elliott, C., PRF.	Oxford.	Oxford, Ohio.
Dinsmore, F. B., P.	Iowa.	Morning Sun, Ia.	Elliott, David, PRF.	Allegheny C.	Allegheny C., Pa.
Dinsmore, J., s. s.	Louisville.	Goshen, Ky.	Elliott, Geo., P.	Huntingdon.	Reedville, Pa.
Dinsmore, J. M., P.	Richland.	Mt. Vernon, Ohio	Elliott, J. L., w. c.	Philadelphia.	Washington, D. C.
Dinsmore, T. H., T.	Palmyra.	Pigeon Creek, Mo	Elliott, John, s. s.	Palestine.	Charleston, Ill.
Dinsmore, Wm. H., L.	Philadelphia.	.....	Elliott, John, P.	Huntingdon.	Rock Springs, Pa.
Doak, A. A., PRF.	Holston.	Clark's, Tenn.	Ellis, H. W., w. c.	W. Africa.	Monrovia, Lib.
Doak, D. G., s. s.	N. Mississippi.	College Hill, Miss	Ely, James, w. c.	Connecticut.	Thompson's C. C.
Doak, J. W. K., w. c.	Holston.	Greenville, Tenn.	Ely, Samuel R., s. s.	Nassau.	Rooslyn, N. Y.
Doak, S. W., PRS.	Holston.	Greenville, Tenn.	Emerson, E., P.	Carlisle.	Greencastle, Pa.
Doak, W. S., D. M.	Transylvania	London, Ky.	Emerson, L., P.	Lexington.	Middlebrook, Va.
Dobson, A. T., P.	Long Island.	E. Moriches, N. Y	Emerson, T. P., D. M.	Maumee.	McComb, Ohio.
Dod, C. S., PRS.	W. District.	Jackson, Tenn.	Emerson, W. C., s. s.	E. Mississippi.	Meridian, Miss.
Dodd, Luther, P.	Cedar.	Toledo, Iowa.	Engles, W. M., EDT.	Philadelphia.	Philadelphia, Pa.
Dodder, E. L., s. s.	St. Clairsville	Fort Dodge, Iowa	English, J. T., P	Elizabethto'n	Liberty Cor., N. J.
Dodge, J. V., w. c.	Sangamon.	Wheeling, Va.	English, T. R., D. M.	Harmony.	Mayesville, S. C.
Dodge, N., T.	Donnegal.	Mount Joy, Pa.	Enloe, Asabel, P.	N. Mississippi.	Holly Sp'gs. Miss.
Dodge, R. V., P.	Washington.	Wheeling, Va.	Erskine, E., P.	Rock River.	Sterling, Ill.
Doll, J., P.	Orange.	Yanceville, N. C.	Erskine, H. W., s. s.	W. Africa.	Clay Ashland Lib
Donald, Jas., s. s.	Dane.	Mt. Vernon, Wis.	Erwin, T. W., P.	Bethel.	Youngs'v'e, S. C.
Donaldson, A., P.	Saltsburg.	Eldersridge, Pa.	Evans, B. D., w. c.	Columbus.	N. California, O.
Donaldson, A., w. c.	Rock River.	Malden, Ill.	Evans, C. A., s. s.	Crawfords'v'e.	W. Lebanon, Ind.
Donaldson, J., s. s.	Potosi.	Ironton, Mo.	Evans, Evan, s. s.	Marion.	Radnor, Ohio.
Donaldson, W. M., P.	Fort Wayne.	Ossian, Ind.	Evaos, J. S., P.	Long Island.	Setuket, N. Y.
Donnelly, S., s. s.	S. Carolina.	Greenwood, S. C.	Evaos, R. J.,	.....	Olympia, Wash T.
Dool, Wm. S., P.	St. Clairsville	Hope Dale, Ohio.	Evaos, R. K., P.	Memphis.	Germant'n, Tenn.
Doolittle, H. L., P.	Northumb'ed	Mill Hall, Pa.	Evaos, Thos. J., P.	New York.	Blauveltville, N. Y.
Doremus, J. E., s. s.	W. Texas.	Goliad, Tex.	Everitt, Benj. S. P.	West Jersey.	Blackw'd't'n, N. J.
Dorland, L.	Maumee.	Bryan, Ohio.	Ewing, C. H., w. c.	Philadelphia.	W. Phila., Pa.
	Luzerne.	Wilkesbarre, Pa.	Ewing, D. B., P.	W. Hanover.	Gordons'v'e, Va.
Dougherty, P., F. M.	New York.	Mackinaw, Mich.	Ewing, F. N.,	Bloomington.	Chicago, Ill.
Douglas, James, P.	Harmony.	Windsboro', S. C.	Ewing, J. A., w. c	Waynes-burg, Pa.	Waynesburg, Pa.
Douglas, John, s. s.	Charleston.	Charleston, S. C.	Ewing, J. D., w. c.	Fancy Hill.	Fancy Hill, Va.
Douglas, R., P.	W. Lexington	Versailles, Ky.	Ewing, Wm., P.	Montgomery.	Canaanburg, Pa
Dow, John R., P.	Charleston.	John's Island, S. C.	Fackler, J. G., P.	Platte.	St. Joseph, Mo.
Downer, Edwin.	Hudson.	Westfield, N. J.	Fairbairn, A., s. s.	Benicia.	Suisun, Cal.
Drake, F. P., P.	Long Island.	Yaphank, N. Y.	Fairchild, A. G., P.	Redstone.	Smithfield, Pa.
Drake, J. W., s. s.	Muncie.	Muncie, Ind.	Fairley, David, P.	Fayetteville.	Johnson's, N. C.
Drake, L. L., P.	Zanesville.	W. Rushv'e, Ohio	Faries, J., P.	Rochester C.	Phelps, N. Y.
Drake, R. T., P.	Sidney.	W. Liberty, Ohio	Faris, John M., P.	Chicago	Rockford, Ill.
Dubois, R. P., P.	D-ss Moines.	Troy, Ohio.	Faris, Wm. B., L.	Washington.	Triadelphia, Va.
Dub se, J. E., P.	New Castle.	N. London, Pa.	Farlow, J. M., s. s.	Geusee Riv.	Moscow, N. Y.
Dubnar, James, P.	Florida.	Tallahassee, Fla.	Farnham, J. M. W. F. M.	Albany.	Shanghai China.
Dubny, J. D., P.	Michigan.	North'v'e, Mich.	Farnham, Luther, AGT	Long Inderry.	Boston, Mass.
Duffy, J. T., PRF.	W. Hanover.	Dover Mills, Va.	Farquhar, John, P.	Donegal.	L Chauceford, Pa
Duffield, J. D. P.	N. Brunswick.	Princeton, N. J.			
Dukes, Jos. L.	Indian.	Wheelock, Ark.			
Dumont, A. H., w. c.	Connecticut.	Newport, R. I.			
Dundas, John R., P.	N. Lisbon.	Middle Sandy, O.			



NAME.	PRESBYTERY.	POST-OFFICE.	NAME.	PRESBYTERY.	POST-OFFICE.
Farris, R. P., w. C.	Peoria.	Peoria, Ill.	Fulton, James P., P.	Blairsville.	New Berry, Pa.
Faucette, T. U., P.	Orange.	Oxford, N. C.	Fulton, Samuel, P.	Chio.	Pittsburg, Pa.
Fay, B. M., T.	Muncie.	Flint, Mich.	Fulton, W. K., s. s.	Platte.	Oregon, Mo.
Feagles, Robt. S., L.	N. Brunswick	.....			
Fenton, J. F., P.	St. Louis.	Washington, Mo.	Gage, Wm., P.	Chillicothe.	Latta's, Ohio.
Ferguson, Jas., w. C.	Peoria.	Brimfield, Ill.	Gaillard, J. H., P.	Chickasaw.	Coonewah, Miss.
Ferguson, Jas. S., D.M.	Luzerne.	Shickligny, Pa.	Gaillard, S. S., AGT.	S. Carolina.	Greensv'e, S. C.
Ferguson, W. M., P.	Zanesville.	Washington, O.		Cincinnati.	Cincinnati, O.
Ferrier, Edsall, w. C.	North River.	Easton, Pa.	Galbraith, J. N., T.	St. Louis.	Kirkwood, Mo.
Ferrill, G. W., P.	Orange.	Tally Ho., N. C.	Galbraith, R. C., P.	Columbus.	Lancaster, Ohio.
Field, Jacob T., w. C.	Newton.	Belvidere, N. J.	Galbraith, R. C., P.	Baltimore.	Gavanstown, Md.
Field, Thos. P., P.	Troy.	N. London, Conn	Galbraith, W. M., P.	Sidney.	De Graff, Ohio.
Field, Wm., L.	Indian.	Doaksville, Ark.	Gallaher, A., w. C.	Palmyra.	Lick Creek, Mo.
Fillmore, I. O., P.	Mohawk.	Syracuse, N. Y.	Gallaudet, T., w. C.	Baltimore.	Westminster, Md.
Findley, J. R., P.	Erie.	Mercer, Pa.	Galloway, J. M., P.	Huntingdon.	Clearfield, Pa.
Findley, Sam'l, P.	Ohio.	Pittsburg, Pa.	Galloway, J. S., AGT.	Miami.	Springfield, Ohio.
Findley, W. T., P.	Miami.	Xenia, Ohio.	Galloway, L., L.	E. Alabama.	.....
Fine, Lamb. S., w. C.	Carlisle.	Ordensburgh, NY	Galpin, H., w. C.	N. York 2d.	New York City.
	Nassau.	Kittanning, Pa.	Galt, Sterling, L.	N. Brunswick.	Princeton, N. J.
Finley, C. W., P.	Columbus.	Linton, Ohio.	Gamble, Jas., w. C.	Cherokee.	Summerv'e, Ga.
Finley, J. P., s. s.	Palmyra.	Paris, Mo.	Gamble, Robt., P.	Donegal.	Philadelphia, Pa.
Finley, Rob. M., s. s.	Wooster.	Wooster, Ohio.	Gamble, Samuel, L.	Huntingdon.	Dry Run, Pa.
Finley, R. S., AGT.	Sangamon.	Taladega, Ala.	Gardiner, A. S., P.	North River.	Cold Spring, N.Y
Finney, E. D., P.	Mississippi.	Church Hill, Miss	Gardiner, C. W., s. s.	N. Brunswick.	Harrisburg, Pa.
Finney, Wm., w. C.	Donegal.	Churchville, Md.	Gardiner, Jas., P.	Ogdenburg.	Ilammond, N. Y.
Fisher, D. W., F. M.	Huntingdon.	Siam.	Gardiner, R. D., P.	Long Island.	Ellsworth, Conn.
Fisher, James P., P.	Albany.	Johnstown, N. Y.	Gardner, A., s. s.	Winnebago.	Weyauwega, Wis.
Fisher, M. M., P.&F.	Missouri.	Fulton, Mo.	Garrison, R. C., s. s.	W. District.	Woodville, Tenn.
Fisk, C. R., w. C.	Chicago.	Mendota, Ill.	Garrison, Sam'l Y., wC	Muhlenburg.	Bowl'g Green, Ky
Fisk, Ezra W., P.	Crawfordsv'e.	Greencastle, Ind.	Garritt, J. B., PRP.	Madison.	S. Hanover, Ind.
Fisk, Pliny, F. M.	Indian.	Doaksville, Ark.	Garthwaite, W., w. C. N.	N. River.	Hughsonv'e, N.Y
Fitch, Charles, s. s.	Vincennes.	Mt. Vernon, Ind.	Gaston, Daniel, P.	Philadelphia.	Philadelphia, Pa.
Fitzgerald, J. D., L.	Carlisle.	.....	Gaston, L. B., s. s.	Chickasaw.	Corinth, Miss.
Fitzgerald, J. H., D. M.	W. Hanover.	Buckingham, Va.	Gaston, Wm., L.	N. Lisbon.	E. Liverpool, O.
Flanagan, Jas. H., s. s.	Redstone.	Kingwood, Va.	Gayle, S. A., P.	New Castle.	W. Nott'ham, Md
Fleming, James, P.	Washington.	Independence, Pa	Gayle, S. M., T.	New Castle.	Media, Pa.
Fleming, John, s. s.	Chicago.	Earlville, Ill.	Gayle, S. R., F. M.	New Castle.	Shanghai, China.
Fleming, W. A., P.	Peoria.	Lewistown, Ill.	Gazley, Sars, w. C.	Cincinnati.	Williamsburg, O.
Fletcher, J. C.	Muncie.	Newbury'g, Mas	Geary, Edw. R., s. s.	Oregon.	Portland, Ore.
Fliot, Wm., P.	Hopewell.	Milledgev'e, Ga.	Geary, John M., P.	Louisiana.	Plains Store, La.
Floyd, Moses, w. C.	Huntingdon.	Belleville, Pa.	George, Sam'l C., L.	Allegheny C.	Allegheny, Pa.
Foot, Chas. H., s. s.	N. Brunswick.	Jerseyville, Ill.	George, Wm., L.	Transylvania	Danville, Ky.
Foot, Wm. H., P.	Winchester.	Romney, Va.	Geyer, F. R., L.	N. Brunswick.	Norwich, Ohio.
Forbes, A. O., F. M.	Philadelphia.	Sandwich Isl'nds	Gibbs, G. M., D. M.	Fayetteville.	Clinton, N. C.
Forbes, Cochran, P.	Fort Wayne.	Kendalv'e, Ind.	Gibbs, John C., P.	Philadelphia.	Philadelphia, Pa.
Ford, Chas. E., P.	W. Jersey.	Williamst'n, N.J	Gibert, Joseph, T.	E. Mississippi.	Zion Sem. Miss.
Ford, J. F., P.	Red River.	Minden, La.	Gibert, J. F., P.	S. Carolina.	Abbeville, S. C.
Foreman, Step., T.	Creek Nation.	Tahlequah, Ark.	Gibson, Jas.,	.....	.....
Foreman, R. B., P.	Newton.	Midagth's, Pa.	Gibson, Wm. J., p.	Huntingdon.	Walker, Pa.
Forman, A. P., P.	Palmyra.	Hannibal, Mo.	Giger, G. Musgrave, s s	N. Brunswick	Princeton, N. J.
Forman, C. W., F. M.	Lodiana.	Lahore, N. India.			
Forman, Ezekiel, P.	Transylvania	Glasgow, Ky.			
Foster, John, P.	Charleston.	Charleston, S. C.	Gilchrist, Jas., s. s.	Fayetteville.	Fayettev'e, N. C.
Forsyth, John, P.	North River.	Newburgh, N. Y.	Gilchrist, John, s. s.	White Water.	Mt. Carmel, Ind.
Forsythe, W. H., s. s.	W. Lexington.	Cynthiana, Ky.	Gildersleeve, B., EDT.	E. Hanover.	Fairland, Ind.
Foster, G. R., P.	E. Alabama.	Wetumpka, Ala.	Gill, Jas. H., s. s.	Chicago.	Richmond, Va.
Foster, Julius, P.	Susquehanna	Towanda, Pa.	Gill, Syndey, s s.	N. Mississippi	Oxford, Ohio.
Fox, M. A., P.	Dane.	Madison, Wis.	Gillam, J. C., P.	Coschocton.	Sardis, Miss.
Frame, Renben, P.	Chicago.	Morris, Ill.	Gilland, J. R., P.	Harmony.	Berlin, Ohio.
Fraser, Don'd., s. s.	Florida.	Madison, Fla.	Gillespie, J. H., P.	W. District.	Indianatown, S.C.
Fraser, George, s. s.	Muhlenburg.	Newstead, Ky.	Gillespie, W. E., L.	W. District.	Denmark, Tenn.
Fraser, M. D., w. C.	Harmony.	Winsboro', S. C.	Gillett, N. H., P.	Louisiana.	Liberty, Miss.
Fraser, Thos.,	Benicia.	Santa Rosa, Cal.	Gilliland, A. B., w. C.	Blairsville.	Latrobe, Pa.
Fraser, Wm. J., s. s.	Missouri.	St. Francisv'e, Mo	Gilmer, J. S., s. s.	Oxford.	Millville, Ohio.
Frazee, John H., L.	N. Brunswick	N. Brunswick, N.J	Gilmour, Jas., L.	Vincennes.	Sullivan, Ind.
Fredericks, J. T., P.	Washington.	Burghetts't'n, Pa	Giltner, H. M., s. s.	Troy.	Ballston, N. Y.
Freeland, D. N., P.	Hudson.	Monroe, N. Y.	Girard, Grand E., s. s.	Coun'l Bluffs.	Nebraska C., N.T.
Freeman, D. K., L.	Transylvania	Danville, Ky.	Girardeau, J. L., P.	Chillicothe.	Ripley, Ohio.
French, C. P.	.....	.....	Giradney, R. S., s. s.	Charleston.	Charleston, S. C.
Frierson, D. E., s. s.	Harmony.	Jeffries Creek, S.C	Gladney, R. S., s. s.	Tombeckbee.	Aberdeen, Miss.
Frierson, E. O., s. s.	Harmony.	Kingstree, S. C.	Glen, Wm. R., P.	Newton.	German Val., N.J
Frierson, J. S., P.	Maury.	Ashwood, Tenn.	Goble, Gershom, w. C.	Montgomery.	Dill's Ferry, Pa.
Frierson, J. S., P.	Maury.	Mt. Pleasant, Ten	Golliday, P. H., s. s.	White Water.	Forest Hill, Ind.
Frierson, S. R., P.	Tombeckbee.	Starkville, Miss.	Goodale, M. S., P.	Albany.	Amsterdam, N. Y
Frierson, W. V., D. M.	Chickasaw.	Coonwah, Miss.	Goodell, J. W., s. s.	Oregon.	G. Mound, W. T.
Fries, Henry C., s. s.	Lewes.	Laurel, Del.	Goodhue, G. F., P.	Bedford.	Dykeman's, N.Y
Frost, S., w. C.	Concord.	Deep Well, N. C.	Goodloe, W. O., L.	W. Lexington.	Danville, Ky.
Frost, J. H., s. s.	W. Texas.	Corpus Christi, T.	Goodman, E., w. C.	Troy.	Caldwell, N. Y.
Frothingham, J., s. s.	Albany.	Amsterdam, N. Y.	Goodrich, H. P., T.	St. Louis.	St. Louis, Mo.
Frothingham, W., P.	Albany.	Guelderland, N. Y	Gordon, J. S., P.	Carlisle.	Fannettsburg, Pa.
Fry, Henry B., P.	Marion.	Marion, Ohio.	Gordon, T. P., s. s.	Crawfordsv'e.	Terre Haute, Ind.
Fullenwider, P., D. M.	Brazos.	Huntsville, Tex.	Gosman, A., P.	N. Brunswick	Lawrencev'e, N. J
Fuller, Heory, w. C.	Long Island.	Huntingdon, NY	Goul, J. M., L.	W. Hanover.	Thomps's, R. Va.
Fullerton, Geo. H., L.	Allegheny C.	South Salem, O.	Gould, W. R., w. C.	Phi'a. 2d.	Pottstown, Pa.
Fullerton, J. S., P.	Cedar.	Mt. Vernon, Ia.	Goulding, F. R., s. s.	Georgia.	Darien, Ga.
Fullerton, H. S., P.	Chillicothe.	South Salem, O.	Graff, J. J., P.	Pe'touac.	Annapolis, Md.
Fullerton, R. S., F. M.	Furrukhabad	Agra, N. I.	Graham, G., P.	Marion.	Tucruys, Ohio.
			Graham, Jas. R., P.	Winchester.	Winchester, Va.

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Graham, L. Y., L.	Allegheny.	.....	Hamill, Robert, P.	N. Brunswick	Lawrence's v'e, N. J.
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	Huntingdon.	Waterloo, Pa.	Hancock, John, s. s.	U. Missouri.	Liberty, Mo.
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Greenough, Wm., P.	Ohio.	Pinleyville, Pa.	Harlan, G. W., w. c.	Lafayette.	Georgetown, Mo.
Gregg, Geo. C., P.	Harmony.	Maysville, S. C.	Harlow, H. A., P.	N. Brunswick	N. Brunswick, N. J.
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Gregory, C. R., P.	Mohawk.	Oneida, N. Y.	Harmon, Merit s. s.	Dubuque.	Hopkinton, Iowa.
Gregory, D. S., L.	Bedford.	.....	Harned, A. G., s. s.	Luzerne.	Slatington, Pa.
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Grove, Thos. A., P.	St. Clair's v'e.	Woodfield, O.	Harrison, Elias, P.	Winchester.	Alexandria, Va.
Grundy, R. C., P.	Memphis.	Memphis, Tenn.	Harrison, J., w. c.	Iowa.	Fulton, Mo.
Gubby, James, s. s.	New York.	Jersey City, N. J.	Harrison, J. C., w. c.	W. Lexington	Covington, Ky.
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Gullick, Alex., w. c.	Monmouth.	Gettysburg, O.	Harrison, S. F. M.	W. Africa.	Moundville, Lib.
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Halsey, Luther, s. s.	Hudson.	Bloom'gg'v'e, N. Y.	Hazlett, Silas, D. M.	St. Paul.	Lake City, Min.
Halsey, L. J., PRF.	Louisville.	Chicago, Ill.	Heacock, J. S., w. c.	Albany.	Groversville, N. Y



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Heberton, A., P.	Philadelphia.	Media, Pa.	House, S. R., F. M.	Siam.	Bankok, Siam.
Heider, Dan., W. C.	Des Moines.	Sigourney, Iowa.	House, Wm., P.	Londonderry.	Londonderry, NH
Helreich, J. L.	N. Albany.	.....	Houston, R. A., W. C.	E. Alabama.	Greensboro, Ga.
Helme, S. P., T.	Red River.	Shreveport, La.	Houston, S. R., P.	Greenbrier.	Union, Va.
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Hendersou, R., D M	Chicago.	Mendota, Ill.	Howell, Jesse L., W. C.	Bedford.	St. Paul, Min.
Hendrick, C. S., L.	Chickasaw.	Danville, Miss.	Howell, John S., s. s.	Saline.	Carmi, Ill.
Hendrick, J. T., P.	Paducah.	Paducah, Ky.	Howell, S. N., T.	N. York 2d.	Sing Sing, N. Y.
Hendrick, J. T., P.	Paducah.	Paducah, Ky.	Howry, John D., P.	Erie.	Utica, Pa.
Hendrick, J. P., P.	Paducah.	Paducah, Ky.	Howsey, A. S., s. s.	Muhlenburg.	Greenville, Ky.
Hendricks, J. R., s. s.	W. Lexington.	Frankfort, Ky.	Hoyt, H. E., P.	Flint River.	Albany, Ga.
Hendricks, A. T., s. s.	Viennese.	Petersburg, Ind.	Hoyte, J. W., P.	Nashville.	Nashville, Tenn.
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Henry, Alex., L.	Transylvania.	Danville, Ky.	Hoyt, T. A., P.	Louisville.	Louisville, Ky.
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Hepburn, A. D., W. C.	Lexington.	Chapel Hill, N. C.	Hughes, D. L., s. s.	Council Bluffs.	York City, Iowa
Hepburn, S. C., P.	Hudson.	Goshen, N. Y.	Hughes, Jas. E. W. C.	Baltimore.	Martinsburg, Va.
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Herron, Robt., P.	Steubenville.	Pittsburg, Pa.	Hughes, Levi, P.	St. Paul.	Bloomington, Ind
Hershey, A. M., D. M.	Winchester.	Archer, Ohio.	Hughes, Samuel, L.	Allegheny.	.....
Hervey, David, s. s.	Washington.	Brentsville, Va.	Hughes, S. K., s. s.	Marion.	Merritts, Ohio.
Hervey, Henry, P.	Richland.	Wellsburg, Va.	Hughes, W., W. C.	Redstone.	W. Newton, Pa.
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Hibben, Sam'l, P.	Peoria.	Brooklyn, N. Y.	Hughes, T. E., s. s.	Oxford.	Seven Mile, Ohio.
Hibben, S. E., P.	Chillicothe.	Peoria, Ill.	Hulburd, H., W. C.	Columbus.	Columbus, Ohio.
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Hickok, Milo J., P.	Luzerne.	Sandy Hill, N. Y.	Humphreys, D. W., L.	S. Carolina.	Rock Mills, S. C.
Hicks, W. H., s. s.	Palmyra.	Scranton, Pa.	Humphreys, J. M., T.	Montgomery.	Newbern, Va.
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Hillman, W. G., P.	Sidney.	Tylersville, S. C.	Huntington, J., W. C.	Nashville.	Nashville, Tenn.
Hines, Edw., P.	Orange.	St. Marys, O.	Hunting, J. M., T.	Nassau.	Jamaica, N. Y.
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Hodge, Chas., PRF.	N. Brunswick.	Oxford, Pa.	Hyatt, E. P.	Richland.	Chesterville, O.
Hodge, J. A., P.	Luzerne.	Princeton, N. J.	Hyde, E. F., P.	S. Carolina.	Fairview, S. C.
Hodge, Samuel, PRF.	Holston.	Mauch Chunk, Pa	Hyde, G. C., W. C.	Louisiana.	Baton Rouge, La.
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Hoge, Moses A., P.	Zanesville.	Johnsville, Ark.	Inglis, Geo. S., s. s.	Rock River.	Catskill, N. Y.
Hoge, Moses D., P.	E. Hanover.	Zanesville, O.	Irvine, J. F., T.	Anderson, Ill.	Mt. Vernon, O.
Hoge, Wm. J., P.	Roanoke.	Richmond, Va.	Irvin, Geo. A., s. s.	Fort Wayne.	Fort Wayne, Ind.
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Hogue, Aaron A., s. s.	Transylvania.	Christians'bg, Va.	Irving, David, P.	Passaic.	Morristown, N.J.
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Holmes, James, s. s.	Memphis.	Eddyville, Iowa.	Irwin, Jr., Robt., s. s.	Logansport.	Logansport, Ind.
Holmes, W. E., s. s.	Luzerne.	Covington, Tenn.	Jackson, M. W., W. C.	Roanoke.	Rough Creek, Va.
Holmes, Z. L., s. s.	S. Carolina.	Ransom, Pa.	Jackson, R. M., L.	Blairsville.	.....
Honnell, W. H., D. M.	Transylvania.	Laurens CH, N C	Jackson, Shel., s. s.	Chippewa.	La Crescent, Min
Hooper, W. A., L.	Miami.	Salvisa, Ky.	Jackson, W. P., s. s.	Genesee Riv.	Portageville, N.Y.
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Hopkins, A. C., L.	E. Hanover.	Crauberry, N. J.	Jacobs, Fred T.	Charleston.	Charleston, S. C.
Hopkins, H. H., P.	Louisville.	.....	Jacobus, M. W., PRF.	Ohio.	Allegheny C., Pa.
Hopkins, J. H., L.	Nassau.	Owensboro, Ky.	Jagger, S. H., P.	North River.	Marlboro, N. Y.
Hopkins, T. M., P.	Indianapolis.	.....			
Hopper, Edw., P.	Long Island.	Bloomington, Ind			
		Sag Harbor, N. Y.			



NAME	PRESBYTERY.	POST OFFICE.	NAME.	PRESBYTERY.	POST-OFFICE.
James, A. A. P.	Bethel.	Jonesville, S. C.	Kennedy, W. L. P.	Tuscaloosa.	Boligee, Ala.
James, David M., P.	Passaic.	Budd's Lake, N.J.		W. Reserve.	Sandusky C. O.
James, Wm., W. C.	Albany.	Albany, N. Y.	Ker, J. W. E. P.	Northumb'd.	Lewisburg, Pa.
Jamieson, J. M., PRF.	Lodianna.	Millersburg, Ill.	Kerr, Aaron H., D. M.	St. Paul.	St. Peter, Minn.
Janeway, J. L. P.	Raritan.	Flemington, N.J.	Kerr, A. H., s. s.	Memphis.	Delta, Tenn.
Janeway, T. L. P.	N. Brunswick.	Kingston, N. J.	Kerr, B. M., L.	Ohio.	Rittsburg, Pa.
Jarvier, G. W., W. C.	W. Jersey.	Daretown, N. J.	Kerr, H. M.,	Memphis.	Water Va'ey, Miss
Jarvier, Levi, F. M.	Lodianna.	.....	Kerr, Jas. W., L.	N. Brunswick	Princeton, N. J.
Jardine, And., W. C.	Huntingdon.	McCoys's, Pa.	Kerr, John, P. C.	Ohio.	Monong'a C. Pa.
Jeffrey, Wm., W. C.	Ohio.	Harriotts'v, Pa.	Kerr, Joseph. COLP.	Iowa.	Lockridge, Iowa.
Jennings, C. P., P.	Sangamon.	Springfield, Ill.	Kerr, S. C. L.	Columbus.	Dunlaps'v, Ind.
Jennings, J. H., P.	Winchester.	Bloomery, Va.	Ketcham, R. P., L.	Long Island.	.....
Jennings, S. C., P.	Ohio.	Moon, Pa.	Ketchum, R. C. P.	Hopewell.	Clarksville, Ga.
Jennison, J. F., W. C.	Philadelphia.	Phoenixville, Pa.	Killen, J. T., s. s.	Lake.	Constanti's, Mich
Jewett, A. D., W. C.	New York.	N. Y. City, N. Y.	Kimball, D., w. c.	Londonderry.	Hanover, N. H.
Johnson, A. J., L.	Philadelphia.	.....	Kimball, Joseph. P.	Rochester C.	Brockport, N. Y.
Johnson, A. S., s.	N. Mississippi	Byhalia, Miss.	Kimmons, J. A., D. M.	Chickasaw.	Saltito, Miss.
Johnson, A. G., s. s.	Cherokee.	Cassville, Ga.	King, Albert B., s. s.	New York.	New York City.
Johnson, Baker, s. s.	Winnelago.	Oxford, Wis.	King, Chas. B., s. s.	Hopewell.	Savannah, Ga.
Johnson, Daniel, s. s.	Fayetteville.	Gilopolis, N. C.	King, Ezra, w. c.	Long Island.	Miller's P., N. Y.
	Londonderry.	E. Boston, Mass.	King, Fred. L., P.	New York.	N. Haverstr'w, N.Y.
	Troy.	.....	King, James, P.	New York.	Haverstraw, N.Y.
Johnson, J. L.	Luzerne.	Syberts'v, Pa.	King, John C. W. C.	Schnyler.	Franklin, Ind.
Johnson, John, s. s.	C. lumbus.	Worthington, O.	King, J. L., s. s.	Flint River.	McDonough, Ga.
Johnson, Silas, P.	Staubenville.	Futtgeruh, India	King, O. J., s. s.	Council Bluffs	Brighton, Iowa.
Johnson, W. F., F. M.	Hudson.	Bullville, N. Y.	King, T. D., W. C.	E. Mississippi	Dry Creek, Miss.
Johnston, And., P.	Orange.	Lexington, N. C.	Kingery, David, s. s.	Cincinnati.	Loveland, O.
Johnston, F. H., P.	Staubenville.	Wellsville, O.	Kingsbury, C., F. M.	Indian.	Doaks'v, Ark.
Johnston, G. N., L.	Hudson.	Philadelphia, Pa.	Kinkaid, S. P., L.	Allegheny.	.....
Johnston, J. R., W. C.	Winchester.	Luney's C., Va.	Kirk, James, P.	Cedar.	Vinton, Iowa.
Johnston, John, P.	Beaver.	Darlington, Pa.	Kirk, Wm. H., P.	Newton.	Belvidere, N. J.
Johnston, J. W. P.	Peoria.	Peoria, Ill.	Kirkpatrick, D., P.	Blairsville.	Oakland, N. J.
Johnston, Robert, P.	Beaver.	New Castle, Pa.	Kirkpatrick, J., P.	Raritan.	Ringoes, N. J.
Johnston, R., W. C.	Hindlay.	Lima, Ohio.	Kirkpatrick, J. H., s. s.	Saltsburg.	Penn's Run, Pa.
Johnston, T. P., P.	New York.	Modaff, Scotland.	Kirkpatrick, J. L., P.	Charleston.	Charleston, S. C.
Johnstone, J., W. C.	Pennsylvania	Paint Lick, Ky.	Kirkpatrick, J. M. P.	Orange.	Danville, Va.
Johnstone, R. A., P.	Philadelphia.	Kensington, Pa.	Kirtland, O. L., P.	Passaic.	Springfield, N. J.
Johnstone, W. O., P.	Lafayette.	Deep Water, Mo.	Kittridge, C., W. C.	Rochester C.	West Greece, N.Y.
Jones, A., s. s.	Georgia.	Riceboro, Ga.	Kline, A. L., P.	Tuscumbia.	Tuscumbia, Ala.
Jones, Chas. C., s. s.	New York.	New York City.	Klink, N. B., s. s.	Benicia.	Sacramento, Cal.
Jones, Chas. J., P.	Missouri.	Columbia, Mo.	Knight, M. G., AGT.	Louisville.	Louisville, Ky.
Jones, Isaac, w. c.	Genesee Riv.	Wyoming, N. Y.	Knighon, Fred., P.	Newton.	Belvidere, N. J.
Jones, John, P.	Cherokee.	Rome, Ga.	Knott, John W., s. s.	Marion.	Shelby, O.
Jones, John M., P.	Cedar.	Walcott, Iowa.	Knox, Alex. L., P.	St. Clairsville	Antrim, Ohio.
Jones, Joseph II., P.	Philadelphia.	Philadelphia, Pa.	Knox, James, L.	E. Alabama.	.....
Jones, Sam. B., P.	W. Jersey.	Bridgeton, N. J.	Knox, J. H. M., P.	Phila. 2d.	German town, Pa.
Jones, William, W. C.	Columbus.	Taritan, Ohio.	Knox, John, W. C.	Staubenville.	Springfield, O.
Jones, Wm. E., P.	Genesee Riv.	Bath, N. Y.	Knox, John P., P.	Nassau.	Newtown, N. Y.
Jordan, D. E., P.	Orange.	Madison, N. C.	Kolb, Andrew, s. s.	Rock River.	Scales Mound, Ill.
Junkin, B. O., s. s.	Clarion.	.....	Kolb, F. F., L.	Luzerne.	Tamaqua, Pa.
Junkin, D. X., P.	Huntingdon.	Hollidaysburg, P.	Kolb, Jacob, P.	Cedar.	Muscatine, Iowa.
Junkin, B. D., P.	Concord.	Davidson C. N. C.	Kollock, S. K., P.	W. Jersey.	Greenwich, N. J.
Junkin, Geo., PRS.	Lexington.	Lexington, Va.	Kontz, Wm. P., P.	Logansport.	Monticello, Ind.
Junkin, Wm. F., P.	Montgomery.	Fancy Hall, Va.	Kopf, F. Zavier, L.	N. Albany.	Valonia, Ind.
			Kost, J. K., P.	Marion.	Marysville, O.
Kalb, George L., P.	Columbus.	Circleville, Ohio.	Krebs, John M., P.	New York.	New York City.
Kaufman, J. H., P.	Baltimore.	Baltimore, Md.	Krider, B. S., P.	Concord.	Rowan Mills, NC
Kay, Richard, s. s.	Michigan.	Woodhull, Mich.	Kudobe, Ernst.	Dane.	Highland, Wis.
Kean, Wm. F., P.	Allegheny.	Freeport, Pa.	Kugler, John B., P.	Donegal.	Strasburg, Pa.
Keeling, Wn. B., P.	Washington.	Ilicokry, Pa.	Kuster, C. E., P.	Muncie.	Indianapolis, Ind.
Kehoo, John L., P.	N. Brunswick.	Manalapan, N. J.			
Keigwin, Henry, L.	Louisville.	Cabala, Ala.			
Keir, Wm. L., P.	Allegheny C.	.....	L'Hombrol, T. P. M.	New York.	Bu's Ayres, S.A.
Keisel, W. C., s. s.	Zanesville.	Newark, O.	Lacy, Beverly T., P.	W. Lexington	Frankfort, Ky.
Keith, Wm. J., AGT.	Flint River.	Griffo, Ga.	Lacy, Drury, PRS.	Concord.	Davidson C., N.C
Keller, Isaac, w. c.	Peoria.	Peoria, Ill.	Laev, W. S., W. C.	Ouchita.	El Dorado, Ark.
Kellogg, E. W., s. s.	Buffalo City.	Tonawanda, N.Y.	Lackey, A. H., s. s.	Rock River.	Albany, Ill.
Kellogg, E. M., w. c.	Londonderry.	Nashua, N. H.	Ladd, Francis D., P.	Philadelphia.	Philadelphia, Pa.
Kellogg, Sam., s. s.	Hudson.	Spring Va'ey, N.Y.	Lafar, D. X., T.	Charleston.	Charleston, S. C.
Kelly, David, s. s.	Rock River.	Rock Island, Ill.	Lafferty, R. H., P.	Concord.	Charlotte, N. C.
Kelly, J. Hn. P.	Zanesville.	Chandlers'v, O.	Laird, F. H., L.	Potosi.	Carlisle, Ill.
Kelly, W. W. C., W. C.	Louisiana.	Amite City, La.	Lamb, H. J., w. c.	Londonderry.	W. Suffield, C.
Kemper, A. C., P.	Miami.	Walnut Hills, O.	Lamson, Sam., w. c.	Nassau.	New York City.
Kemper, Jas. S., P.	Miami.	Dayton, O.	Landis, R. W., s. s.	Transylvania.	Somerset, Ky.
Kempshall, E., s. s.	Buffalo City.	Batavia, N. Y.	Lane, Chas. W., PRF.	Hopewell.	Talmage, Ga.
Kenmore, Chas., T.	C. Mississippi.	Canton, Miss.	Lane, C. R., P.	Luzerne.	Tunkhannock, Pa.
Kennedy, David, W. C.	Long Island.	Philadelphia, Pa.	Lane, George W., P.	Buffalo City.	Bethany, N. Y.
Kennedy, J. P., P.	Saltsburg.	Newman's M., P.	Lane, John J., P.	Donegal.	Wrightsville, Pa.
Kennedy, Duncan, P.	Troy.	Troy, N. Y.	Lane, Saurin E., P.	Albany.	Galway, N. Y.
Kennedy, Edw., W. C.	Northumb'd.	Oceola, Pa.	Laoneau, J. F., P.	Montgomery.	Salen, Va.
Kennedy, G. W., W. C.	Baltimore.	Franklin'v, Md.	Lapsley, R. A., s. s.	Lafayette.	Salvisa, Ky.
Kennedy, Jas. C., L.	Concord.	Statesville, N. C.	Lapsley, R. A., s. s.	Nashville.	Carthage, Tenn.
Kennedy, J. C., P.	Harmony.	Ridgway, S. C.	Larkin, E. W., w. c.	Rock River.	Plaquemines, La.
Kennedy, J. F., W. C.	Carlisle.	Chambersburg, P.	Larrimore, J. W., L.	Albany.	.....
Kennedy, J. L., s. s.	S. Carolina.	Williamstown, SC	Latta, James, P.	New Castle.	Black Horse, Pa.
Kennedy, R., P.	Ohio.	.....	Latta, Wm. W., w. c.	Donegal.	Philadelphia, Pa.
Kennedy, R. W., w. c.	Tuscaloosa.	Pleasant Rid., Ala	Launitz, John A.F., ss	Albany City.	Rochester, Pa.
			Law, S. G., P.	Long Island.	Northport, N. Y.

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NAME.	PRESBYTERY.	POST OFFICE.	NAME	PRRSBYTERY.	POST OFFICE.
Lawrence, A. B.	C. Mississippi.	Bovina, Miss.	Loughbridge, R. M. F. M.	Creek Nation.	Ck Agency, Ark.
Lawrence, Saul, s. s.	Huntingdon.	Lewistown, Pa.	Lowe, Benj. I., w. c.	Zanesville.	Granville, Ohio.
Lawson, Orr.	Clarion.	Buckhannon, Va.	Lower, J. L., P.	Lake.	Crown Point, Ind.
Laverty, W. W. P.	Steuenville.	Wellsville, O.	Loves, J. A. L. T.	Chillicothe.	South Salem, O.
Laws, S. S., PRS.	Missouri.	Fulton, Mo.	Lowie, John C., SEC.	New York.	New York City.
Layman, J. M., D. M.	Maumee.	Hicksville, Ohio.	Lowrie, John M., P.	Fort Wayne.	Fort Wayne, low
Lea, Richard, P.	Ohio.	Pittsburg, Pa.	Lowrie, Sam. T., P.	Huntingdon.	Alexandria, Pa.
Lea, T. D., w. c.	Louisiana.	Centreville, Miss.	Lowry, And. M., P.	Luzerne.	Port Carbon, Pa.
Leadbeater, A., s. s.	Chillicothe.	Wilmington, O.	Lowry, John, L.	N Brunswick.	Princeton, N. J.
Leake, L. F., w. c.	Crawfordsv'e.	Indianapolis, Ind	Lowry, N. S., L.	Saltsburg.	.....
Leaman, John, PRF.	Phila 2d.	Easton, Pa.	Lloyd, J. P., P.	Marion.	Mt. Gilead, O.
Leason, Thos. S., w. c.	Saltsburg.	Leechburg, Pa.	Lyle, J. K., P.	W. Lexington.	Lexington, Ky.
Leavensworth, C., P.	Schuyler.	Macomb, Ill.	Lyman, Henry, w. c.	Albany.	Boston, Mass.
Leavitt, Edw. II., w. c.	Lodiaua.	.....	Lynch, Thomas, s. s.	Orange.	Mebanesv'e, N.C.
Lee, Charles, P.	Madison.	Scipio, Ind.	Lynn, E. K., P.	Schuyler.	Aledo, Ill.
Lee, Chann. G., w. c.	Connecticut.	New Haven, Conn	Lynn, Francis, L.	Miami.	Carlisle, Ind.
Lee, Edmund, w. c.	Florida.	Manatee, Fla.	Lynn, Sam., P.	Hillsboro.	Jerseyv'e, Ill.
Lee, H-nderson, s. s.	Roanoke.	Lunenburg, Va.	Lyon, David, P.	Albany.	Northamp., N. Y.
Lee, Henry F., P.	Phila. 2d.	Newtown, Pa.	Lyon, David C., s. s.	Winnebago.	Winona, Minn.
Lee, Lewis II., P.	Troy.	Waterford, N. Y.	Lyon, D. W., L.	Lafayette.	Kansas City, Mo.
Lee, W. B., P.	Nassau.	.....	Lyon, Isaac L., w. c.	Chicago.	Chicago, Ill.
Lee, Wm. S., P.	Charleston.	Edisto Isld., S. C	Lyon, James A., P.	Tombebee.	Columbus, Miss.
Leevre, J. A. P.	Baltimore.	Baltimore, Md.	Lyon, John, T.	Carlisle.	Bedford, Pa.
Lefler, Black, s. s.	Vineunes.	Bruceville, Ind.	Lyon, Wm., AGT.	E. Hanover.	Richmond, Va.
Legare, J. S. K., T.	Charleston.	Orangeburg, S. C.	Lyons, N. B., P.	Washington.	Prosperity, Pa.
Legare, T. H., T.	Charleston.	Orangeburg, S. C.	Lyons, W. L., s. s.	Des Moines.	Winterset, Iowa
Leggett, J. A., L.	Trausylvania	Dauville, Ky.	Maedona, G. V., L.	W. Lexington.	Danville, Ky.
Leggett, John H., P.	Hudson.	Middletown, N.Y.	Macdonald, J. M., P.	N. Brunswick.	Princeton, N. J.
Leighton, John, s. s.	Palmyra.	Hauaithal, Mo.	Macgregor, J. M., s. s.	Ogdensburg.	Hammond, N. Y.
Leisland, Jacob, D. M.	Daue.	Rockville, Wis.	McIntire, T. J., L.	Muncie.	Indianapolis, Ind
Leland, A. W., PRF.	Charleston.	Columbia, S. C.	Mack, John, s. s.	Saline.	Equality, Ill.
Leonard, Jos. T., P.	Lafayette.	Harrisonv'e, Mo.	Mack, Thomas, P.	Hudson.	Liberty, N. Y.
Leonard, Lem., s. s.	Rochester C.	Charlotte, N. Y.	Mack, Wm., PRF.	Mary.	Columbia, Tenn.
Leps, James H., P.	Greenbrier.	Parkersburg, Va.	Mackay, Wm., L.	New Lisbon.	Glasgow, Ohio.
Lester, Wm. H., P.	Washington.	W. Alexander, Pa	Mackey, Jas. L., P. M.	New Castle.	Mission Hse., N. Y.
Lewers, James, P.	Raritan.	Milford, N. J.	Mackey, Wm. D., P.	Lewes.	Snow Hill, Md.
Lewis, David J., D. M.	California.	Camptouv'e, Cal.	Maclean, John, PRS.	N. Brunswick.	Princeton, N. J.
Lewis, II. R., s. s.	Sangamon.	Taylorv'e, Ill.	Macnair, John, P.	Raritan.	Clinton, N. J.
Lewis, James N., P.	Montgomery.	Wytchie, Va.	Madeira, A. D., L.	Ebenezer.	Keokuk, Iowa.
Lewis, John N., P.	Hudson.	Monticello, N. Y.	Magee, Geo. A., s. s.	Lewes.	Crumpton, Md.
Lewis, Reuben, s. s.	Montgomery.	Newcastle, Va.	Magie, David, P.	Passaic.	Elizabeth, N. J.
Leyburn, Johu, EDT.	Philadelphya.	Philadelphia, Pa.	Magie, David, P.	Passaic.	Elizabeth, N. J.
Life, Wm, P.	Flint River.	Chilburt, Ga.	Magill, David, P.	Philadelphia.	Boston, Mass.
Lillie, John, P.	Northumb'd.	Muncie, Pa.	Magruder, T. P., w. c.	Schuyler.	Rushville, Ill.
Lilley, John, P. M.	North River.	Kingston, N. Y.	Mahaffey, Sam., P.	St. Clair's'e.	Washington, O.
Lilley, R. H., D. M.	Creek Nation.	Mekko, Ark.	Mahon, James C., P.	Blountingon.	Lexington, Ill.
Lindley, Dan., P. M.	Bloomington.	W. Urbana, Ill.	Mahon, Joseph, AGT.	N. Brunswick.	Shippensburg, Pa
Lindsay, J. O., P.	Concord.	Port Natal, S. A. C.	Major, John W., s. s.	Genesee Riv.	Galway, N. Y.
Lindsay, A. L., P.	S. Carolina.	Calhoun's M. S. C	Mallard, Robt. Q., P.	Georgia.	Walthourv'e, Ga.
Lindsay, J. B., w. c.	Bedford.	S. Salem, N. Y.	Mann, Joseph R., w. c.	N. York 2d.	New York City.
Linn, James, P.	Nashville.	Nashville, Tenn.	Manning, R. S., P.	N. Brunswick.	Hamilton, S., N. J
Linn, Alonzo, L.	Huntingdon.	Bellefonte, Pa.	March, Wm. G., P.	New Lisbon.	Canfield, O.
Lippert, H. E., L.	Redstone.	Canonsburg, Pa.	Markham, T. R., P.	N. Orleans.	N. Orleans, La.
Littell, Luther, P.	Allegheny C.	.....	Markle, Josiah, w. c.	Passaic.	Chester, N. J.
Little, E. G., P.	Hudson.	Mt. Hope, N. Y.	Marks, Jas. J., w. c.	Ohio.	Pittsburg, Pa.
Little, James, w. c.	Londonderry.	Middleb., Mass.	Marks, Rich. T., D. M.	Flint River.	Wh. Sul. Sp., Ga.
Little, Jas., L.	Crawfordsv'e.	Shannondale, Ind	Marquis, John, P.	Bloomington.	Granville, Ill.
Livingston, W. S., L.	New York.	N. Y. City, N. Y.	Marquis, J. S., s. s.	Steuenville.	N. Cumberland, O
Lloyd, J. P., P.	Chillicothe.	.....	Marquis, J. E., s. s.	Peoria.	Edmwood, Ill.
Locke, N. C., P.	Marion.	Crestline, O.	Marquis, R. W., P.	Coshocton.	Keene, O.
Lockridge, A. Y., D. M.	Nassau.	Hempstead, N. Y.	Marr, Joseph, T.	St. Louis.	Carondelet, Mo.
Lockwood, L. R., s s.	Cherokee.	Ringgold, Ga.	Marr, P. B., s. s.	Northumb'd.	Lewesburg, Pa.
Lockwood, V. L. R., P.	Dubuque.	Fredericksb'rg, Ia	Marriner, G. K., P.	Susquehanna	Warrenham, Pa.
Lowenthal, I., P. M.	Elizabeth't'n.	Rahway, N. J.	Marshall, A. S., P.	Cedar.	Marion, Iowa.
Logan, D. S., P.	Lodiaua.	Peshawar, Ind.	Marshall, Geo., P.	New Castle.	Fair Hill, Md.
Logan, J. V., L.	Allegheny C.	Bridgewater, Pa.	Marshall, Jas. A., P.	Ohio.	Up. St. Clair, Pa.
Logan, Robert, s. s.	Louisville.	Shelbyv'e, Ky.	Marshall, Jos. H., P.	Sidoey.	Zausfield, O.
Logan, S. C., P.	La Grange, Ga.	La Grange, Ga.	Marshall, Wm., w. c.	Rock River.	Woodhull, Ill.
Long, Chester, w. c.	Cincinnati.	Cincinnati, O.	Marshall, Wm. R., P.	C. Mississippi	Madison, Ind.
Long, Geo., s. s.	Long Island.	Farmingd'e, N. Y.	Martin, Alex., P.	N. York 2d.	Delbi, N. Y.
Long, I. J., L.	Muncie.	Indianapolis, Ind	Martin, C. B. II.	E. Texas.	Henderson, Tex.
Long, L. H., P.	Transylvania	Danville, Ky.	Martin, C. P. B., T.	Baltimore.	Baltimore, Md.
Loomis, A. W., s. s.	Sidney.	Urbana, O.	Martin, Edw., P.	Roanoke.	Aspen Wall, Va.
Loomis, A. W., P. M.	Rock River.	Millsburg, Ill.	Martin, James, w. c.	New Albany.	Greenville, O.
Lorance, Jas. II., P.	California.	San Francisco, Cal	Martin, James, P.	Flint River.	Macon, Ga.
Lord, Chas. S., w. c.	Tuseumbia.	Courtland, Ala.	Martin, John L., s. s.	E. Hanover.	Notlaway, Va.
Lord, John C., P.	Nassau.	Brooklyn, L. I.	Martin, John W., P.	Arkansas.	Little Rock, Ark.
Lord, Willis, P., R. F.	Buffalo City.	Buffalo, N. Y.	Martin, Jos. w. c.	Redstone.	Elizabeth, Pa.
Lord, J. S., w. c.	Nassau.	Chicago, Ill.	Martin, Jos. w. c.	Crawfordsv'e.	Waveland, Ind.
Love, D. R., P.	Chicago.	.....	Martin, Jos. W. P., P.	New Castle.	Doe Run, Pa.
Losche, H. D., P.	Logansport.	Rossville, Ind.	Martin, Jos. w. c.	Arkansas.	Searcy, Ark.
Louden, Clark, P.	Philadelphia.	.....	Martin, S. N., P. M.	Ningpo.	Ningpo, China.
Love, S. J., P.	Philadelphia.	Philadelphia, Pa.	Martin, Thos., w. c.	Redstone.	Petersburg, Ind.
Love, Thos., P.	Mississippi.	Natchez, Miss.	Martin, W. P., F. M.	Ningpo.	Ningpo, China.
Loughhead, S. D., P.	New Castle.	Loveville, Del.	Martin, Wm. M., P.	Elizabeth't'n.	Woodbridge, N. J
Loughridge, A. J., s. s.	Missouri.	Montgom'y C. Mo	Mason, James D., P.	Cedar.	Davenport, Iowa.
	S. C. Texas.	Alta Springs, Tex			



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NAME.	PRESBYTERY.	POST OFFICE.	NAME.	PRESBYTERY.	POST-OFFICE.
Mason, Wm. C. P.	Rock River.	Fulton City, Ill	Montgomery, J. S. P.	C. Mississippi.	Yazoo City, Miss.
Masters, F. R., P.	N. River.	Matteawan, N. Y.	Montgomery, J., s. s.	Missouri.	Longwood, Mo.
Mateer, C. W., L.	Allegheny.	.....	Montgomery, J. W., P.	Orange.	Lawsonville, N. C.
Mateer, Joseph, P.	Clarion.	Curtisville, Pa.	Montgomery, S., s. s.	Louisiana.	Clinton, La.
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			Palmer, N. S., s. s.	Crawford's.	Brazil, Ind.
Nall, Robert, s. M.	S. Alabama.	Talladega, Ala.	Park, Chas. H., P.	Northumb'd.	Pottsgrove, Pa.
Nash, Fred. K., P.	Fayetteville.	Gilopolis, N. C.	Park, James, PRS.	Knoxville.	Knoxville, Tenn.
Nassau, C. W., P.	N. Brunswick	Lawrence'ce, N. J.	Park, John S., L.	Memphis.	Memphis, Tenn.
Nassau, Jos. E., P.	Genesee Riv.	Warsaw, N. Y.	Park, Oscar, P.	Milwaukee.	Waukesha, Wis.
Nassau, Robt. H., L.	N. Brunswick	Lawrence'ce, N. J.	Parke, N. G., P.	Luzerne.	Pittsburg, Pa.
Nath. Golok, P.	Lodiana.	Jalandhar, N. I.	Parke, Sam., w. c.	Donegal.	State Hill, Pa.
Naylor, A. R., P.	Chillicothe.	Greenfield, O.	Parker, A. H., W. C.	Lodiana.	Nether. Prov., Pa.
Naylor, James, s. s.	C. Mississippi.	Middleton, Miss.	Parkinson, M. A. P.	Staubenville.	Island Creek, O.
Neander, John, P.	Nassau.	Williamsb'rg, NY	Parks, G. D., D. M.	Concord.	Henders'v'ce, N. C.
Neely, R. L., L.	Chickasaw.	Denmark, Tenn.	Parks, W. H., s. s.	St. Louis.	St. Louis, Mo.
Neill, John W., L.	Louisville.	Danville, Ky.	Parmelee, J. H., COL.	Zau-ssville.	Duncan's F., O.
Neill, Henry, P.	Michigan.	Detroit, Mich.	Parsons, L. H., w. c.	E. Alabama.	Jacksonville, Ala.
Neill, Thos. B., s. s.	Orange.	Smithfield, N. C.	Parsons, W. S., T.	Rochester C.	Clifton Sps., N. Y.
Neill, Wm., s. s.	Mississippi.	Oallatin, Miss.	Patten, J. H., T.	N. York.	N. Y. City, N. Y.
Nelson, A. K., P.	Carlisle.	Chambers'brg, Pa	Patterson, A. O., P.	Redstone.	Pittsburg, Pa.
Nelson, John S., L.	Huntingdon.	.....	Patterson, I. M., P.	Baltimore.	Glennville, Md.
Nesbit, Arch.,	Chicago.	Glasgow, Scot.	Patterson, J. A., L.	Huntingdon.	.....
Nesbit, John H., L.	Chicago.	Chicago, Ill.	Patterson, J. B., P.	Staubenville.	Staubenville, O.
Nesbit, Wm., w. c.	Beaver.	New Bedford, Pa.	Patterson, J. C., PRS.	Flint River.	Griffin, Ga.
Nesbitt, Jos., P.	Northumb'd.	Lock Haven, Pa.	Patterson, M. A., s. s.	Quachita.	Mt. Holly, Ark.
Neuhaut, F. J., W. C.	Cincinnati.	Cincinnati, O.	Patterson, M. E., w. c.	Northumb'd.	White Deer, Pa.
Nevin, Alfred, P.	Philadelphia.	Philad-phia, Pa.	Patterson, Robt. M., P	Philadelpia.	WarrenTa'ern, Pa
Nevin, D. E., w. c.	Allegheny C.	Sawickville, Pa.	Patterson, Sam., P.	Staubenville.	Deersville, Pa.
Nevius, H. V. D., P.	Muhlenburg.	Hopkinsville, Ky	Patterson, Wm., P.	Bedford.	Poundridge, N. Y.
Nevius, J. I., P.	Schuyler.	N. Henderson, Ill	Patterson, W. D., L.	Carlisle.	.....
Nevius, J. L., F. M.	Ningpo.	Ningpo, China.	Patton, F., s. s.	Chickasaw.	Oxford, Miss.
Newell, O. W., s. s.	Donegal.	Blue Ball, Pa.	Patton, Geo., P.	Rochester C.	Geneva, N. Y.
Newell, Husey, s. s.	Erie.	Holland, Pa.	Patton, H. H., w. c.	Vincennes.	Princeton, Ind.
Newell, Samuel, P.	Palestine.	Paris, Ill.	Paul, Sam., w. c.	Baltimore.	.....
Newell, T. M., P.	Bloomington.	Waynes'ce, Ill.	Paul, Alfred, P.	Washington.	Wheeling, Va.
Newhall, Eben, P.	Londonderry.	Thornton F., NH	Pawling, W. H., w. c.	Lafayette.	Danville, Ky.
Newton, E. H., w. c.	Troy.	Cambridge, N. Y.	Paxton, J. D.,	Vincennes.	Highland, Kan.
Newton, Henry, P.	Hopewell.	Jefferson, Ga.	Paxton, J. T., s. s.	Lafayette.	Arrow Rock, Mo.
Newton, John, F. M.	Lodiana.	Sabatlu, N. Ind.	Paxton, T. N., s. s.	Concord.	Marion, N. C.
Newton, T. H., P.	St. Louis.	St. Louis, Mo.	Paxton, W. M., P.	Ohio.	Pittsburg, Pa.
Niel, Peter, D. M.	Fort Wayne.	Vera Cruz, Ind.	Payne, A. G., L.	Louisville.	C-lumbus, Ky.
Nicolls, S. J., L.	Redstone.	Allegheny C., Pa.	Peacock, W. N., w. c.	Florida.	Madison, Fla.
Nichols, Cyrus, s. s.	Dane.	Racine, Wis.	Pairs, H. R., P.	Zanesville.	Brownsville, O.
Nichols, James, T.	Rochester C.	Rochester, N. Y.	Pearson, W. F., L.	S. Carolina.	Temple of Hcs, SO
Nimmo, Jos., s. s.	Long Island.	Islip, N. Y.	Peck, Elias, w. c.	Winnebago.	Waupun, Wis.
Niven, T. M., L.	E Hanover.	.....	Peck, Simeon, w. c.	Omaha.	Florence, N. T.
Nixon, Geo., P.	N. York 2d.	W. Farms, N. Y.	Peck, Thos. E., PRF.	Baltimore.	Hampden, Sid., Va
Nixon, J. H., s. s.	Troy.	Dennisville, N. J.	Peden, A. G., s. s.	Flint River.	Eriu, Ga.
Noble, W. F. P., w. c.	Baltimore.	Oxford, Pa.	Peden, M., s. s.	Tombeckbee.	Prospect, Miss.
Noerr, Moses, P.	Dubuque.	Maquoketa, Ia.	Pelan, Jas, w. c.	W. Reserve.	Tiffu City, O.
North, N. G., T.	New Orleans.	Charleston, Va.	Pelan, Wm., P.	White Water.	Connersville, I.
Northrup, J. H., w. c.	N. Jersey.	Monticello, N. Y.	Pelton, Sam., w. c.	Hudson.	Monticello, N. Y.
Nott, Eliphalet, PRS.	Albany.	Schenectady, N. Y.	Penick, D. A., P.	Concord.	Pioneer Ms., N. C.
Nourse, J. E., w. c.	Potomac.	Annapolis, Md.	Penick, Jr., D. A., P.	Concord.	Concord, N. C.
Noyes, Varnum, s. s.	W. Reserve.	Guilford, O.	Penick, P. T., P.	Roanoke.	Liberty, Va.
Nundy, Gopeenath.	Allahabad.	Futteeppore, Ind.	Penland, A., D. M.	Tuscumbia.	Redman, Ala.
			Pentzer, Jacob, P.	Cedar.	Wilton, Iowa.
Oakes, Isaac, w. c.	Genesee Riv.	Nunda, N. Y.	Peregrine, J., w. c.	Madison.	Paris, Ind.
Oakley, Peter D., P.	Nassau.	Jamaica, N. Y.	Perkins, C. H., s. s.	Marion.	Prospect, O.
Oakley, C. M., s. s.	Long Island.	Farmingdale, NY	Perkins, G. K., w. c.	Paducah.	Marion, Ky.
Ogden, Eph. P.	Allegheny.	Glade Mills, Pa.	Perkins, Henry, P.	Burlington.	Allentown, N. J.
Ogden, Joseph M., P.	Passaic.	Clatham, N. J.	Perry, D. I., w. c.	Bloomington.	Bloomington, Ill
Ogden, T. A., D. M.	Mississippi.	Natchez, Miss.	Perry, T. C., w. c.	N. York.	Bridgeport, Con.
Ogden, Thos., F. M.	N Brunswick	Corisco, Africa.	Perryman, J. M., L.	Creek Nation	Creek Agency, Ark
Olmstead, J. M., w. c.	Philadelphia.	Philadelphia, Pa.	Peters, B. F., D. M.	Tuscaloosa.	Gordo, Ala.
Olmstead, L. G., w. c.	Erie.	Erie, Pa.	Petrie, G. H. W., P.	E. Alabama.	Montgomery, A.
Orbison, J. H., F. M.	Lodiana.	Lodiana, India.	Petrie, James, s. s.	Hudson.	Bethel, N. Y.
Orr, Franklin, P.	Saltzburg.	Kent, Pa.	Pettigrew, S., T.	St. Louis.	Carondelet, Mo.
Orr, Sam., L.	Ouachita.	Centre Point, Ark	Pharr, H. N., P.	E. Alabama.	Chambers, Ala.
Osborn, Robt., w. c.	Greensbrier.	Fairton, N. J.	Pharr, S. C., P.	Concord.	Hopewell, N. C.
Osborne, Michael, P.	W. Hanover.	Farmville, Va.	Pharr, W. W., P.	Concord.	Statesville, N. C.
Osmond, John, s. s.	Luzerne.	Eckley, Pa.	Pharr, W. S., P.	Concord.	Park's Store, N. C.
Osmond, S. M., s. s.	Schuyler.	Perry, Ill.	Pharr, W. W., P.	Concord.	Codde Ck., N. C.
Ostrom, V. C., D. M.	N. Orleans.	New Orleans, La.	Phlips, Joshua, P.	Dubuque.	B-l-it, Wis.
Otterson, Jas. D. M.	New Castle.	H. Clay Fac. D. I.	Phillips, And., s. s.	Ogdensburg.	Merivstown, N. Y.
Overstreet, R. M., s. s.	C. Texas.	Georgetown, Tex.	Phillips, B. T., P.	North River.	Rondout, N. Y.
Oviatt, T. M., P.	Sangamon.	Decatur, Ill.	Phillips, Brad., s. s.	Dane.	Chippewa F., W.
Owen, Griffith, P.	Baltimore.	Baltimore, Md.	Phillips, Chas., PRF.	Orange.	Chapel Hill, N. C.
Owen, Jos., F. M.	Allahabad.	Allahabad, N. I	Phillips, James, s. s.	Orange.	Chapel Hill N. C.
Owen, Roger, P.	Phila. 2d.	Chestnut Hill Pa	Phillips, John.	Winchester.	Glade Mills, Md.
Owen, Thos., w. c.	Long Island.	Moriches, N. Y.	Phillips, N. G., P.	S. Alabama.	Airmount, Ala.



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NAME.	PRESBYTERY.	POST OFFICE.	NAME.	PRESBYTERY.	POST OFFICE.
Phillips, W. W., P.	New York.	New York City.	Rankin, Edw. E., P.	New York.	New York City.
Phrauer, Wilson, P.	New York 2d.	Slug Sing, N. Y.	Rankin, H. V., F. M.	Ningpo.	Ningpo, China.
Pickens, A. M., D. M.	W. District.	Centre Pt., Tenn.	Rankin, Jesse, D. M.	Concord.	Lenoir, N. C.
Pickens, J. A., P.	W. District.	Brownsvi'e, Tenn	Rankin, John C., P.	Elizabeth'n.	Baskinridge, N.J.
		Hoboken, N. J.	Rankin, W. A., w. c.	Donegal.	Middletown, Del.
		Muhlenburg.	Ray, Charles, T.	Genesee Riv.	Genesee, N. Y.
Pierson, D. H., s. s.	Passaic.	Elizabeth, N. J.	Raymond, H. R., P.	S. Alabama.	Marion, Ala.
Pierson, Phillip, P.	Harmony.	New Zion, S. C.	Raymond, Moses, P.	Winchester.	Springfield, Va.
Pierson, W. H., PRS.	Paducah.	Princeton, Ky.	Read, H. C., s. s.	Transylvania	Columbia, Ky.
Pigeon, C. D., w. c.	Londonderry.	Auburndale, Mas	Reardon, J. D., P.	Northumb'd.	Sunbury, Pa.
Pike, John, P.	Londonderry.	Rowley, Mass.	Reaser, J. G., P.	HIGHLAND.	Leavenworth, K
Pillsbury, I.,	Schuyler.	Andover, Ill.	Reasoner, J. S.,	Oregon.	Saleu, Ore.
Pinkerton, John, P.	Lexington.	Mt. Solon, Va.	Reed, Alexander, P.	New Castle.	Parkersburg, Pa.
Pinkerton, J. A., P.	Sangamon.	Petersburg, Ill.	Reed, David B., w. c.	Madison.	S. Hanover, Ind.
Pinkerton, Wm., s. s.	Lexington.	Steele's Tav., Va.	Reed, D. C., P.	Beaver.	Worth, Pa.
Piney, J. B., SEC.	New York.	New York City.	Reed, Geo. J., T.	Louisville.	Shelbyville, Ky.
Piper, Jas. A., L.	Madison.	Cincinnati, O.	Ree, H., s. s.	HIGHLAND.	.....
Pittkin, John, s. s.	Richland.	Millfordton, O.	Reed, Jas. A., P.	Wooster.	Wooster, O.
Pitman, B. H., w. c.	Albany.	Albany, N. Y.	Reed, J. H., P.	Huatingdon.	Wooster, O.
Pitzer, A. W.,	Highland.	Leavenworth, K.	Reed, Samuel, w. c.	St. Clairsville	Bealsville, O.
Platt, Jas. M., P.	Zanesville.	Zanesville, O.	Reed, Y. D., s. s.	Troy.	Cohoes, N. Y.
Platt, Joseph, s. s.	Schuyler.	Macomb, Ill.	Reed, Wm., P.	New Lisbon.	Calcutta, O.
Plumer, W. S., PRF.	Allegheny C.	Allegheny C., Pa.	Reed, Wm., P.	Zanesville.	Malta, O.
Plumly, G. S., P.	Elizabeth'n.	Metuchin, N. J.	Reed, Wm. M., D. M.	Maumee.	Gilead, O.
Plumstead, J. B., w. c.	Winnabago.	Portage C., Wis.	Reese, R. S., s. s.	Lafayette.	Warrensburg, Mo.
Poage, J. B., s. s.	Palmyra.	Ashley, Mo.	Reeve, Wm. B., s. s.	North Island.	Quogue, N. Y.
Polk, J. L., L.	Lewes.	Prin's Anne, Md.	Reeves, Henry, T.	Carlisle.	Chaubertburg, Pa
Pollock, A. D.,	Potomac.	.....	Reeves, Robt. H., P.	Newton.	Hopa, N. J.
Pomroy, J. S., P.	Washington.	Fairview, Va.	Reid, Alex., F. M.	Indian.	Doakesville, Ala.
Porter, Abner A., EDT.	S. Alabama.	Columbia, S. C.	Reid, A. M., s. s.	Stenbenville.	Steubenville, O.
Porter, David H., P.	Georgia.	Savannah, Ga.	Reid, John W., s. s.	Hopewell.	Philomath, Ga.
Porter, Edw. E., s. s.	Memphis.	Memphis, Tenn.	Reid, R. H., P.	S. Carolina.	Reidsville, S. C.
Porter, G. D., P.	Bloomington.	Crow Meadow, Ill.	Reid, S., s. s.	N. Mississippi	Holly Sps, Miss.
Porter, J. W., w. c.	Missouri.	Concord, Mo.	Reid, W. M., P.	Harmony.	Maysville, S. C.
Porter, J. D., s. s.	S. Alabama.	Stockton, Ala.	Reily, John A., P.	Newton.	Blairstown, N. J.
Porter, Jos. W., P.	Philadelphla.	Phoenixville, Pa.	Reinhardt, E. H., P.	Elizabeth'n.	Elizabeth'n., N.J
Porter, R. K., P.	Hopewell.	Bazelsia, Ga.	Remington, Jas., P.	Buffalo City.	Aldea, N. Y.
Porter, Samuel F., s. s.	Raritan.	Malta, Ill.	Rendall, I. N., L.	Mobawk.	.....
Porterfield, W., w. c.	Chicago.	.....	Renskers, John, D. M.	Dane.	Wawkou, Iowa.
Potter, C. K., w. c.	N. Lisbon.	.....	Revels, H. R., P.	Baltimore.	Baltimore, Md.
Potter, J. H., s. s.	Oxford.	Millville, O.	Rex, H. L., L.	Phila. 2d.	Danville, Ky.
Potter, L. D., PRF.	Cincinnati.	Glendale, O.	Reynolds, A. J., P.	Cincinnati.	Pleasant Run, O.
Potter, S. S., PRF.	Cincinnati.	Glendaie, O.	Reynolds, J. V., P.	Erie.	Meadville, Pa.
Potts, George, P.	New York.	New York City.	Rice, Geo. S., s. s.	HIGHLAND.	Highland, Kan.
Powell, Walter, P.	Donegal.	Laucaster, Pa.	Rice, James M., P.	Montgomery.	Covington, Va.
Power, F. H., L.	Redstone.	Elizabeth, Pa.	Rice, John, P.	Saltsburg.	Penn Run, Pa.
Powers, Urias, s. s.	Montgomery.	Big Lick, Va.	Rice, John H., P.	Louisville.	Louisville, Ky.
Pratt, F. A., D M.	St. Paul.	Lakeville, Minn.	Rice, N. L., PRF.	Chicago.	Chicago, Ill.
Pratt, H. B., F M.	Cherokee.	Bogota, S. A.	Rice, S. D., s. s.	Keanoke.	Mount Zion, Va.
Pratt, J. H., P.	Hocking.	Athens, O.	Rice, Willard M., P.	Philadelphia.	Philadelphia, Pa.
Pratt, J. W., PRF.	Tuscaloosa.	Tuscaloosa, Ala.	Rice, Wm. G., s. s.	Muhlenburg.	S. Union, Ky.
Pratt, N. A., P.	Cherokee.	Roswell, Ga.	Richards, J. G., P.	Harmony.	Liberty Hill, S. C.
Preston, T. L., L.	Lexington.	Brownsburg, Va.	Richard-on, R.,	Bedford.	Red Mills, N. Y.
Price, C. W., s. s.	W. Lexington.	Carlisle, Ky.	Richardson, W. T., P.	Lexington.	Waynesboro, Va.
Price, I. L. R., s. s.	Bloomington.	Bloomington, Ill.	Ridde, J. P., w. c.	Paducah.	Smithland, Ky.
Price, Israel, P.	Steubenville.	Annapolis, O.	Riddle, Wm., D. M.	Mississippi.	Sidon, Miss.
Price, Robt., P.	Mississippi.	Rodney, Miss.	Riggs, Elias, F. M.	Elizabeth'n.	Constantine, Ty.
Price, Samuel J., AGT.	Roanoke.	Hauptden Sid., Va	Riggs, Cyrus C. P.	Redstone.	W. Newton, Pa.
Price, Wm. T., s. s.	Lexington.	Bath, Va.	Riheldaffer, J. G., P.	St Paul.	St. Paul, Minn.
Priest, Jas. M., P.	W. Africa.	Greenville, Lib.	Riley, J. R., L.	S. Carolina.	Laurens C. H., SC
Prime, E. D. G., EDT.	Nassau.	New York City.	Rinker, H., P.	Luzerne.	Wyoming, Pa.
Prime, Geo. W., L.	New York.	N. York City, N.Y	Ripley, J. B., P.	Philadelphla.	Philad-lphia, Pa.
Prime, Sam. I., EDT.	Nassau.	New York City.	Rittenhouse, J. M., P.	Donegal.	Bart, Pa.
Printz, Geo., w. c.	Luzerne.	Reading, Pa.	Roane, W. H., s. s.	Mississippi.	Magnolia, Miss.
Pritchett, E. C., P.	Rochester C.	Geneva, N. Y.	Robe, Robt., s. s.	Oregon.	Eugene C., Ore.
Proctor, D. C., w. c.	Louisville.	Frankfort, Ky.	Roberts, B., s. s.	Troy.	Saltwater, N. Y.
Proctor, John O., P.	Winchester.	Gerardstown, Va.	Roberts, R. M., s. s.	Hillsboro.	Litchfield, Ill.
Proctor, Robt., L.	Rochester C.	.....	Roberts, Wm. C. P.	New Castle.	Wilmington, Del.
Proudfit, Alex., w. c.	Troy.	Saratoga Sps., NY	Robertson, G. H.,	Troy.	Troy, N. Y.
Pryor, Theodorie, P.	E. Hanover.	Petersburg, Va.	Robertson, H. M., s. s.	Winnebago.	Fond Du Lac, Wis
Pryse, John, s. s.	Highland.	Falls City, N. T.	Robertson, S., s. s.	Winnebago.	Winneconne, Wis
Pryse, J. M., P.	Oxford.	New London, O.	Robertson, W. W., w. c.	Missouri.	Fulton, Mo.
Pugh, John W., P.	Winchester.	Warrenton, Va.	Robins, J. P., w. c.	Donegal.	Columbia, Pa.
Purviance, G. D., w. c.	Baltimore.	Baltimore, Md.	Robinson, C. S., P.	Troy.	Troy, N. Y.
Purviance, J., P.	Mississippi.	Carrollton, La.	Robinson, John, P.	New Lisbon.	Hookstown, Pa.
			Robinson, Stuart, P.	Richland.	Ashland, O.
Quarles, J. A., P.	Missouri.	Glasgow, Mo.	Robinson, W. M., P.	Louisville.	Louisville, Ky.
Quillen, Ezek.,	Washington.	Ipava, Ill.	Rockwell, A. O., P.	Zanesville.	Newark, O.
Quivan, T. H., w. c.	Baltimore.	Baltimore, Md.	Rockwell, A. C., T.	Ohio.	Street's Run, Pa.
			Rockwell, E. F., PRF.	Nassau.	Brooklyn, L. I.
Raffensperger, E. B.,	Sidney.	Toledo, O.	Rockwell, J. E., P.	Concord.	Davidson C. N. C.
Ralston, Jas. G., T.	New Castle.	Norristown, Pa.	Rodenbaugh, H. S., P.	Nassau.	Brooklyn, N. Y.
Ramsay, Jas. B., P.	Roaouke.	Lynchburg, Va.	Rodgers, R. K., L. T.	Phila. 2d.	Eagleview, Pa.
Ramsay, J. R., F. M.	Creek Nation	Mico, Ark.	Rodgers, R. A. L. T.	Miami.	Springfield, O.
Ramsay, Samuel, L.	St. Clairsville.	Barnesville, O.	Rodgers, R. K., P.	N. Brunswick	Boundbrook, N.J.
Randolph, J. C., L.	Transylvania	Stanford, Ky.	Rodgers, A. H., s. s.	Bloomington.	Atlanta, Ill.
Raukin, Alex. T., s. s.	Buffalo City.	Black Rock, N. Y.	Rozan, Daniel,	Holston.	Kingsport, Tenn.



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NAME.	PRESBYTERY.	POST-OFFICE.	NAME.	PRESBYTERY.	POST-OFFICE.
Rogers, Jas. w. c.	Ogdensburg.	Ogdensburg, N. Y.	Sellers, Duncan, L.	Fayetteville.	Blk. Riv. Chap. NC
Rogers, J. L., P.	Flint River.	Atlanta, Ga.	Semple, Philo M., P.	Woofter.	Dalton, O.
Rogers, J. M., P.	N. Brunswick	Middle'tn P., N. J.	Senour, F., P.	Louisville.	Louisville, Ky.
Rogers, Joseph, P.	Hariton.	Frenchtown, N. J.	Seybold, J. C., s. s.	N. Orleans.	N. Orleans, La.
Rogers, O. F., s. s.	Chickasaw.	Verona, Miss.	Seymour, J. L., w. c.	Londonderry.	.....
Rogers, W. S., PRF.	Oxford.	Oxford, Ohio.	Shaiffer, G. W., P.	Huntingdon.	Shirleysburg, Pa
Rondiez, V. L.	Chillicothe.	Mowertown, O.		Michigan.	London, C. W.
Root, Timothy, w. c.	E. Alabama.	Guntersville, A.	Shand, W. G., w. c.	Saltsburg.	Davenport, Iowa
Rosamond, J., s. s.	Tuscaloosa.	Unjon, Ala.	Shane, J. D., s. s.	Cincinnati.	Cincinnati, O.
Rosborough, H. O., P.	Redstone.	New Geneva, Pa.	Sharon, J. C., P.	Iowa.	Birmingham, Ia
Rose, Henry B., s. s.	Greenbrier.	Gap Mills, Va.	Sharp, J. D., s. s.	E. Texas.	Alto, Tex.
Rosenthal, C. D.,	Passaic.	Scranton, Pa.		Steubenville.	Deersville, O.
Roser, P. s. s.	N. Albany, Ind.	N. Albany, Ind.	Sharp, W. W., w. c.	S. Carolina.	Due West, S. C.
Ross, A. W., s. s.	S. Carolina.	Pendleton, S. C.	Shaw, Colin, s. s.	Fayetteville.	Blk. Riv. Chap. NC
Ross, John, w. c.	Nuncio.	Kokoma, Ind.	Shaw, H. W., T.	Logansport.	Logansport, Ind.
Ross, John B., P.	Falmire.	Frederick, Md.	Shaw, Peter H., w. c.	New York.	Greenfieldhill, C.
Ross, R. G., L.	Madison.	Hanover, Ind.	Shearer, F. A., s. s.	Palmyra.	Palmyra, Mo.
Rossee, J. A., s. s.	Winnebago.	Neenah, Wis.	Shearer, J. W., c.	Cincinnati.	Pleasant Rid., O.
Rowe, John, s. s.	Hocking.	Gallipolis, O.	Shearer, John B., P.	Orange.	Chapel Hill, N. C
Rowell, Morse, s. s.	New York.	New York City.	Sheddau, S. S., P.	Elizabeth'tn.	Rahway, N. J.
Rowell, T. L.	Schuyler.	Bloomington, Min	Sheetz, W. C., P.	Concord.	Morgantown, N. J.
Rowland, Jas., w. c.	Richland.	Mansfield, Ohio.	Sheldon, Geo.	Elizabeth'tn.	Princeton, N. J.
Rowland, L. P., s. s.	Potsi.	Paterson, Mo.	Shepherd, I. N., s. s.	Marion.	Marion, O.
Rudolph, A., F. M.	Lodiana.	Lodiana, Ind.	Shepley, S. H., T.	Blairsville.	Blairsville, Pa.
Ruffner, Henry, s. s.	Greenbrier.	Kenawha S., Va.	Sh-persson, C. M., s. s.	Blair River.	Geneva, Ga.
Ruffner, W. H., w. c.	Lexington.	Harrisonburg, Va	Sh-persson, J. G., P.	Keauoke.	Otter Bridge, Va.
Rumple, Jethro, P.	Concord.	Salisbury, N. C.	Sherrard, J. H., L.	Steubenville.	Washington, O.
Russell, Geo. A., P.	Fayetteville.	Carthage, N. C.	Sherrill, R. E., s. s.	Memphis.	Harrods'bg, Tenn
Russell, Moses, P.	Miami.	Clifton, O.	Sherwood, J. M., EDT.	Orange.	Fayetteville, N. C.
Russell, R. D., w. c.	S. Alabama.	Nanafalia, Ala.	Shide, Rudolph, P.	St. Louis.	South Point, Mo.
Russell, Watson.	Redstone.	Clarksburg, Va.	Shields, C. W., P.	Philadelphia.	Philadelphia, Pa.
Rutherford, E. H., P.	C. Mississippi	Vicksburg, Miss.	Shields, E. P., P.	W. Jersey.	Daretown, N. J.
Rutter, L. C., P.	Donegal.	Chestnut L., Pa.	Shields, James M., P.	Erie.	Exchangeville, Pa
Ryerson, M. W., T.	Burlington.	Allentown, N. J.	Shields, J. W., L.	Miami.	Spring Valley, O.
Sachse, H. w. c.	Louisville.	Memphis, Tenn.	Shiland, And., P.	Bedford.	Mt. Kisco, N. Y.
Sackett, M. A., s. s.	Richland.	Mt. Vernon, O.	Shimeall, R. C., w. c.	New York.	New York City.
Safford, J. P., P.	Sidney.	Piqua, O.	Shinn, Jas. G., P.	Philadelphia.	P. Richmond, Pa.
Safford, Henry, AGT.	Hopewell.	Greensboro, Ga.	Shirley, M. M., P.	Saltsburg.	Shelcta, Pa.
Sahler, Dan, D. P.	N. Brunswick	Red Bank, N. J.	Shive, Rufus W., D. M.	Tuscumbia.	Moulton, Ala.
Salmon, Jas. M., s. s.	Northumb'd.	Bedwick, Pa.	Shockley, H. M., P.	White Water.	Cambridge C., Ind
Sample, Robt. F., P.	Carlisle.	Bedford, Pa.	Shotwell, Alb., AGT.	Lafayette.	Georgiaville, Tex.
Sample, W. A., P.	Arkansas.	Fort Smith, Ark.	Shotwell, Nath., P.	Concord.	Rutherford'n, NC.
Sanderson, Jos., P.	N. York 2d.	New York City.	Shryock, L. B. W., P.	Saline.	Sandoval, Ill.
Sanderson, D. D.,	S. Alabama.	Manha, Ala.	Shultz, J. N., s. s.	Lake.	Bristol, Ind.
Sargent, J. A.,	.....	Manhatta'v'e, NY	Sickles, E. C., s. s.	St. Louis.	St. Louis, Mo.
Saunders, E. D., PRF.	Philadelphia.	W. Phila., Pa.	Sickles, W., w. c.	Indianapolis.	Indianapolis, Ind.
Saunders, J. N., P.	Louisville.	Bloomfield, Ky.	Sickles, W. W.,	New Albany.	Indianapolis, Ind.
Saunders, Miles, L.	Louisville.	Bloomfield, Ky.	Sill, Amos H., L.	Baltimore.	W. Notting'm, Md
Savage, J. A., PRS.	Milwaukie.	Waukesha, Wis.	Silliman, A. P., P.	Tuscaloosa.	Clinton, Ala.
Savage, Thos., P.	Montgomery.	Bedford, N. H.	Sim, W. R., P.	Kaskaskia.	Jordan's G., Ill.
Savage, W. T., D. M.	N. Mississippi	Grenada, Miss.	Simonton, Eph., P.	Newton.	Vienna, N. J.
Sawney, Alex., AGT.	Steubenville.	Carrollton, O.	Simonton, A. G., P. M.	Carlisle.	Rio Janeiro, S. A.
Sawtelle, B. N., P.	Arkansas.	Batesville, Ark.	Simonton, Wm., P.	Northumb'd.	Williams'pt., Pa.
Stye, Jas. H., s. s.	Bethel.	Union, S. C.	Simrall, J. G., s. s.	W. Lexington.	Lexington, Ky.
Saye, John B., s. s.	Saline.	Bridgeport, Ill.	Simpson, C. D., w. c.	Missouri.	Boonville, Mo.
Scarborough, W. B., P.	Baltimore.	Taneytown, Md.	Simpson, D., L.	W. Africa.	Monrovia, Lib.
Schaible, J. G., P.	St. Louis.	Bay, Mo.	Simpson, J. A. E., P.	Cochocton.	Millersburg, O.
Schenek, A. Y. C., PRS	St. Louis.	St. Charles, Mo.	Simpson, Robt., w. c.	Palestine.	Newton, Ill.
Schenek, Elias S., PRF	St. Louis.	St. Charles, Mo.	Simpson, T. W., P.	Baltimore.	Sykesville, Md.
Schenek, W. E., SEC.	Philadelphia.	Philadelphia, Pa.	Sinclair, Alex., P.	Concord.	Charlotte, N. C.
Schneider, F. J. C., L.	Ohio.	Allegheny C'y, Pa	Sinclair, Jas., P.	Fayetteville.	Queensdale, N. C.
Schwartz, F. C., s. s.	Dubuque.	Galena, Ill.	Sinclair, J. C., P.	Fayetteville.	Fayetteville, N. C.
Schwartz, Jacob, P.	Dane.	Loran, Ill.	Singletary, W. H., s. s.	E. Mississippi	Singletary'v'e, S. G
Scott, Alex., P.	Richland.	Savannah, O.	Singleton, H. L.	St. Louis.	Chillicothe, Mo.
Scott, Geo., L.	Washington.	W. Greenwood, Pa	Skillman, C. H., s. s.	Albany.	Luzerne, N. Y.
Scott, Geo. K., P.	W. Texas.	Lockhart, Tex.	Slack, E., w. c.	Cincinnati.	Cincinnati, O.
Scott, H. B., s. s.	Vincennes.	Princeton, Ind.	Slagle, B. W., s. s.	Palmyra.	Minticello, Mo.
	Phila. 2d.	Holmesburg, Pa.	Sloan, G. W., D. M.	Ohio.	Washington Ter.
Scott, J. L. F. M.	Furrukhabad	Agra, N. J.	Sloan, Jas., P.	Washington.	Dunningsville, Pa.
Scott, J. M., P.	W. Lexington	Winchester, Ky.	Small, Arthur M., P.	E. Alabama.	Tuskegee, Ala.
Scott, J. A., P.	Koanoke.	Halifax, Va.	Smalley, John, s. s.	Dubuque.	Waverly, Iowa.
Scott, J. W., PRS.	Washington.	Washington, Pa.		Philadelphia.	Philadelphia, Pa.
Scott, J. W.,	Oxford.	Honesdale, Pa.	Smiley, J. H., P.	Mississippi.	U. Church, Miss.
Scott, Robt. s. s.	Platte.	Ridgely, Mo.	Smith, Alex., s. s.	Maury.	Fayetteville, Ten
Scott, Stephen, W. C.	Missouri.	Mexico, Mo.	Smith, A. P., P.	Charleston.	Charleston, S. C.
Scott, Thos. G., P.	Beaver.	Mechanicstown, O	Smith, B. M., PRF.	W. Hanover.	Hamden Sid Va
Scott, W. A., P.	California.	S. Francisco, C.	Smith, C. R., P.	Bethel.	Bel Air, S. C.
Scott, W. M., PRF.	Chicago.	Chicago, Ill.	Smith, D., L.	Woofter.	Bon Air, Tenn.
Seovel, S. F., P.	N. Albany.	Jeffersonville, Ind	Smith, D. W., w. c.	Milwaukie.	Richmond, Wis.
Seovel, Alden, s. s.	Burlington.	Bordentown, N. J.	Smith, D. F., s. s.	E. Alabama.	Jacksonville, Ala
Seribner, Win., W. C.	N. Brunswick	Plainfield, N. J.	Smith, D. T., PRF.	Londonderry.	Bangor, Me.
Sudder, H. M., P.	Ebenezer.	Elizaville, Ky.	Smith, E. B., P.	Palmyra.	Louisiana, Mo.
See, C. S. M., P.	Lexington.	Fishersville, Va.	Smith, E. B., P.	Potomac.	Prospect Hill, Va
Seeley, A. H., s. s.,	B-dford.	N. Salem, N. Y.	Smith, E. D., P.	New York.	New York City.
Seeley, A. H., s. s.	Albany.	Carlisle, N. Y.	Smith, Fred, L.	Cedar.	.....
Seeley, E. W. E., s. s.	Troy.	Sandy Hill, N. Y.	Smith, H. A., s. s.	S. Alabama.	Centreville, Ala.
Selleck, Chas. Y., P.	Louisiana.	Plaquemine, La.	Smith, H. M., P.	N. Orleans.	N. Orleans, La.

NAME.	PRESBYTERY.	POST OFFICE.	NAME.	PRRSBYTERY.	POST OFFICE.
Smith, James, w. c.	Philadelphia.	Philadelphia, Pa.	Steins, Fred., P.	New York.	New York City.
Smith, James, w. c.	Chicago.	Doune, Scotland.	Sterling, J. W., PRF.	Dane.	Madison, Wis.
Smith, James, P.	Donegal.	Mount Joy, Pa.	Sterrett, Alex., P.	Vincennes.	Evansville, Ind.
Smith, James, s. s.	Marion.	Marysville, O.	Sterrett, Dav. w. c.	Huntingdon.	Carlisle, Pa.
Smith, James I., P.	L. Superior.	Ontonagon, M.	Stevens, Jos. p.	Northumb'd.	Jersey Shore, Pa.
Smith, Jas M., P	Ohio.	Industry, Pa.	Stevens, L. M., L.	Miami.	Monroe, O.
Smith, John B., L.	Allegheny C.	College Corner, In	Stevenson, Dav., p	Indianapolis.	Indianapolis, Ind
Smith, John F., s. s.	Indianapolis.	Franklin, Ind.	Stevenson, Jos., w c	Sidney.	Bellefontaine, O.
Smith, John M., s. s.	Ohio.	Pittsburg, Pa.	Stevenson, J. M., s. c	New York.	New York City.
Smith, John M., P.	Washington.	Wellsburg, Va.	Stevenson, P. E., T.	Passaic.	Madison, N. J.
Smith, Joseph. P.	Blairsville.	Greensburg, Pa.	Stevenson, Ross. P	Blairsville.	Ligonier, Pa.
Smith, Joseph D., P.	Donegal.	Slate Hill Pa.	Stevenson, S. H. p	Bloomington.	Helyworth, Ill.
Smith, Joseph T., P.	Baltimore.	Baltimore, Md.	Stevenson, Thos. s. s.	Huntingdon.	Tyrone City, Pa.
Smith, Josiah D., P.	Columbus.	Columbus, O.	Stewart, A. S., s. s.	Milwaukee.	Ozaukee, Wis.
Smith, J. Hen., w. c.	W. Hanover.	Greensboro, N. C.	Stewart, C. B., s. s.	S. Carolina.	Fairview, S. C.
Smith, J. S., s. s.	Newton.	Andover, N. J.	Stewart, C. W. p.	Donegal.	Colerain, Pa.
Smith, N. H., L.	Ohio.	Allegheny C'y, Pa	Stewart, C. S., CHP.	N. Brunswick	New York City.
Smith, R., w. c.	Nassau.	Brooklyn, L. I.	Stewart, Dan. p	West Jersey.	Canden, N. J.
Smith, R. P., L.	Philadelphia.	.....	Stewart, D. M. s. s.	White Water.	Rushville, Ind.
	Winnebago.	Beaver Dam, W.	Stewart, Geo. D.	Genesee Riv.	West Point, Ia.
Smith, Robt. C., PRF.	E. Alabama.	Talmage, Ga.	Stewart, John, s. s.	Oxford.	Harrison, O.
Smith, Sam. B., s. s.	Hillsboro.	Alton, Ill.	Stewart, John, L.	Phila. 2d.	Princeton, N. J.
Smith, S. H., L.	N. Brunswick	.....	Stewart, J. B., P.	Oxford	Oxford, O.
Smith, Thos. C., P.	St. Louis.	Creve Coeur, Mo.	Stewart, J. C., s. s.	Concord.	Morgantown, N. O
Smith, Thos. E., P.	Harmony.	Bell's Store, S. C.	Stewart, L. L., w. c.	Concord.	Asheville, N. C.
Smith, Thos. G., P.	Chicago.	Kyntire, Ill.	Stewart, R. C., L	Saltsburg.	.....
Smith, T. S. C., P.	Baltimore.	Jaretsville, Md.	Stewart, W. B., T.	Bedford.	Carmel, N. Y.
Smith, T. T., P.	Peoria.	Henry, Ill.	Stickney, W. W., s. s.	Montgomery.	Forks, Va.
Smith, W., PRF.	Ohio.	Cannonsburg, Pa.	Stillman, C. A., P.	Tuscaloosa.	Gainesville, Ala.
Smith, W. A., s. s.	W. Texas.	Cedar Creek, Tex.	Stitt, Wm. C., L.	Philadelphia.	Georgetown, D. C.
Smith, W. G., D. M.	Michigan.	Hartwellville, Mich		New York.	Williamsb'g, L. I.
Smith, W. C., s. s.	Flint River.	Laurensville, Ga.	Stockton, John, p.	Washington.	Cross Ck. Vil., Pa
smock, D. V., s. s.	Des Moines.	Signourney, Iowa.	Stockton, J. P. P., P.	Washington.	Cross Ck. Vil., Pa
smoot, R. K., P.	Muhlenburg.	Bowling Gr'n, Ky	Stoddard, Wm., L.	S. Carolina.	Columbia, S. C.
smuller, H. W., P.	Bedford.	Carmel, N. Y.	Stoddart, C. A., P.	New York 2d.	N. York City, N. Y
smylie, J. A., s	Louisiana.	Rosedale, La.	Stone, Jared M. p.	Peoria.	Princetonville, Ill.
smyth, Chas. B., P.	N. York 2d.	Delhi, N. Y.	Stoneroad. Joel. p.	Redstone.	Woodvale, Pa.
smyth, Jas. J., s. s.	Indianapolis.	Shelbyville, Ind.	Strahan, F. G., s. s.	Muhlenburg.	Danville, Ky.
smyth, O. II., P., s. s.	Tombacbee.	Louisville, Miss.	Strain, John B., p.	Carlisle.	Millerstown, Pa.
smyth, Thos., p.	Charleston.	Charleston, S. C.	stratton, Daniel, p.	West Jersey.	Salem, N. J.
Smythe, W. H., w. c.	Bloomington.	Granville, Ill.	Stratton, James, P.	Louisiana.	Jackson, La.
Smythe, W. M., w. c.	S. Alabama.	Dayton, Ala.	Stratton, Jos. B., P.	Mississippi.	Natchez, Miss.
Sneed, S. K., AGT.	St. Louis.	Kirkwood, Mo.	Stratton, W. O., P.	New Lisbon.	N. Benton, O.
Snodgrass, W. D., P.	Hudson.	Goshen, N. Y.	Streef, Robt., P.	Passaic.	Union, N. J.
Snow, P. H.,	St. Paul.	Lake City, Minn.	Strother, J. W., s. s.	W. District.	Brownsville, Ten.
Snowden, E. H., s. s.	Luzerne.	Kingston, Pa.	Stryker, Wm. M., s. s.	Council Bluffs	Clarinda, Iowa.
Snyder, Henry, PRF.	Roanoke.	Hamp. Sid., Va.	Stuart, David T. T.	Louisville.	Shelbyville, Ky.
Snyder, W. M., w. c.	Albany.	.....	Stuart, Sam. D., P.	Montgomery.	Christiansb'g, Va.
somerville, J. s. s.	Tuscaloosa.	Bridgeville, Ala.	Stuart, Thos. C., s. s.	Chickasaw.	Pontotoc, Miss.
Somerville, W. C., s. s.	Brazos.	Columbia, Tex.	Studdiford, P. A., P.	Faritan.	Milford, N. J.
Southworth, T. D., w. c.	Londonderry.	Franklin, Mass.	Studdiford, P. O., P.	Raritan.	Lambertville, NJ
Sparrow, P. J., s. s.	S. Alabama.	Pensacola, Fla.	Studdiford, S. M., P.	Elizabeth'ton	Plainfield, N. J.
Sparrowgrove, Geo., s. s	St. Clairsville	Wesega, O.	Sturdevant, C. T.	Miami.	Springfield, O.
Spayd, Henry E., P.	Raritan.	Brownsburg, Pa.	Sturges, Chas., F. M.	Omaha.	Deatur, N. J.
Speer, Wm., F. M.	California.	Hudson, Wis.	Sutton, W. C., s. s.	Harmony.	Peedee, S. C.
Speers, Thos. P., P.	New Lisbon.	.....	Sutpher, M. C., P.	Philadelphia.	Philadelphia, Pa.
Spense, W. B., P.	Sidney, O.	.....	Swain, John L., P.	Raritan.	.....
Spencer, Julius, s. s.	St. Louis.	Atchison, K. T.	Swan, Benj. C. P.	Schuyler.	Shawntown, Ill.
Spilman, J. E., P.	Ebenezer.	Covington, Ky.	Swan, G. M., w. c.	Iowa.	Brighton, Iowa.
Spinning, Chas. P., P.	Palestine.	Grandview, Ill.	Swan, J. N., P.	Fort Wayne.	Columbia C., Ind
Spoeyznski, S., L.	New York.	.....	Swan, Sam., s. s.	Chicago.	Leland, Ill.
Spofford, L. C., P.	Winnebago.	Depere, Wis.	Swaney, Alex., p.	Steubenville.	N. Hagerstown, O.
Spotswood, J. B., P.	New Castle.	New Castle, Del.	Sweetman, Jos., w. c.	Albany.	Charlton, N. Y.
Sprague, W. B., P.	Albany.	Albany, N. Y.	Swift, Edw. P., P.	Allegheny C.	Allegheny C., Pa.
Spring, Gardiner, P.	New York.	New York City.	Swift, Elisha P., P.	Allegheny C.	Allegheny C., Pa.
Sprole, Wm. T., P.	North River.	Newburgh, N. Y.	Swift, Elliott E., P.	Beaver.	New Castle, Pa.
Sproull, A. W., P.	Philadelphia.	Chester, Pa.	Swift, Wm., s. s.	E. Alabama.	Greenville, Ala.
Sprunt, J. M., P.	Fayetteville.	Kenansville, N. C	Swing, David, PRF.	Oxford.	Oxford, O.
Squier, John, P.	New Castle.	Pt. Deposit, Md.	Symington, R. S., P.	Lafayette.	Kansas C., Mo.
Stacey, James, P.	Flint River.	Newman, Ga.	Symington, W. D., s s.	Platte.	Savannah, Mo.
Stafford, J. B., w. c.	Chickasaw.	Danville, Miss.	Symmes, F. M., P.	Madison.	Pleasant, Ind.
Stafford, James, s. s.	Kaskaskia.	Trenton, Ill.	Symmes, J. H., P.	Carlisle.	Cumberland, Md.
Stanfield, S. A., P.	Orange.	Milton, N. C.	Symmes, J. G., P.	N. Brunswick	Cranberry, N. J.
Stanton, R. L., P.	Chillicothe.	Chillicothe, O.	Tadlock, J. D., PRS.		
Staples, Moses W., P.	Chicago.	Kankakee, Ill.	Taggart, S. B., L.	Holston.	Jonesboro, Tenn.
Stark, John, w. c.	Northburgh.	Elderton, Pa.	Tait, J. C., L.	Louisville.	Bloomf'd, Ky.
Stark, Oliver P., F. M.	Indian.	Doaksville, Ark.	Talbot, W. K., D. M.	Paducah.	Columbus, Ky.
Stead, Benj. F., P.	Nassau.	Astoria, N. Y.	Talmage, S. K., PRS.	Hopewell.	Talmage, Ga.
	Iowa.	Fort Madison, Ia.	Taneyhill, R., P.	St. Clairsville	Grandview, O.
	Rock River.	Tiskilwa, Ill.	Tappan, W., L.	Philadelphia.	.....
Stebbins, G., w. c.	Burlington.	Princeton, N. J.	Tate, Robt., w. o.	Fayetteville.	Silp's Ck., N. C.
Stebbins, Jas., w. c.	Memphis.	Memphis, Tenn.	Taylor, Aug., L.	Columbus.	Allegheny C., Pa.
Stedman, Jas. O., P.	Phila. 2d.	Abington, Pa.	Taylor, A. A. E., P.	Dubuque.	Dubuque, Iowa.
Steel, Robt., P.	Chillicothe.	Hillsboro, O.	Taylor, C. P., s. s.	Iowa.	Ft. Madison, Ia.
Steel, Sam., P.	Kaskaskia.	.....	Taylor, C. H., P.	Albany.	Balston C. N. Y.
Steele, Daniel,	Cedar.	Pike's Peak, Ia.	Taylor, E. W., s. s.	Lake.	Edwardsh' Mich
Steele, John, D. M.	Palestine.	Grand View, Ill.	Taylor, C. I., s. s.	White Water.	Lawrenceb'h, Ind.



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NAME.	PRESBYTERY.	POST-OFFICE.	NAME.	PRESBYTERY.	POST-OFFICE.
Taylor, H. W., s. s.	Oxford.	Eaton, O.	Valentine, Rich., P.	Louisville.	New Castle, Ky.
Taylor, R. F., s. s.	Cherokee.	Summerville, Ga.	Vallandigham, J. L., P.	New Castle.	Newark, Del.
Taylor, R. F., s. s.	Madison.	Vernon, Ind.	Vallandigham, G. S., L.	New Lisbon.	.....
Taylor, R. J., P.	E. Hanover.	Ptsmouth, Va.	Van Arsdale, G. P., P.	Phila. 2nd.	Shade Gap, Pa.
Taylor, Rufus, P.	N. Brunswick.	Hightstown, N.J.	Vance, And., s. s.	Knoxville.	Clay's Ck, Tenn
Taylor, Thos. J., s. s.	Des Moines.	Winterset, Iowa	Vance, Joseph L.	Washington.	Washington, Pa.
Taylor, W. G., P.	Allegheny.	Tarentum, Pa.	Van Court, J. H., EDT.	St. Louis.	St. Louis, Mo.
Taylor, W. H., P.	New York.	Clifton Stat'n, NY	Van Deman, H., P.	Marion.	Delaware, Ohio.
Teese, David, s. s.	Bedford.	Wh. Plains, N.Y.	Vanderlas, J.	Dane.	Plattsburgh, Wis.
Teitsworth, W. P., s. s.	Northumb'd.	Rohrsburg, Pa.	Vanderveer, Dan.	Elizabetht'n.	Elizabeth, N. J.
Telford, Alex., P.	Sidney.	Spring Hills, O.	Van Doren, I., w. c.	N. Brunswick	New York City.
Telford, W. B., s. s.	Cherokee.	Kingston, Ga.	Van Doren, L. H., P.	New York.	New York City.
Templeton, Mila, P.	Marion.	Marseilles, Ohio.	Van Doren, W. H., s. s.	Cincinnati.	College Hill, O.
Templeton, S. M., P.	Peoria.	Delavan, Ill.	Van Dyke, H. J., P.	Nassau.	Brooklyn, N. Y.
Templeton, W. H., w. c.	Creek Nation.	Pinckneyv'e, Ill.	Van Dyke, J. P., P.	Cincinnati.	Pleasant R., O.
Tenney, Levi	C. Texas.	Salado, Texas.	Van Eman, Geo., s. s.	Findlay.	Van Buren, O.
Terhume, E. P., P.	W. Hanover.	Charlotte, Va.	Van Eman, Geo., P.	Palmyra.	Lick Creek, Mo.
Terry, Calvia, w. c.	Connecticut.	N Weymoh' Mass	Van Eman, T. B., P.	Ohio.	Fayette Ctp, Pa.
Thayer, Chas., D. M.	St. Paul.	Prescott, Wis.	Vannatta, P. R., w. c.	Hillsboro.	Indianapolis, Ind
Thayer, E. W., w. c.	Palestine.	Chatham, Ill.	Vannuys, H. L., L.	Lake.	Goshen, Ind.
Thayer, H. B., P.	Genesee Riv.	Osland, N. Y.	Van Vliet, A., P.	Dubuque.	Dubuque, Iowa.
Thayer, Loren, P.	Londonderry.	Windham, N. H.	Van Wyck, G. P., P.	Raritan.	Clover Hill, N. J.
Thom, John C., P.	Donegal.	Honey Brook, Pa	Vaughan, C. R., T.	Roanoke.	Clery's Ferry, Va.
Thomas, B. D. W. C.	N. Mississippi	Vernon, Ia.	Veeder, P. V., s. s.	Benicia.	Napa City, Cal.
Thomas, Enoch, D. M.	Lexington.	Beverly, Va.	Venhuizen, A. B., P.	Rochester C'y	Williamson, N.Y.
Thomas, Hen. E.,	New Albany.	.....	Veith, Herman, s. s.	Hudson.	Jeffersonville, NY
Thomas, John, s. s.	Logansport.	.....	Venable, H. I., P.	Palestine.	Oakland, Ill.
Thomas, John, P.	Northumb'd.	Wash'tonville, Pa	Vernilye, A. G., P.	Londonderry.	Newburyport, M.
Thomas, Thos., s. s.	Susquehanna	Orwell, Pa.	Vincent, Jas. J., w. c.	Missouri.	Keytesville, Mo.
Thomas, Thom. E., P.	Miami.	Dayton, O.	Vincent, W. R., P.	St. Clairsville	Ontonowon, O.
Thompson, C. K., s. s.	Crawfordsv'le.	Thorn'town, Ind.	Virtue, Andrew, P.	Coshocton.	Apple Creek, O.
Thompson, C. L., L.	Wiunebago.	Portage, Wis.	Visscher, S. G., L.	Albany.	.....
Thompson, G. W., P.	Huntingdon.	Acadensia, Pa.	Voris, C. P., L.	Madison.	Lexington, Ind.
Thompson, H. P., s. s.	Ebenezer.	Carlisle, Ky.	Waddell, J. N., PEP.	Chickasaw.	La Grange, Tenn.
Thompson, John C. P.	New Castle.	Smyrna, Del.	Wadsworth, C. P.	Philadelphia.	Philadelphia, Pa.
Thompson, Lew., s. s.	Oregon.	Astoria, Oregon.	Waggoner, D. P.	Beaver.	Paluski, Pa.
Thompson, P. H., L.	Memphis.	Memphis, Tenn.	Waite, J. T. H., P.	Lewes.	Salisbury, Md.
Thompson, R. G., w. c.	Chicago.	Beloit, Wis.	Wailles, B. M., P.	W. Hanover.	Greenfield, Va.
Thompson, S. H., L.	Phila. 2nd.	Doylestown, Pa.	Waldburger, J. J., D.M.	Allegheny.	Butler, Pa.
Thompson, S. T., L.	Huntingdon.	Milroy, Pa.	Walker, J. A., L.	S. Carolina.	.....
Thompson, Wm., s. s.	Luzerne.	Tamaqua, Pa.	Walker, J. W., P.	Blairsville.	W. Fairfield, Pa.
Thompson, W. H., P.	Memphis.	Bolivar, Tenn.	Walker, R. B., P.	Allegheny.	Plaingrove, Pa.
Thompson, W. S., P.	W. Hanover.	N. Canon, Va.	Walker, R. C., P.	Lexington.	Churchville, Va.
Thomson, A. E. P.	Chicago.	Milford Centre, O.	Walker, T. M., P.	Schuyler.	Fountain G., Ill.
Thomson, J. H., s. s.	E. Mississippi	McLeods, Miss.	Wall, Bloomfield, P.	Iowa.	Kossuth, Iowa.
Thomson, P. W., P.	Schuyler.	New York City.	Wall, Edward, P.	Albany.	Kingsboro, N. Y.
Thomson, S. H., PRF.	Madison.	Prairie C., Ill.	Wall, T. G., P.	Orange.	Newbern, N. C.
Thornburn, A. McA., P	Albany.	S. Hanover, Ind.	Wallace, D. A., P.	Kaskaskia.	Nashville, Ill.
Thorn, A. S. D. M.	Highland.	Malta, N. Y.	Wallace, J. A., s. s.	Cherokee.	Dalton, Ga.
Thornton, F., s. s.	Louisville.	Highland, Kan.	Wallace, John, P.	Donegal.	Pequea, Pa.
Thornton, J. C., L.	U. Missouri.	Louisville, Ky.	Wallace, J.	Muncie.	Tekamah, Neb. T.
Thornwell, J. H., PRF.	Charleston.	Mt. Carmel, Ill.	Wallace, J. H., w. c.	Montgomery.	Clear Branch, Va.
Tidball, J. C., s. s.	Columbus.	Columbia, S. C.	Wallace, J. W., s. s.	Lafayette.	Independence, Mo.
Tidball, W. D., s. s.	Roanoke.	Gahannah, O.	Wallace, M. J., s. s.	E. Texas.	Hickory Hill, T.
Timlow, P. J. P.	Donegal.	Concord Depot, Va	Wallace, R. M., P.	Redstone.	Brownsville, Pa.
Todd, D. R., L.	Hillsboro.	Marietta, Pa.	Wallace, T. F., L.	Blairsville.	.....
Todd, Geo. T., w. c.	North River.	Aledo, Ill.	Wallace, S. H., L.	St. Clairsville	.....
Todd, Isaac, s. s.	Hudson.	Fur du Lac, Wis.	Waller, David J., P.	Northumb'd.	Bloomsburg, Pa.
Todd, Nath. w. c.	Allegheny C.	Milford, Pa.	Wallis, James, s. s.	W. Texas.	Concrete, Texas.
Todd, Oliphant M., P.	New Lisbon.	W. Newton, Pa.	Walsh, J. J., F. M.	N. Mississippi	Horn Lake, Miss.
Todd, Rich. K., P.	Chicago.	New Lisbon, O.	Walton, J. E.	Furrukhabad	Tufftghurh, N. I.
Tomlinson, G., s. s.	Buffalo City.	Woodstock, Ill.	Wampler, J. M., EDT.	Potomac.	Rockford, Ill.
Torrence, Adam, P.	Blairsville.	Marbledale, Conn	Ward, F. De W., P.	Cincinnati.	Cincinnati, O.
Towless, D. T., s. s.	Fayetteville.	N. Alexandria, Pa.	Ward, I. W., s. s.	Genesee Riv.	Genesee, N. Y.
Town, Edwin, P.	Raritan.	Teachey's, N. C.	Ward, Thomas, L.	Chicago.	Lane Depot, Ill.
Towne, J. H.	Rochester C.	Lambertville, N.J	Warden, Wm., L.	Chicago.	Lane Depot, Ill.
Townley, Wm., T.	Schuyler.	Buffalo, N. Y.	Wardlaw, T. DeL., P.	Winchester.	Wardensville, Va.
Townsend, D. W., P.	Saltsburg.	Aledo, Ill.	Warner, Austin,	Nashville.	Clarksville, Tenn
Travis, John M., s. s.	Palmyra.	Parnassus, Pa.	Warner, John R., P.	Missouri.	Dover, Mo.
Travis, M. M., L	New Lisbon.	Florida, Mo.	Warren, John R., P.	Carlisle.	Gettysburg, Pa.
Trimble, E. C., P.	W. District.	Lae, O.	Warren, Jos., P.	Schuyler.	Quincy, Ill.
Trimble, W. W., P.	Lexington.	Jackson, Tenn.	Warrene, P. W., w. c.	E. Texas.	N. Danville, Tex.
True, H. A., M. D.	Marion.	Brownsville, Va.	Washington, D., COLP.	Zanesville.	Marietta, O.
Truax, W. B., L.	New Albany.	Marion, O.	Washington, Eben, w. c.	Columbus.	C. College, O.
Tuck, N. F., L.	Ebenezer.	.....	Waterman, A. T., L.	New York.	.....
Tud-hope, A., w. c.	Philadelph'ia.	Shawneetown, Ill	Waterman, G., w. c.	Baltimore.	.....
Tully, Andrew, P.	Newton.	Philadelph'ia, Pa.	Waters, C. O., L.	Cedar.	Toledo, Iowa.
Tully, David, P.	Albany.	Phillipsburg, N.J	Watkins, S. W., s. s.	W. Hanover.	Greenw'd D., Va.
Turner, D McN., PRS.	Florida.	Balston, S. N. Y	Watson, A. M.	S. Alabama.	Bridgeville, Ala.
Turner, J. H., w. c.	E. Hanover.	Tallahassee, Fla.	Watson, James, P.	S. Alabama.	Selma, Ala.
Tustin, Sept., s. s.	Potomac.	Liberty, Va.	Watson, J. C., P.	Northumb'd.	Milton, Pa.
Twitchell, Plin., w. c.	Genesee Riv.	Aberdeen, Miss.	Watson, John, P.	Staubenville.	Amsterdam, O.
Tvler, F. A., ET.	N. Mississippi	Wyoming, N. Y.	Watson, Sam'l, L., P.	Bethel.	Bethel, S. C.
Ullman, J. F., F. M.	Furrukhabad	Memphis, Tenn.	Watson, Thomas, P.	St. Louis.	Naylor's S., Mo.
Umsted, J. T., P.	New Castle.	Fettulgerh, N. I.	Watt, John S., w. c.	St. Louis.	.....
Urmston, T. H., P.	Arkansas.	Cochranville, Pa	Watts, Robert, P.	Philadelph'ia.	Philadelph'is, Pa.
Urmston, N. M., s. s.	Palmyra.	Van Buren, Ark.	Waugh, Joseph, L.	Washington.	Wellsburgh, Va.
Ustick, John, P.	Chicago.	St Francisv'le, Mo	Way, Rich. Q., F. M.	Ningpo.	.....
Vail, E. I., w. c.	California.	Earlville, Ill.	Wayne, Ben., AGR.	Louisiana.	N. Orleans, La.
Vaill, Thomas S., P.	Schuyler.	Crescent C'ity, Cal	Weaver, John S., P.	Miami.	Blue Ball, O.
		Knoxville, Ill.	Webber, Henry, P.	Beaver.	N. Sewickly, Pa.



NAME.	PRESBYTERY.	POST OFFICE.	NAME	PRESBYTERY	POST OFFICE.
Webster, Chas., W. C.	N. Brunswick	Middlet'n P., N. J.	Wilson, J. L., SEC.	Harmony.	New York, N. Y.
Webster, Geo. H., L.	Philadelphia.	.....	Wilson, J. M., s. s.	W. Texas.	Seguin, Tex.
Weed, H. nry R., P.	Washington.	Wheeling, Va.	Wilson, J. R., P.	Hopewell.	Augusta, Ga.
Weeks, Jos., D. M.	Mississippi.	Natchez, Miss.	Wilson, L. F., P.	Winchester.	Hedgesville, Va.
Weidman, J. D., L.	Philadelphia.	Wilkesbarre, Pa.	Wilson, M. C., L.	Huntingdon.	Belleville, Pa.
Weiss, Ed. M., P.	Passaic.	Patterson, N. J.	Wilson, R. E., P.	Redstone.	McKeesport, Pa.
Weitzel, John, D. M.	Chicago.	Sharon, Ill.	Wilson, R. W., P.	Chillicothe.	Bloomingsburg, O.
Welsh, Thos. R., s. s.	Arkansas.	Helena, Ark.	Wilson, Sam., P.	Zanesville.	New Concord, O.
Weiles, Henry H., P.	Luzerne.	Kingston, Pa.	Wilson, Sam., P.	Redstone.	Merrittstown, Pa.
Wells, J. In D., P.	Nassau.	Williamsburg, N.Y.	Wilson, S. B., PRF.	Roanoke.	Hamp. Sid., Va.
Wells, J. G., T.	Potosi.	Jackson, Mo.	Wilson, S. M., PRF.	Washington.	Allegheny C., Pa.
Wells, R. R., W. C.	Baltimore.	Baltimore, Md.	Wilson, S. M., s. s.	Sangamon.	Pleasant Pa., Ill.
Wells, Shep., AGT.	Maury.	Columbia, Tenn.	Wilson, S. T., P.	Rock River.	Rock Island, Ill.
Wells, S. T., D. M.	Dubuque.	San Francisco, Cal.	Wilson, S. B., O. P.	Concord.	Enola, N. C.
Wells, W. M., P.	N. Brunswick	Jonesburg, N. J.	Wilson, S. R., P.	Cincinnati.	Cincinnati.
Weutz, H. A., F. M.	Indian.	Doaksville, Ark.	Wilson, Thad., P.	N. Brunswick	Shrewsbury, N. J.
West, Nath., P.	Philadelphia.	Philadelphia, Pa.	Wilson, W. S., P.	Fort Wayne.	Warsaw, Ind.
West, Jr., Nath., P.	Nassau.	Brooklyn, N. Y.	Wilson, W. V., P.	Wiuchester.	Moorefield, Va.
West, Wm. A., P.	Carlisle.	Spring Run, Pa.	Wilson, W. W., P.	Harmony.	Bi-hopville, S. C.
	Philadelphia.	Philadelphia, Pa.	Wilson, W., D. M.	Erie.	Lecompton, K. T.
Westcott, L., P.	Northumb'd.	McEwensville, Pa.	Wimpy, Jesse, s. s.	Memphis.	Marion, Ark.
Westcott, W. A., P.	Hudson.	Florida, N. Y.	Wines, E. C., PRS.	St. Louis.	St. Louis, Mo.
Westervelt, J. P., W. C.	Albany.	Princeton, N. J.	Winford, J. S.	Memphis.	Sharon, Tenn.
Westervelt, S. D., P.	Bedford.	Yorktown, N. Y.	Winn, John, P.	Peoria.	Henry, Ill.
Westervelt, W. E., P.	Newton.	Bloomingsburg, N. J.	Winn, T. S., s. s.	Tuscaloosa.	Hayana, Ala.
Whaley, F. N., P.	Orange.	Clarksville, Va.	Winslett, David,	Creek Nation	Crk Agency, Ark.
Whallon, Thos., s. s.	Muncie.	Tipton, Ind.	Winters, Jacob, W. C.	Greenbrier.	Macon City, Mo.
Wharey, Thos., P.	Roanoke.	Keysville, Va.	Wiseman, John, P.	Chillicothe.	Greenfield, O.
White, Ansley D., P.	N. Brunswick	Trenton, N. J.	Witherspoon, A. J., P.	S. Alabama.	Lynden, Ala.
White, Charles, P.	Winchester.	Berryville, Va.	Witherspoon, T. D., P.	Chichasaw.	Oxford, Miss.
White, Geo. W., P.	E. Hanover.	San Marino, Va.	Withdraw, Thos. S., P.	Winchester.	Washington, Va.
White, Henry M., L.	Lexington.	Lexington, Va.	Wolcott, John, J., s. s.	St. Louis.	Shotwell, Mo.
White, Jas. E., P.	Bethel.	Chester, S. C.	Wolfe, A. R., W. C.	Florida.	New York City.
White, John, P.	Luzerne.	Summit Hill, Pa.	Wood, Chas., W. C.	Newton.	Philadelphia, Pa.
White, John L., s. s.	Bedford.	.....	Wood, F. M., L.	Miami.	Springfield, O.
White, John W., P.	Huntingdon.	Milroy, Pa.	Wood, James, PRS.	Madison.	S. Hanover, Ind.
White, M. M., T.	Iowa.	Mt. Pleasant, Ia.	Wood, John W., s. s.	Genesee Riv.	Honeoye Fs., N. Y.
White, N. G., P.	Carlisle.	McConnell's, Pa.	Wood, Jeremiah, P.	Albany.	Mayfield, N. Y.
White, R. B., P.	Tuscaloosa.	Tuscaloosa, Ala.	Wood, M. D., P.	Charleston.	Walthero, S. C.
White, W. C., L.	Miami.	Clifton, O.	Wood, M. L., s. s.	Peoria.	Peoria, Ill.
White, W. S., P.	Lexington.	Lexington, Va.	Wood, Wm. A., P.	Concord.	Rowan Ms., N. C.
Whitworth, G. F., W. C.	Oregon.	Olympia, W. Ter.	Woodbridge, J., P.	Muhlenburg.	Henderson, Ky.
Wight, J. K., s. s.	Troy.	N. Hamburg, N. Y.	Woodbridge, J. P.	Albany.	Saratoga S., N. Y.
Wikoff, B. D., L.	Miami.	Franklin, O.	Woodbridge, S., P.	New Orleans.	New Orleans, La.
Wiley, C. H., L.	Orange.	Greensboro, N. C.	Woodbridge, Jr., S., P.	Benicia.	Benicia, Cal.
Willbanks, J. S., L.	S. Carolina.	Greenville, S. C.	Woodend, W. W., P.	Saltsburgh.	Saltsburgh, Pa.
Willett, Marius, P.	New York.	Black Rock, C.	Woodhull, G. S., P.	Greenbrier.	Pt. Pleasant, Va.
Williams, A., W. C.	California.	San Francisco, C.	Woodhull, G. T., P.	North River.	Fishkill, N. Y.
Williams, A., s. s.	Allegheny C.	Seewickville, Pa.	Woodrow, James, PRF.	Hopewell.	Talmage, Ga.
Williams, A., W. C.	Arkansas.	Brownsville, Ark.	Woodrow, Thos., P.	W. Lexington.	Nicholasville, Ky.
Williams, C. F., s. s.	Maury.	Ashwood, Tenn.	Woods, Alex. M., P.	Phila. 2d.	Hartsville, Pa.
Williams, D., W. C.	Carlisle.	Newburgh, Pa.	Woods, B. F., P.	Indianapolis.	Franklin, Ind.
Williams, E. T., F. M.	W. Africa.	.....	Woods, Edger, P.	Columbus.	Columbus, Ohio.
Williams, F. T., P.	North River.	N. Hamburg, N. Y.	Woods, James, s. s.	Benicia.	Headsburgh, C.
Williams, John C., P.	S. Carolina.	Cokesbury, S. C.	Woods, James S., P.	Huntington.	Lewistown, Pa.
Williams, M. A., D. M.	California.	Jacksonville, Ore.	Woods, John E.,	Iowa.	Lithopolis, O.
Williams, Nath., P.	Chillicothe.	Newmarket, O.	Woods, W. H., s. s.	Transylvania	Parksburg, Ky.
Williams, R. E., F. M.	Furrukhabad	Agra, N. India.	Woodward, G. S., P.	Platte.	Parksville, Mo.
Williams, S. L.	Baltimore.	Baltimore, Md.	Woodworth, M. W., P.	Winchester.	Newcreek Sta., Va.
Williams, Sam., P.	Allegheny.	Slippery R., Pa.	Work, W. R., W. C.	Phila. 2d.	Frankford, Pa.
Williams, Sam., P.	Louisville.	Elizabeth'tn, Ky.	Worrall, J. M., P.	Ebenezer.	Covington, Ky.
Williams, W., W. C.	California.	.....	Worrall, Chas. F., P.	N. Brunswick	Perrineville, N. J.
Williams, Wm., P.	Chillicothe.	West Union, O.	Worrell, Jos. s. s.	Schuyler.	Chili, Ill.
Williams, W. G., PRF.	Tuscumbia.	La Grange, Ala.	Wortman, M. L., P.	Allegheny C.	Courtneyville, Pa.
Williamson, A., s. s.	Passaic.	Walnut, Gr., N. J.	Wray, John, P.	Clarion.	Alvan, Pa.
Williamson, Jas., P.	Huntingdon.	Kishacoquillas, Pa.	Wright, Allen, F. M.	Indian.	Boggy Depot, Ark.
Williamson, J. G.,	New Albany.	Paoli, Ind.	Wright, A., s. s.	E. Texas.	Liberty, Tex.
Williamson, McK., P.	Chillicothe.	Rocky Spring, O.	Wright, Rdw., s. s.	Fort Wayne.	Auburn, Ind.
Williamson, Moses, P.	West Jersey.	Cold Spring, N. J.	Wright, E. W., P.	Logansport.	Delphi, Ind.
Williamson, R. B., P.	Tombeckbee.	Macon, Miss.	Wurts, Edw., s. s.	C. Mississippi	Louisville, Ky.
Williamson, S., P.	Ouchita.	Washington, Ark.	Wylie, C. A., s. s.	U. Missouri.	Stewartsville, Mo
Willis, H. P. S., s. s.	Palmyra.	Memphis, Mo.	Wynkoop, S. R., W. C.	New Castle.	New Haven, C.
Wills, David, P.	Hopewell.	Macon, Ga.	Yantis, J. L., P.	Transylvania	Danville, Ky.
Wilson, Alex., W. C.	Orange.	Melville, N. C.	Yates, W. B., CHP.	Charleston.	Charleston, S. C.
Wilson, C. H., F. M.	Indian.	Boggy Dep., Ark.	Yeomans, A., L.	N. Brunswick	.....
Wilson, D. A., P.	Potosi.	Potosi, Mo.	Yeomans, E. D., P.	N. Brunswick	Trenton, N. J.
Wilson, Elijah, W. C.	Donegal.	Media, Pa.	Yeomans, J. W., P.	Northumb'd.	Danville, Pa.
Wilson, E. S., P.	W. Lexington	Carsollton, Ky.	Yerkes, Step., PRF.	W. Lexington	Danville, Ky.
Wilson, H. M., P.	New York.	New York City.	Young, A. T.,	Rochester C.	Sackett's Har., N. Y.
Wilson, H. R., T.	Allegheny C.	Springfield, O.	Young, A. W., T.	N. Mississippi	Memphis, Tenn.
Wilson, Hugh, s. s.	C. Texas.	Lexington, Tex.	Young, Daniel P., P.	W. Lexington	Georgetown, Ky.
Wilson, James, s. s.	Brazos.	Wheelock, Tex.	Young, H., L.	Cincinnati.	Cincinnati, O.
Wilson, Jas., s. s.	Knoxville.	Knoxville, Tenn.	Young, Jas., P.	Sidney.	Dep. Cut. O.
Wilson, Jas. G., s. s.	Iowa.	Ononway, Ia.	Young, J. N., s. s.	U. Missouri.	Albany, Mo.
Wilson, Jas. G., s. s.	Montgomery.	Rogersville, Tenn.	Young, Loyal, P.	Allegheny.	Butler, Pa.
Wilson, John S., P.	Flint River.	Atlanta, Ga.	Young, P. D., s. s.	Sangamon.	Dwight, Ill.
Wilson, Jonath., F. M.	Siam.	Bankok, Siam.	Young, P. H., s. s.	Brazos.	Galveston, Tex.
Wilson, J. D., P.	Concord.	Taylorville, N. C.	Young, Wm., s. s.	Findlay.	Findlay, O.
Wilson, J. L., s. s.	Dubuque.	Scotch Grove, Ia.	Zahutler, G. W., P.	Huntingdon	Huntingdon, Pa.

## ADDENDA.

NOTE.—The following list of names has been added to the preceding list, so that it could be full and complete to the date of the publication of this volume; owing to the state of a portion of our country, it was impossible to gain any information regarding the post-office address of a large number of Presbyterian ministers, and I thus thought it best to let the list of names remain as they are, rather than "revising in" the following names in their respective places.

NAME.	PRESBYTERY.	POST-OFFICE.	NAME.	PRESBYTERY.	POST-OFFICE.
Agnew, W. G. E., W. C.	Huntingdon.	Academia, Pa.	Day, A. R., L.	Washington.	Waynesburg, Pa.
All-n. Jno., L.	St. Clairsville	.....	Dean, O. S., L.	Bedford.	Patterson, N. Y.
Anderson, M. L., L.	Allegheny.	Anderson's M., P	Dean, W. H., L.	Bedford.	Patterson, N. Y.
Anderson, W. W., L.	Richland.	Bellville, O.	Devoe, Isaac, s. s.	Albany.	Northampton, NY
Andrews, W., W. C.	Ebenezer.	Newport, Ky.	Dillon, S. P., s. s.	Rock River.	Hanover, Ill.
Archibald, G. D., W. C.	Cincinnati.	Madison, Ind.	Dilworth, A., L.	Beaver.	.....
Arndt, Jno. s. s.	Toledo.	West Irving, Pa.	Dinsmore, A. A., L.	Wooster.	Rowsburg, O.
Aughey, J. H., L.	N. Missis'sippi	Rienzi, Miss.	Dinsmore, J. W., L.	Washington.	Buffalo, Pa.
Avery, J. A., AGT.	Mohawk.	Syracuse, N. Y.	Dobbins, H. H., s. s.	Missouri Riv	Brownsville, N T
			Dod, S. B., L.	N. Brunsw'k	Princeton, N. J.
Baird, Jno., L.	Cincinnati.	Cincinnati, O.	Dodd, Samuel, F. M.	Ningpo.	China.
Banfill, D. Jr., L.	Dane.	Dekorra, Wis.	Donaldson, J. H., L.	Saltsburg.	Eldersridge, Pa.
Banks, D. S., L.	Huntingdon	.....	Douehoo, E. R., L.	Washington.	C. Ck Village, P.
Banks, H. H., L.	Quachita.	.....	Downs, C. B., s. s.	Richland.	Utica, O.
Barber, J., L.	Transylvani'	Danville, Ky.	Duncan, C. B., W. C.	Des Moines.	Malta, O.
Bayles, L. C. P.	New York.	N. York City, N.Y	Duncan, C. C. B., P.	Zanesville.	Malta, O.
Beacom, J. J., L.	Blairsville.	.....	Dunlap, Chas., L.	Michigan.	Northville, Mich.
Beaubien, J. B. C., s. s.	Chicago.	Chicago, Ill.	Dunning, J. S., L.	Chicago.	.....
Beinhauer, J. C., L.	Allegheny C.	.....	Dyer, Francis, s. s.	Albany.	Bethlehem, N. Y.
Bengster, J. K., L.	Milwaukie.	.....			
Berk, Jno., EVAN.	Wisconsin.	Dubuque, Iowa.	Edgar, R. L.	Troy.	.....
Bettleheim, B. J., W. C.	Chicago.	Cayuga, Ill.	Eddie, J. W., P.	Donegal.	Pennington's, P
Bingham, J. S., L.	Mohawk.	Higginsville, N.Y	Elfeld, E. L.	St. Louis.	South Point, Mo.
Birchfield, Wm., L.	Huntingdon	.....	Emery, J. S. s. s.	Chicago.	West Hebron, Ill.
Blayney, H. G., L.	Washington.	W. Alexandria, P	Enders, J. H., L.	Albany.	.....
Blayney, J. M., L.	Washington.	W. Alexandria, P	Ewing, Jno., s. s.	Ohio.	Muntown, Pa.
Bless, John C., L.	Phila. Cent'l	.....			
Bolar, A. J., CHP.	Saltsburg.	Washington, D.C.	Falsom, A., L.	Ebenezer.	Danville, Ky.
Bonhomme, S. W. C.	Philadelphia	Philadelphia, Pa.	Farmer, S. T., W. C.	N. York 2d.	N. York City, N.Y
Bovell, L. P., L.	Lewes.	Berlin, Ind.	Farrar, R. B., L.	Washington.	Brush Run, Pa.
Boyd, J. C., L.	Albany.	.....	Fenner, J., W. C.	Nassau.	Oyster Bay, N.Y.
Boyd, Wm. L., L.	St. Clairsville	Fairview, O.	Ferriday, W. C., CHP.	Carlisle.	Harrisburg, Pa.
Brace, F. R., D. M.	West Jersey.	Elwood, N. J.	Fife, N. H. G., L.	Redstone.	Elizabeth, Pa.
Branch, Jno., D. M.	Lexington.	Fetterman, Va.	Finlay, J. B., W. C.	Nassau.	Kittanning, Pa.
Bronson, E. S., L.	Albany.	Fly Creek, N. Y.	Finney, H. G., P.	Carlisle.	Gettysburg, Pa.
Brown, D., W. C.	Maury.	Ashwood, Tenn.	Fisher, G. W., L.	Steubenville	Archer, O.
Brown, F., L.	Washington	Greenupsh'h, Ky.	Forbs, H. W., W. C.	Toledo.	West Irving, I'a.
Brown, J. W., L.	Transylvani'	Baltimore, Md.	Forsyth, W., L.	Phila. Cent'l	.....
Burt, R. J., F. M.	Missouri Riv	Omaha Ag'y, N.T.	Freeman, S. A., s. s.	Monmouth.	Squan Vill'e, N.Y
			Freely, Jno., W. C.	Chicago.	Ross Grove, Ill.
			French, J. B., F. M.	Canton.	Canton, China.
			Frothingham, J., s. s.	Chippewa.	Galesville, Wis.
			Fullerton, A. F., L.	Chillicothe.	South Salem, O.
			Fulton, H., L.	Zanesville.	Granville, O.
Calhoun, P., T.	N. Orleans.	Iouma, La.	Gilchrist, A., P.	Fayetteville.	Fayetteville, N. C
Carmichael, J. M., L.	Albany.	.....	Gill, S. S., s. s.	Memphis.	Hickory Withe, I
Carson, R., L.	Transylvani'	Danville, Ky.	Goodman, R. S. s. s.	Lake.	Laporte, Ind.
Carter, Sam. J., P.	N. York 2d.	Yonkers, N. Y.	Gray, J. H., EVAN.	Erie.	.....
Carter, Thos., L.	N. York 2d.	.....	Greene, Jas., P.	Des Moines.	Montezuma, Iow
Cheney, L. C., CHP.	N. Orleans.	New Orleans, La.			
Christy, D. D., P.	Saltsburg.	Indiana, Pa.	Hair, S. G., L.	Chicago.	.....
Clancy, Jno. W. C.	Albany.	Schenectady, N.Y	Hall, W. T., P.	Bethel.	Ebenezer, S. C.
Clark, W. H., F. M.	Corisco.	Mission H., N. Y.	Handy, Wm C., P.	Lewes.	Berlin, Md.
Clarke, J. P., P.	Huntingdon	.....	Hanna, Wm., W. C.	Washington.	Van Buren, Pa.
Cleveland, W. N., s. s.	Long Island.	Southamp'n, NY	Hardie, A., s. s.	Winnebago.	Cambria, Wis.
Cline, E. C., L.	Newton.	Harmony, N. Y.	Hare, L. M., s. s.	Rock River.	Franklin Gro., Ill
Cochran, Jas., W. C.	Peoria.	.....	Harlow, A., L.	Hudson.	Scottstown, N. Y.
Coleman, Wm T., s. s.	Chillicothe.	Cherry Fork, O.	Harris, Wm., L.	New York.	Philadelphia, Pa.
Collier, E. A., W. C.	N. River.	Saugerties, N. Y.	Hart, C. E., s. s.	New York.	N. York City, NY
Collier, F. J., L.	Philadelphia	Philadelphia, Pa.	Haskell, F. N., P.	Londonderry	East Brooklyn, M
Cook, Solomon, s. s.	Findlay.	Van Wert, O.	Hasket, S. S., s.	Owatonna.	Lake City, Minn.
Cooke, W. H., L.	Transylvani'	Port Deposit, Mo.	Hazard, O. H., L.	N. Brunsw'k	Trenton, N. J.
Craft, Dav., s. s.	Snsquehan'a	Terrytown, Pa.	Heagan, J. W., L.	Louisville.	Cloverpost, Ky.
Craig, W. G., P.	Iowa.	Keokuk, Iowa.	Hekman, C. H. s. s.	Missouri R.	Nebraska C'y, NT
Crawford, H. E., L.	Madison.	Pleasant, Ind.	Henderson, S. M., L.	Steubenville	Bowerstown, O.
Crawford, J. W., L.	Madison.	Hanover, Ind.	Henry, S. A., P.	Phila. Cent'l	Philadelphia, Pa.
Crissman, G. T., s. s.	Chillicothe.	Eckmansville, O.	Herron, D., L.	Albany.	.....
Crosby, H., P.	N. Brunsw'k	N Brunsw'k, NJ	Herron, R. B., s. s.	Chillicothe.	Manchester, O.
Cross, J. M., P.	Sydney.	Urbana, O.	Herron, S. P., W. C.	Philadelphia	Philadelphia, Pa.
Brothers, S. D., P.	Chillicothe.	Scott, O.	Hervey, D. B., P.	Richland.	Mt. Vernon, O.
Cruikshank, J., P.	Londonderry	Newburyport, Ma	Hervey, H. M., L.	Richland.	Millwood, O.
Cubet, Hunter, L.	Clarion.	.....	Hill, R. W., L.	Zanesville.	Fostoria, O.
Cushman, J. J., P.	Cincinnati.	Loveland, O.			
Darling, C. C., CHP.	New York.	N. York City, NY			
Darrach, W. B., L.	New York.	N. York City, NY			
Davidson, C. B., D. D.	N. Albany.	.....			

THE PRESBYTERIAN CHURCH IN THE UNITED STATES, (o. s.) 271

NAME.	PRESBYTERY.	POST-OFFICE.	NAME.	PRESBYTERY.	POST-OFFICE.
Hills, Oscar A., L.	Crawfordsv's	Crawfordsv's, In	Moorhead, W. W., L.	Blairsville.	.....
Hodge, F. B., L.	N. Brunsw'k	Princeton, N. J.	Morrell, H., s. s.	Winnebago.	Green Bay, Wls.
Hodge, Wm. H., L.	Phila. Cent'l	.....	Morrison, J. N., L.	Donegal.	.....
Hogeman, S. A., W. C.	Brazos.	.....	Morton, Jas., s. s.	Missouri.	Mexico, Mo.
Hollaender, J. H., P.	N. Orleans.	N. Orleans, La.	McAtee, W. A., L.	Transylvani'	.....
Holliday, S. H., L.	Washington.	.....	McClintock, Jno. D., L.	Phila. Cent'l	.....
Hughes, S. A., P.	Columbus.	Grove City, O.	McClure, J. B., s. s.	Rock River.	Fulton City, Ill.
Hughes, T. W., L.	New York.	.....	McColl. D. D., P.	Rochester C.	Scottsville, N. Y.
Hammer, M., s. s.	Highland.	Laurence, Kan.	McCombs, J. C., L.	Washington.	.....
Humphreys, H. A., ss	Lake.	Valparaiso, Ind.	McCook, H. C., w. c.	Steubenville	Clinton, Ill.
Hunter, Jas. H., L.	Allegheny C.	.....	McCracken, H. M., s. s.	Miami.	Columbus, O.
Huston, C. D., L.	N. Albany.	N. Philadel'ia, In	McDavitt, J. J., Miss.	Louisville.	Louisville, Ky.
Hutchinson, G. W., L.	Schuyler.	Monmouth, Ill.	McDonald, J. S., L.	Sydney.	.....
Hutchinson, S., L.	New York.	S. Ameuia, N. Y.	McDonnel, J. B., L.	Louisville.	Bardstown, Ky.
I'kenji, I. I., L.	Corisco.	.....	McGinley, J. A., L.	Huntingdon	.....
Injenji, A., L.	Corisco.	.....	McKean, J. W., D. M.	Ohio.	.....
Ireland, J., s. s.	Albany.	Broadalbin, N. Y.	McKinney, R. C., s. s.	Lake.	Union Mills, Ind.
Irvin, Wm., P.	N. River.	Rondout, N. Y.	McLaren, M. N., P.	Genesee Riv.	Caledonia, N. Y.
Jack, Alex., P.	N. York 2d.	Newburgh, N. Y.	McMillan, M., L.	Beaver.	.....
Jackson, G. W., L.	Beaver.	.....	McMullin, C. T., L.	Philadelphia	Philadelphia, Pa.
Jackson, R. H., P.	Fort Wayne.	Bluffton, Ind.	McNeill, A. C., P.	S. Alabama.	Richmond, Ala.
Janeyaw, J. H., L.	N. Brunsw'k.	Philadelphia, Pa.	Nash, Alvin, s. s.	Long Island.	Islip, N. Y.
Jeffery, W. A., L.	Ohio.	.....	Neely, Wm. C., w. c.	Greenbrier.	Ravenswood, Va.
Jelly, A. M., P.	Phila. Cent'l	Falls of Schu'll, P	Newkirk, Jr., M., P.	New Castle.	Downingtown, Pa
Jenks, W. A., P.	N. Brunsw'k.	Titusville, N. J.	Nimmo, G. H., P.	Lewes.	Lewes, Del.
Johns, J. H., P.	New Castle.	Fair Hill, Md.	Niven, Duncan C.,	N. York 2d.	.....
Johnson, W. M., P.	Troy.	Stillwater, N. Y.	Niven, T. M., L.	W. Hanover.	.....
Johnston, R. L., L.	Concord.	.....	Noel, E. P., P.	St. Louis.	Troy, Mo.
Johnston, Thos., L.	Philadelphia	.....	Norris, Jas., s. s.	Hudson.	Shin Creek, N. Y.
Johnstone, W. C., L.	Transylvani'	Danville, Ky.	Nourse, W. L., s. s.	Louisville.	Yelvington, Ky.
Jones, B. F., s. s.	Memphis.	Marion, Ark.	Osler, J. T. L.	Phila. Cent'l	.....
Jones, N., L.	Miami.	Yellow Springs, O	Packard, T. s. s.	Chicago.	Mantens, Ill.
Junkin, A. C., s. s.	Erie.	Greenville, Pa.	Patterson, K. F., s. s.	White Water	Sardinia, Ind.
Kellogg, A. H., L.	Phila. Cent'l	.....	Patton, J. H., T.	New York.	N. York City, NY
Kemper, A. S., s. s.	Palestine.	Mattoon, Ill.	Paull, Geo., L.	Redstone	Connellsville, Pa.
Kennedy, R. P., s. s.	Greenbrier.	Greenbank, Iowa.	Pease, C. P.	Rochester C.	Rochester, N. Y.
Kenyon, F. L., L.	Connecticut.	Princeton, N. J.	Pering, Jno. D.,	.....	Foreston, Iowa.
Kiess, Aug., s. s.	Hillsboro.	Jerseyville, Ill.	Pharr, H. N., P.	Concord.	Clear Creek, N. C.
Kingsley, J. C., W. C.	Sydney.	Westerville, O.	Phelps, S., L.	Ohio.	.....
Kinnaird, R. H., L.	Transylvani'	Danville, Ky.	Pingry, J. F., T.	Passaic.	Elizabeth, N. J.
Kirby, W. W., L.	Nassau.	.....	Pollock, G. A., L.	Sydney.	.....
Kirkwood, W. R., L.	St. Clairsville	Barnesville, O.	Pomeroy, J. J., P.	Lewes.	Dover, Del.
Kliebenstein, L., W. C.	Dubuque.	.....	Porter, J. J., P.	St. Louis.	St. Louis, Mo.
Kline, A. L., P.	Maury.	Columbia, Tenn.	Potter, G. M., L.	Allegheny C.	Allegheny C, Pa.
Lambe, H. B., L.	Allegheny C.	.....	Potter, John W., L.	Allegheny C.	Allegheny C. Pa.
Laue, G., P.	Newton.	Stephens'rg, N. J	Powelson, B. F., L.	Washington.	Lake Spring, Mo.
Lanneau, B. E., w. c.	Charleston.	.....	Prideaux, Wm., P.	Carlisle.	Schellsburg, Pa.
Laverty, D. H., L.	Washington.	Wellsville, Va.	Proudfit, R. P., chp.	New York.	N. Brunswick, N. J
Lee, C. S. M., P.	Lexington.	Fishersville, Va.	Quigley, T. H., s. s.	Rochester C.	E. Bethany, N. Y.
Lee, F. D., s. s.	E. Mississipp'i	Montrose, Miss.	Randolph, J. D., L.	Carlisle.	.....
Leonington, R., L.	Logansport.	Jacksonville, Ill.	Raymond, C. H., s. s.	White Water	Cambridge C, Ind
Liddell, A. R., P.	Flint River.	Cuthbert, Ga.	Reed, J. B., L.	Washington.	Buffalo, Pa.
Life, Geo. M., L.	Northumb'rd	.....	Reidy, O. S., L.	Phila. Cent'l	.....
Lloyd, C. H., P. M.	New York.	South Africa.	Risher, L., P	Ohio.	Montour, Pa.
Locker, Geo., s. s.	Phila. Cent'l	Philadelphia, Pa.	Romanouski, E., Miss	Missouri.	Fulton, Mo.
Lowary, D. P., L.	Ohio.	Allegheny C., Pa	Rosser, Wm., s. s.	Nashville.	Watertown, Ten.
Machett, A., L.	Missouri.	Fulton, Mo.	Rout, G. H., L.	Transylvani'	Danville, Ky.
Mack, Jos. B., L.	Maury.	Columbia, Tenn.	Royston, C. A., L.	Holston.	Rheatown, Tenn.
MacClise, D. M., P.	Hudson.	Montgomery, N. Y	Salmon, C. L.	Phila. 2d.	.....
Macoubray, A. R., P.	Hudson.	Bloomings'g, N. Y	Sample, J. L., L.	Philadelphia	.....
Magill, C. B., L.	Washington.	Allegheny C., Pa.	Sargent, J. H., s. s.	Erie.	Perry, Pa.
Magill, J. F., L.	Peoria.	Cross C'k Vil., Pa	Sayre, E. H., F. M.	Long Island.	Southamp'n, NY
Marquis, D. C., L.	Beaver.	.....	Schmidt, F., w. c.	Dane.	Muscataine, Iowa.
Marshall, J. H., L.	Saltsburg.	Dayton, Pa.	Scott, Alex., s. s.	California.	New Concord, O.
Marshall, S. V., w. c.	C. S. Mississippi	Madison, Ind.	Scott, G. K., s. s.	Wooster.	Wooster, O.
Martin, C. D., s. s.	Sioux City.	Vermillion, N. T.	Seawright, S. F., L.	Logansport.	Thorntown, Ind.
Maxwell, J. M., L.	Zanesville.	Washington, O.	Seely, A. H., R. M.	Furrukhaba'	.....
Mayo, Benj., s. s.	White Water	Dunlapville, Ind	Sennar, R. w. c.	Philadelphia	.....
Mercer, W. B., L.	Chippewa.	.....	Senour, T. S., w. c.	Louisville.	Indianapolis, Ind
Merritt, Jas. L., L.	St. Clairville.	Bellair, O.	Seymour, E., L.	Hudson.	Cochection, N. Y.
Milbolland, A. S., L.	Zanesville.	New Concord, O.	Shaw, H. W., F. M.	Alahabad.	Michigan.
Miller, A. H., P.	Blairsville.	New Florence, Pa	Shaw, Jos., T.	Indianapolis.	Franklin, Ind.
Miller, D. M., P.	New Lisbon.	Bethesda, O.	Shedd, W. G. T., P.	New York.	N. York City, N. Y
Miller, G. M., L.	Zanesville.	Norwich, O.	ShIPLEY, S. H., T.	Blairsville.	Blairsville, Pa.
Milligan, Jno., L.	Huntingdon	.....	Shriver, S. S., P.	N. Brunsw'k'	Hightstown, N. J
Miliken, Jos., L.	Oxford.	.....	Sibbett, W. R., L.	Ohio.	.....
Mingsens, G. J., P.	Phila. 2d.	Huntingd. Val., P	Simon, J. J., w. c.	Hudson.	Jefferso'ville, N. Y
Mitchell, D. H., P.	Cedar.	Cedar Rapids, Io.	Sinclair, J., s. s.	Long Island.	Boiling Spr'g, NJ
Monod, T., P.	Allegheny C.	Kankakee, Ill.	Singleton, H., L.	St. Louis.	.....
Montgomery, J., L.	Missouri.	Rocheport, Mo.	Smith, B. A., T.	New York.	N. York City, NY
Moore, R. J., L.	Ohio.	.....			



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NAME.	PRESBYTERY.	POST-OFFICE.	NAME.	PRESBYTERY.	POST-OFFICE.
Smith, D. M., w. c.	Albany.	.....	Wagaman, J. C., s. s.	Schuyler.	Town Line, Ill.
Smith, J. D. L.	Oxford.	.....	Wahrenberger, J., D.M	New York.	Nannet, N. Y.
Smith, N. S., P.	Miami.	S. Charleston, O.	Wallace, C. C., P.	Elizabeth <sup>n</sup>	Perth Amboy, NJ
Spargrove, G. M., P.	Saltsburg.	.....	Wallace, T. P.	Marlon.	Nevada, O.
Spears, N., P.	Northumb'd	Rohrsburg, Pa.	Walsh, H., P.	N. Mississipp <sup>i</sup>	Horn Lake, Miss.
Spelman, J. H., w. c.	Erie.	New Castle, Pa.	Warren, S., AGT.	N. Orleans.	N. Orleans, La.
Spooner, E. H., L.	N. Brunsw'k.	.....	Waterbury, J. B., w. c.	Nassau.	Brooklyn, N. Y.
Starrett, W. A., L.	N. Brunsw'k.	.....	Watts, W. B., L.	Concord.	.....
Strauss, C. F. E., s. s.	Missouri Riv	Rockport, Mo.	Weller, S. H., P.	Chicago.	Lane Depot, Ill.
Steed, A., s. s.	Palmyra.	Shelbyville, Mo.	Wells, D. J. T.	Hudson.	Goshen, N. Y.
Steffens, F. W., s. s.	Platte.	St. Joseph, Mo.	Wherry, J., L.	Carlisle.	Middle Spring, Pa
Steinthal, B. (susc.)	Philadelphia	.....	White, Jas. w. c.	Cincinnati.	Covington, Ky.
Stevens, J. B., s. s.	Flint River.	Morgan, Ga.	White, T. W., L.	E. Hanover.	.....
Stevenson, T. M., L.	Zanesville.	McConnellsvi <sup>e</sup> , O	Whiting, S. P., L.	New York.	.....
Stewart, J. S., P.	West Jersey.	Greenwich, N. J.	Wightman, J. W., L.	Ohio.	Allegheny City, P
Stockton, W. A. F., L.	Washington.	Cross C'k Vil., Pa	Wiley, Wm., L.	St. Louis.	.....
Stoddard, Wm., L.	Winchester.	Bucki <sup>h</sup> ham, CH. V	Williams, R. G., L.	Ohio.	.....
Strong, R., P.	Albany.	Minneapolis, Min	Williams, R. H., L.	Baltimore.	.....
Stuebel, J. S. C., P.	Baltimore.	Baltimore, Md.	Williamson, D. M., s. s.	Logansport.	Kewana, Ind.
Sutton, R., L.	Clarion.	.....	Wilcox, Jno. R., P.	Karitan.	Fairmount, N. J.
Taylor, Alf, P.	.....	Bristol, Pa.	Wilson, Jno., L.	Ohio.	Allegheny City, P
Taylor, R., P.	Erie.	Warren, Pa.	Wilson, T. M., L.	Schuyler.	N. Henderson, Ill
Taylor, Robt.,	.....	Germantown, Va	Winslow, H., P.	N. Brunsw'k.	.....
Taylor, W. M., P.	Beaver.	Mt. Jackson, Pa	Winterick, A. J., EVAN	New York.	N. York City, NY
Thomas, W. G., L.	Logansport.	.....	Wishart, M., s. s.	Luzerne.	White Haven, Pa
Thompson, D., F. M.	Ohio.	.....	Withrow, J. L., L.	Washington.	Wheeling, Va.
Townblly, A. S., P.	Albany.	Albany, N. Y.	Withrow, J. L., L.	New Castle.	.....
Todd, M. L., L.	Washington.	Wheeling, Va.	Wolfe, G. L., L.	Lewes.	Lewes, Del.
Townsend, H. B., L.	Phila. Cent <sup>l</sup>	.....	Wood, E. P., L.	Philadelphia	.....
Tracy, H. A., P.	Cincinnati.	Glendale, O.	Woods, Henry, P.	Stenbenville	Stenbenville, O.
Travis, Wm., L.	N. Brunsw'k.	.....	Woodbridge, J. M., w c	Zanesville.	Marietta, O.
Tyson, Ira C., P.	North River.	Hughsonvi <sup>e</sup> , NY	Woods, Jno., s. s.	Oxford.	Hamilton, O.
Vanawken, E. B., s. s.	Rochester	C. Charlotte, N. Y.	Wotring, F. A., L.	Washington.	Buffalo, Pa.
Vance, S. E., L.	Palestine.	Paris, Ill.	Wright, A. W., F. M.	E. Hanover.	.....
Vander, Las. B., s. s.	Dane.	Hazel Green, Wis	Wright, W. O., L.	New Castle.	.....
Vander, Lippe A., P.	St. Louis.	Bay, Mo.	Wright, Wm. J., L.	N. Brunsw'k.	.....
Vandyke, J. S., P.	Karitan.	Bloomsbury, N. J.	Wright, W. S., L.	Logansport.	Delphi, Ind.
Van Lear, M., P.	W. Lexing'tn	Payne's D-pot, K	Wyeth, C. A., L.	Carlisle.	Jonestown, Pa.
Vannuys, J. H., L.	Indianapolis	Franklin, Ind.	Yeater, A. J., L.	N. Albany.	Montgo <sup>o</sup> ery C. Mo
Vant Zant, B., s. s.	Winnabago.	Portage City, Mis	Young, J. C., L.	Transylvani <sup>l</sup>	Danville, Ky.
Vass, L. C., P.	W. Hanover.	Amherst, C. Il., V	Young, J. H., L.	Philadelphia	Philadelphia, Pa.
Vawter, J. B., L.	Indianapolis	Franklin, Ind.	Young, Robt., s. s.	Cincinnati.	Cincinnati, O.

## THE PRESBYTERIAN CHURCH, (N. S.)

THE SIXTY-EIGHTH GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA met, according to appointment, in the Second Presbyterian Church, Cincinnati, Ohio, on Thursday, May 15, 1862, at 11 o'clock, A. M.

JONATHAN B. CONDIT, D.D., the retiring Moderator, opened the sessions with a discourse from Acts xvii. 2, 3: "And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures, opening and alleging that Christ must needs have suffered, and risen again from the dead; and that this Jesus whom I preach unto you is Christ."

After the discourse the Permanent Clerk reported the following commissioners, who were enrolled as members of the

### Sixty-Eighth General Assembly of the Presbyterian Church.

MINISTERS.	PRESBYTERIES.	RULING ELDERS	MINISTERS.	PRESBYTERIES.	RULING ELDERS.
Adams, William H.	Montrose.	Richard L. Seely.	Flint, Frederick W.	Buffalo.	John Otto
Aiken, D.D., Sam'l C.	Trumbull.	Frank S. Slosson.	Folsom, George P.	Ontario.	Ephraim Cone.
Aikman, William	Wilmington.	John C. Clark.	Footo, Charles H.	Alton.	L. A. Parks.
Allison, Robert C.	Meadville.	.....	French, Charles R.	Dubuque.	Rich. Edwards.
Baldwin, Perry C.	Maumee.	.....	Gallagher, Wm. G.	Illinois.	S M. Rannels.
Ballantine, H. W.	Salem.	Oly Owen.	Gerrish, John	Madison.	James Lamb.
Beckwith, Baruch B.	St. Lawrence.	.....	Goldsmith, Benj. M.	Geneva.	.....
Beman, N.D., N. S. S.	Troy.	.....	Gregory, David D.	Bath.	J. W. Hotchkiss
Bergen, Henry	Ottawa.	.....	Griffith, Thomas	Crawfordsville	P.T. McKinney
Boyd, Erasmus J.	Monroe.	.....	Hall, D.D., Sam'l H.	Tioga.	.....
Brace, Samuel W.	Utica.	Russell Mather.	Hamilton, Lauren's	San Jose.	.....
Brundage, Israel	Montrose.	Simeon B. Chase.	Hancock, Joseph W.	Winona.	C. J. F. Smith.
Bush, Stephen	Albany.	.....	Hatfield, D.D., E. F.	New York 3d.	Wm. A. Booth.
Calkins, James F.	Pennsylvania.	Enoch Blackwell	Hawley, D.D., Chas.	Cayuga.	Ira Hamilton.
Campbell, John C.	Wabash.	J. A. Culbertson.	Herrit, William	Schuylcr.	John H. Catlin.
Carey, Isaac E.	Keokuk.	.....	Hopkins, Timothy M	Geneva.	G H. Brundage.
Chandler, John E.	Cincinnati.	Edw. D. Mansfield	Hotchkiss, Beriah B.	Philadela. 3d.	Isaac Ashmead.
Cheadle, Henry C.	Fort Wayne.	John L. Knight.	Hubbard, Jon. B.	Utica.	David K. Butts.
Cheever, William M.	Dayton.	Winslow S. Phelps	Hyde, Smith H.	St. Louis.	Jas. Patterson.
Clark, Ansel R.	Elyria.	.....	Johnston, Thos. S.	Philadela. 3d.	Alex. Whilldin.
Clark, William C.	Trumbull.	Erastus Wolcott.	Kellogg, Hiram H.	Bloomington.	David Brier.
Cobb, Elisha G.	North River.	B. I. Van Keuren.	Kellogg, Norman	Kalamazoo.	J. C. Larimore.
Cooke, Joshua	Niagara.	James Wells.	Kent, Aratus	Galena.	Thos. Wilson.
Corliss, Albert H.	Utica.	M. Miller Gray.	Ketchum, Alfred	Chenango.	Thomas Yale.
Cowless, D.D., A. W.	Chemung.	Robert Wilson.	Kunler, Jer. P. E.	Hamilton.	S. Whitlock.
Crittenden, S. W.	New York 3d.	James W. Bishop.	Leighton, Nathan	Rockaway.	J. J. Fitzgerald.
Delmater, Isaac	Indianapolis.	John L. Ketcham	Leonard, Rayn'd H.	Cleveland.	Isaac E. Brush.
Dickerson, Henry L.	Green Castle.	Chas. C. Knapp.	Little, George L.	Chicago.	N. S. Bouton.
Dickinson, D.D., B.	Chicago.	Wm. H. Brown.	Loomis, Samuel	Catskill.	John Niles.
Dinnick, Francis M.	Des Moines.	.....	Lord, John B.	Milwaukie.	.....
Downey, Thomas J.	Franklin.	B. Dickerman.	Luce, Andrew	Alton.	Eben. Cheney.
Duffield, D.D., Geo.	Detroit.	Horace Hallock.	Manley, Elizur N.	Genesee.	Stephen Ives.
Ellinwood, Frank E.	Rochester.	Harry Allen.	Mattoon, D.D., C. N.	Belvidere.	Calvin A. Shaw.
Eva, William T.	Philadela 4th.	Theop. Frenchard			

MINISTERS.	PRESBYTERIES.	RULING ELDERS.	MINISTERS.	PRESBYTERIES.	RULING ELDERS.
Miller, Henry N.	Cortland.	D. E. Whitmore.	Smith, William H.	Kansas.	.....
Mills, Louis	Grand R. Val.	.....	Snyder, Peter	Watertown.	Lewis Stevens.
McCabe, Francis S.	Logansport.	J. C. Reynolds.	Spaulding, John	New York 4th.	A. N. Brown.
McCorkle, Wm. A.	Marshall.	Lewis Keeler.	Sterling, William	Harrisburg.	John B. Hall.
McKaig, Wilbur	Knox.	.....	Stevens, Cicero B.	Lake Superior	.....
McLane, James W.	Brooklyn.	E. A. Lambert.	Stoddard, Elijah W.	Genesee Val.	W. F. Wheeler.
Nickels, Christ. M.	Newark.	Stephen G. Gould	Stone, John S.	Champlain.	.....
Noble, Jonathan H.	Troy.	.....	Stratton, Edward	Long Island.	J. S. Skidmore.
Noble, Mason	D. of Columbia	.....	Swift, Warren	Pataskala.	.....
Osborne, Henry S.	Philadela. 4th	Rod'k Byington.	Tatton, Thomas H.	N. Missouri.	.....
Parker, D.D., Joel	New York 4th.	S. M. Blatchford.	Taylor, David H.	Saginaw.	Horace D. Wood
Pond, Gideon H.	Minnesota.	Jer. W. Selby.	Thompson, D.D. M.L.P.	Cincinnati.	F. Chamberlain
Preston, John B.	Fox River.	Wilson Holt.	Torrey, David	Ithaca.	H. S. Walbridge
Ranney, Joseph A.	Coldwater.	Wm. McMechan.	Vance, Joseph	Erie.	H. Ensign.
Read, D.D., James F.	Pittsburg.	W. Aughlinbaugh.	Wadsworth, H. F.	Hudson.	G. W. Seward.
Reeve, Tapping S.	Sciota.	Robert Wood.	Wakeman, Mont. M.	Onondaga.	I. S. Spencer.
Reid, Archibald S.	Athens.	Joel Deming.	Warner, George W.	Oayuga.	Orren Hugggett.
Riggs, Stephen R.	Dakota.	John B. Renville.	Wood, Thomas A.	Oswego.	Samuel Smith.
Rossiter, Francis Z.	Huron.	Leman Galpin.	White, Samuel J.	Otsego.	Benj. Jacobson.
Russell, Benjamin	Washtenaw.	Alvah Pratt.	Whittaker, William	Columbia.	.....
Scotfield, Edward	St. Joseph	A. J. Westervelt.	Williston, Timothy	Columbus.	John Phillips.
Seward, Dwight M.	New York 3d	Daniel H. Smith.	Wilson, D.D., Jas. P.	Newark.	Seth W. Magie.
Sharp, Elias C.	Portage.	.....	Witter, Dexter	Grand River.	Erastus Chester
Shaw, D.D., James B.	Rochester.	Caleb K. Adams.	Young, George D.	Iowa City.	S. H. Rogers.
Snepard, Louis M.	Lyons.	Albert F. Cressy.	.....	Buffalo.	George W. Few.
			.....	Delaware.	Philip Basset.

MINISTERS.....116.

ELDERS.....93.

TOTAL.....209.

DELEGATES FROM CORRESPONDING BODIES.

WILLIAM H. HARRISON, D.D., from *General Synod of Reformed Presbyterian Church in North America.*  
 Rev. NATHANIEL D. GRAVES, from *Presbyterian and Congregational Convention of Wisconsin.*  
 Rev. DANIEL M. MOORE, from *Free Presbyterian Church in the United States.*

GEORGE DUFFIELD, D.D., of Detroit Presbytery, was elected Moderator. HENRY DARLING, D.D., the Permanent Clerk of the Assembly tendered his resignation, on account of impaired health. The Assembly declined accepting it, and appointed Rev. WILLIAM STERLING, of Harrisburg Presbytery, Clerk, *pro tem.* Rev. FRANK F. ELLINWOOD, of Rochester Presbytery, and Hon. WILLIAM H. BROWN, of Chicago Presbytery, were chosen Temporary Clerks.

Bills and Overtures.

JOEL PARKER, D.D., Chairman of this Committee, reported the following

OVERTURE, No. I.—On the relations of the General Assembly to Sunday-schools, and the religious education of children. This Overture was referred to a committee, and the following is their report:—"The subject of this Overture is one of primary importance, and is worthy of the Assembly's deliberate consideration, as any plan for accomplishing this object could be but crudely prepared and very imperfectly considered during the sessions of this Assembly. We suggest that a special committee of five persons be appointed to prepare a plan and report to the next General Assembly, and the stated clerks of Presbyteries be instructed to obtain statistical reports of the number of Sunday-schools under the care of each church, the number of teachers and pupils, and the number of additional to the churches from the Sunday-schools during the year, so that these reports may be at the disposal of the next General Assembly."

This report was adopted, and the Assembly appointed as this special com-



mittee, Joel Parker, D.D., James W. McLane, D.D., Thomas Brainerd, D.D., Hon. Edward A. Lambert, and Alexander Whilldin, Esq.

No. II.—A resolution that the Presbyterian Committee of Home Missions, be directed to consider and adopt some plan by which vacant churches and unemployed ministers may be brought to the knowledge of each other, and report by resolution or otherwise. The recommendation was adopted.

No. III.—From certain members of Athens Presbytery, asking whether it is allowable for a Presbytery and a church under its charge to dissolve their connection by mutual consent, the church retaining its organization and standing as an independent body. It was

“*Resolved*, That the only proper method of dissolving the relation between a Presbytery and a church desiring to become an independent body is for such a church to withdraw, declining further jurisdiction of the Presbytery; and the Presbytery to make such a record of its withdrawal as the character of the action of the withdrawing church requires.”

No. IV.—On a reunion of the two branches of the Presbyterian churches, it was *Resolved*, That the temper of these Overtures meets the hearty approval of the Assembly, entirely accordant, as it is, with that spirit of brotherly affection toward other denominations, and of co-operation in matters of common interest, which has marked our whole history. That, while we have ever regretted the divisive acts of 1837, deeming them at variance alike with the Constitution of our Church and the Word of God, we have never cherished an unkind or exacting spirit, as has been evinced in various ways, particularly in the proposal, made by us some years since, to gather, with our brethren of the other Assembly, around the table of our common Lord. That it would give us pleasure to unite, in the closest fellowship, with all persons who can stand with us on the basis of our Confession of Faith and Book of Discipline; and who substantially agree with us on the great moral questions of the day—in the matter, especially, of loyalty to the Government, and in the views of Slavery set forth, prior to the division, in the deliverance of 1818. That, while we bear in remembrance the prayer of our Lord, that his disciples may be one, and while we can see some special advantages to be derived from a reunion of the two branches of the Presbyterian Church; we do not perceive, that, beyond the preceding declaration of our views, any thing remains for us, at the present, but to await humbly and teachably the movements of Divine Providence.”

No. V.—In regard to the will of the late Rev. William Hanford,\* it was “*Resolved*, That the Stated Clerk be, and he hereby is authorized to join in the execution of the deed, or make a separate one, if more desirable, for the real estate specifically set forth in the will of the Rev. William Hanford, in accordance with the request of the executors of said will.”

No. VI.—From Catskill Presbytery, asking whether in cases of judicial process by church sessions, the testimony of witnesses should be engrossed on the Book of Permanent Record. It was

“*Resolved*, That the testimony of witnesses, in all such cases, should be thus engrossed. The end to be secured by such a record is indicated in our Book of Discipline, Chap. IV., Sec. 22, where it is required that every thing which had an influence on the judgment of the court must be exhibited by the record. Files are liable to be separated from the Book of Permanent Records, and nothing but what is contained in the record may be taken into consideration in reviewing the proceedings in a superior court.

No. VII.—From the session of the church of Wabash, Indiana, on the following questions: 1st. After the record of a church session has been examined and approved by the Presbytery, in like manner approved by the

\* A memoir of the Rev. William Hanford is published in *The Presbyterian Historical Almanac* for 1863, p. 185.

Synod, has either the session or the Presbytery a right or any authority to change or erase the record? 2d. If not, has the session any legal right to make a second record declaring the first erroneous and void? It was

“*Resolved*, That a record approved by a higher court cannot be altered or annulled by a lower one. If there be an error in the record, the remedy is to be sought by an application to the highest judicatory that has indorsed such mistake.”

No. VIII.—From Samuel M. Hopkins, D.D., Professor in the Theological Seminary, Auburn, New York, asking the Assembly “so to interpret Chap. XIV., Sections 4 and 5, of the Book of Discipline, as to authorize Presbyteries either to require of each candidate for licensure ‘a Latin Exegesis on some common head in Divinity,’ or at their discretion to test his knowledge of the Latin language by some other similar exercise.” It was

“*Resolved*, That no action be taken on the subject by this Assembly.”

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## Polity of the Church.

EDWIN F. HATFIELD, D.D., Chairman of this Committee, reported as follows:—

PAPER, NO. I.—Being a request of the Synod of Missouri for the appointment of a time and place of their next meeting, as in consequence of the distracted state of the country they failed to secure a meeting last year (1861.) It was

“*Resolved*, That Synod of Missouri meet at Olathe, Kansas, on the second Tuesday of October, 1862, at seven and a half o’clock, P.M., to be opened with a sermon by the last Moderator, or, in case of his absence, by the oldest minister present.”

No. II.—From the Synods of Indiana and Wabash for the transfer of the church of Rockville to the Presbytery of Crawfordsville, and of the church of Bainbridge to the Presbytery of Green Castle. As the church of Bainbridge has signified, by memorial to the Assembly, their desire for the transfer, and as nothing has been heard from the church of Rockville; It was

“*Resolved*, That the request be granted, on condition that the church of Rockville consent to the transfer and give information of the fact to the Synod of Indiana at their next annual meeting.”

No. III.—From Indianapolis Presbytery: “Is it contrary to the constitution of the Presbyterian Church to elect elders for a definite period?” It was

“*Resolved*, That the most obvious and natural construction of our Form of Government does not contemplate a rotary eldership, and while such an organization of a session is not anti-Presbyterial, yet the Assembly would discourage the adoption of the principle in our church, from respect to the plain meaning of our rule; but nothing in this resolution is intended to disturb the relations of those churches which have adopted the principle of a limited period in the service of elders.” (See *Minutes of General Assembly*, 1852.)

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## The Publication Committee.

THE *Tenth* Annual Report is as follows:—

During the year *sixteen* Books and Tracts have been published; also, *The American Presbyterian Almanac*, for 1862.

The Books and Tracts Published are as Follows:

NAME.	AUTHOR.	SIZE.	PAGES.	PRICE.
Abel Grey.....	Reprint.....	18mo.	242	40 cts.
Bechuanas.....	Do. ....	18mo.	111	32 cts.
Bible on Baptism, The.....	Do. ....	18mo.	70	15 cts.
Closer Walk, The.....	Henry Darling, D.D.....	16mo.	226	60 cts.
Daisy Downs.....	Reprint.....	18mo.	306	48 cts.
Frank Elston.....	Do. ....	18mo.	279	44 cts.
Gideon. Life of, The.....	Do. ....	18mo.	109	25 cts.
Hannah Lee.....	Do. ....	18mo.	234	40 cts.
Kate Seymour.....	Do. ....	18mo.	150	30 cts.
Lessons for Little Ones.....	Mrs. M. J. Hildeburn..	18mo.	90	20 cts.
Little May.....	Reprint.....	18mo.	191	32 cts.
Mackerel Will.....	Do. ....	18mo.	134	30 cts.
Martyrs of Bohemia.....	Do. ....	18mo.	237	35 cts.
Miriam Grey.....	Do. ....	18mo.	56	18 cts.
Romanism.....	Do. ....	18mo.	185	30 cts.
Soldier's Friend, The.....	Rev. John W. Dulles..	32mo.	123	15 cts.
Widow Davis.....	Reprint.....	18mo.	110	25 cts.

The Committee have also published "Leaflets for the Thoughtful" by Rev. Albert Barnes. In packages of twenty-four, 12mo. Leaflets. They are also bound in pamphlet form.

To the Sabbath-school Hymn-Book sixteen pages of hymns have been added. Of the "Martyrs of the Mutiny," an edition in flexible covers, and at a low price, was issued for distribution in the Army of the United States.

The Committee have on hands manuscripts which they would gladly publish had they the means. Among them is a "History of the Presbyterian Church in the United States." by Rev. Ezra H. Gillett, of Harlem, New York.

The Hymn-Book for the Lecture-Room and Prayer-Meeting is being carried forward with care. When completed, the Committee will be able to offer to the churches a full series of Hymn-Books for Church, Prayer-Meeting, and Sabbath-school, with a Tune-Book for Choirs.

THE TREASURER'S REPORT shows: Balance on hand, April 1, 1861, \$68 20. Donations received during the year ending April 1, 1862, \$5,158 40. Cash received on account of sales, \$9,296 08. Miscellaneous sources, \$90 54. Total receipts, \$14,544 92, including balance. The total resources have been, \$14,613 12. Payments have been, \$14,310 10. Balance, \$303 02.

The sum received during the year by donation is \$5,158 40. Since November 1, 1861, they have had no collecting agency aside from that of the Secretary, who, being also charged with the editorship and publication of the Committee's works, can be absent but little from his office. It was determined to test the efficiency of the Presbyterian system and fidelity in the support of this cause. A circular was addressed to each church session appealing to them in view of the fact that they would be visited by no collecting agent, to have the Publication cause placed upon the list of church benevolence, and annually presented to the people by the pastor. To this appeal many replies have been heard, but from many others the committee are expecting replies.

THE OFFICERS OF THE COMMITTEE ARE AS FOLLOWS:

REV. JOHN W. DULLES, *Corresponding Secretary*, 1334 Chestnut st., Phila.  
WILLIAM L. HILDEBURN, Esq., *Treasurer*, 1334 Chestnut st., Philadelphia.

The Church Erection Fund.

THE *Eighth Annual Report* is as follows:—

During the past year *twenty-two* grants have been made, of which *twelve* have been loans and *ten* donations. The whole number of grants made from the beginning is 182. The whole amount of loans is \$54,766 donations,



\$9,975; total, \$64,741. The average amount of loans is \$424; of donations, \$188. The tendency for the last two years has been in the direction of donations, and the general average in that line of grants has increased in amount.

THE OFFICERS OF THE FUND ARE AS FOLLOWS:

JAMES W. MCLANE, D.D., *Corresponding Secretary*, 150 Nassau st., N. Y.  
 JESSE W. BENEDICT, Esq., *Treasurer*, 150 Nassau street, New York.

### The Education Committee.

THE *Sixth Annual Report* is as follows:—

Soon after the adjournment of the General Assembly of 1861, the Committee organized under the revised Plan by re-electing the officers of the previous year. Measures were at once adopted to bring the Plan before the Presbyteries, and the various local organizations operating in the church, and all now seem willing to make a fair trial of the general system; and the committee have nothing more to ask in its behalf than that it shall be intelligibly and cheerfully proved.

The Education cause has shared in full the trials which have fallen upon every branch of benevolent effort during the past year. During the year \$5,902 15 was paid into the Treasury, and after carefully economizing their expenditures, they were able to assist *eighty-five* young men, paying Theological students at the rate of \$62 50, per annum, and Collegiate and Academic students at the rate of \$50. Of students thus aided *sixty-four* were in Theological Seminaries, as follows: Auburn, N. Y., one; Union, N. Y., fifty-two; Lanc, Ohio, eleven; and twenty-one were in other institutions, as follows: Marietta College, Ohio, eleven; Knox College, Illinois, two; Williams College, Massachusetts, two; Union College, New York, two; New York Free Academy, two; Wabash College, Indiana, one; Burr Seminary, — one. In addition to the above, the Western Education Society, at Auburn, N. Y., received \$4,240 68, and aided thirty-four students at Auburn and Hamilton College. The total number receiving aid from all sources at these institutions was seventy-one.

The joint committee of the four Synods around Cincinnati previous to its union with the Committee of the General Assembly raised and expended \$1,548 in aid of *thirteen* Theological and *sixteen* Collegiate and Academic students. During the past year the amount contributed in this field varies very slightly from the previous year.

The Synod of Michigan assisted *eight* Theological and *two* Collegiate students, having raised \$760. The Synod of Western Reserve aided *six* students in Western Reserve College, having raised \$450. The Presbytery of Newark, in addition to nearly \$300 contributed to the general Treasury, distributed about \$500 to *five* students. The Presbytery of Chicago raised and paid the same amount to *five* students. Other Presbyteries and separate churches have contributed considerable sums which have not reported. The Philadelphia Education Society, which receives the contributions of some of the churches connected with the Assembly, though it is not organically connected with it, report \$2,438 44 from the churches, and \$1,697 78 from a legacy and the sale of invested funds. It aided *eighteen* Theological, *twenty-eight* Collegiate, *eight* Academic, and *two* private students.

The report, though partial and indefinite, warrants the conclusion that not far from *two hundred and fifty* students have been aided and \$25,000 raised in their behalf. The committee remark that in entering upon their labors for another year it should be well understood: that so far as the spiritual interests of the church are concerned it must be remembered that the spiritual interests of the church are low, the distraction of mind is great, and that the call of the country upon the citizens for service in the Army of the Re-

public has been responded to by many sons of the church, some of whom have been students of Theology. So far as the collection of funds is concerned, the Committee place reliance on that feature of the plan which recommends that a contribution shall be made annually in every church for this cause.

THE OFFICERS OF THE COMMITTEE ARE AS FOLLOWS :

THORNTON A. MILLS, D.D., *Corresponding Secretary*, 150 Nassau st., N. Y.  
 JESSE W. BENEDICT, Esq., *Treasurer*, 150 Nassau street, New York.

### The Foreign Missions Committee.

THE *Fourth* Annual Report is as follows :-

The General Assembly of 1861 adopted a series of resolutions expressive of their judgment respecting the claims of the work of Foreign Missions on the heart and resources of the members of the Church. The Committee, feeling deeply the value of that expression, and the importance of bringing it home to the ministers and churches, addressed a circular letter on the subject to the Synods and Presbyteries. We have been gratified to notice in the published reports of several Synods, and of some Presbyteries, that this circular letter was read and such action taken as will doubtless secure the presentation of this cause to the churches more generally and effectively than ever before, and excite a far deeper interest in the hearts of our brethren, in behalf of the salvation of the heathen world.

Of the 1558 ministers on the roll of the Assembly, 56 (nearly *four* per cent) are engaged in the work of Foreign Missions, as follows : In Western Africa, *three* ; South Africa, *three* ; Western Turkey, *five* ; Eastern Turkey, *three* ; Central Turkey, *three* ; Syria, *six* ; Nestoria, *four* ; Ceylon, *two* ; Mahratta, *two* ; Madura, *six* ; Canton, *two* ; Tuh Chaw, *three* ; Sandwich Islands, *five* ; Micronesia, *one* ; North American Indians, *five* ; Secretaries, *two* ; chaplain at Sandwich Islands, *one*.

The following fifteen SYNODS are represented in this work, viz : Cincinnati, *six* ; Genesee, *four* ; Geneva, *two* ; Illinois, *two* ; Indiana, *one* ; Michigan, *one* ; Minnesota, *three* ; New York and New Jersey, *twenty-one* ; Ohio, *one* ; Onondago, *four* ; Peoria, *two* ; Pennsylvania, *one* ; Utica, *two* ; Wabash, *one* ; Western Reserve, *five*. The following twenty-seven Presbyteries are represented, viz : Bath, *one* ; Brooklyn, *three* ; Buffalo, *two* ; Cayuga, *two* ; Chemung, *one* ; Cincinnati, *six* ; Crawfordsville, *one* ; Dakota, *three* ; Franklin, *one* ; Genessee, *one* ; Harrisburg, *one* ; Huron, *two* ; Illinois, *one* ; Indianapolis, *one* ; Knox, *two* ; Lake Superior, *one* ; Montrose, *two* ; Newark, *four* ; New York Third, *six* ; New York Fourth, *six* ; Ontario, *one* ; Portage, *two* ; Schnyler, *one* ; Tioga, *two* ; Trumbull, *one* ; Utica, *one* ; Watertown, *one* ; the twenty-seven Presbyteries which are thus represented on the foreign field, embrace 586 ministers, 454 churches, 49,233 members ; leaving seventy-six Presbyteries, embracing 972 ministers, 1,024 churches, 85,427 members, who have not a single representative in the field. During the year many of our ministers entered the Army of the Republic as chaplains, and by a carefully prepared statement it appears that in proportion to our numbers our church has supplied a larger number than any other denomination. The whole number of chaplains reported at the time the estimate was made was 472. Of these 124 were Methodists, 94 Presbyterians (N. S.), 67 Congregationalists, 66 Episcopalians, 43 Baptists, 24 Presbyterians (O. S.), 23 Unitarians, 22 Roman Catholics, 9 not stated.

No fact is more strikingly illustrated in the annals of the church than

that in proportion to the love which any people bear our Saviour will be their desire to send the glad tidings of his love to those who know him not.

THE OFFICERS OF THE COMMITTEE ARE AS FOLLOWS:

EDWARD A. LAMBERT, Esq., *Corresponding Secretary*, 150 Nassau st., N. Y.  
EDWIN F. HATFIELD, *Chairman*, 150 Nassau street, New York.

### The Home Missions Committee.\*

THE *First Annual Report* is as follows:—

According to the instructions of the General Assembly, the Committee met in New York City, June 18, 1861. Edwin F. Hatfield, D.D., was elected *Chairman*; Rev. Thomas Hastings, *Recording Secretary*; Hon. Edward A. Lambert, *Treasurer*. In September following, the Committee elected HENRY KENDALL, D.D., *Corresponding Secretary and General Agent*, who entered upon his duties, November 15, 1861, at which time the Committee entered upon the full discharge of their own duties; the responsibilities, liabilities, and names of Missionaries having been transferred to it from the Church Extension Committee at Philadelphia. At the first meeting of the Committee after this transfer: that is, in December, 1861, sixty applications were on file, calling for aid at the rate of \$12,000 per annum, while \$250 due to Missionaries remained unpaid. Some of these applications had been in the hands of the Committee for months. On account of the expected change in the Home Missionary operations of the Church and the state of the country, a number of churches withheld their contributions to a large extent, and the Committee were thus uncertain what they might rely on. They were therefore compelled to reduce the amount asked for, and in other cases date the commission later than the application. In either case it was a hardship to the Missionaries and a perplexity to the congregation. The Committee have never yet been able to pay the Missionaries promptly, though at one time they reached a point where the delay did not reach two weeks. The amount due the Missionaries at the close of the fiscal year, May 1, 1862, was \$2000. Whether the church will pay their Missionaries promptly or not depends upon the liberality of the members of the churches.

The Committee invite the Assembly to consider the following points:—  
1. Can we rely on the Church for \$55,000 for next year? 2. Shall the Committee issue commissions to all worthy applicants, though the number should reach 225? 3. What shall the Committee do in respect to Presbyterian Missionaries in Presbyteries where there are many feeble churches, and what for such Territories as Colorado, Nebraska, and Nevada? 4. Is there any mode of retrenchment in our expenditures to be suggested which will not impair the efficiency of our operations?

By the Treasurer's report it will be seen that during the year \$27,244 20 was raised, \$20,000 of which since November, the period of this Committee's active operations.

The American Home Missionary Society acknowledges the receipt of nearly \$40,000 from Presbyterians and Presbyterian Churches, and if that Society would use such funds for Presbyterian Churches, which is a fair understanding of the last rule of that Society, there might have been employed from 325 to 350 Missionaries in our bounds. But if the American Home Missionary Society still refuses, as they have already refused, to assist any church which shall see fit to co-operate with your Committee, or do its Home Mis-

\* In *The Presbyterian Historical Almanac*, for 1862, will be found a History of the Church Extension Committee from its origin until it gave place by action of the General Assembly to the Home Missions Committee.



sionary work according to the deliberate and unanimous act of the General Assembly, it becomes a most important inquiry—how much may we hope to receive next year? The past year has been one of great hardship with our Missionaries. The business of many towns has been almost totally prostrated. From nearly every congregation some have gone into the army, and many have fallen in battle. Sabbath-school Teachers and Superintendents, Elders and others, most useful members of the congregation, have left every interest and endearment of home to maintain the Government under which religion has flourished from the first. The transition in our affairs from the Church Extension to the Home Missions Committee has made it difficult to obtain full returns for the year, so that we are unable to present full statistics. This defect we hope to supply hereafter.

THE OFFICERS OF THE COMMITTEE ARE AS FOLLOWS :

HENRY KENDALL, D.D., *Corresponding Secretary*, 150 Nassau st., New York.  
 Rev. ROBERT ADAIR, *Associate Secretary*, 1334 Chestnut st., Philadelphia.  
 EDWARD A. LAMBERT, Esq., *Treasurer*, 150 Nassau street, New York.

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### MISCELLANEOUS RESOLUTIONS, &c.

ON THE STATE OF THE COUNTRY.—The Committee appointed on the State of the country, NATHAN S. S. BEMAN, D.D., LL.D., reported the following paper, which was unanimously adopted:—

WHEREAS, This General Assembly is called, in the providence of God, to hold its deliberations at a time when a wicked and fearful rebellion is threatening to destroy the fair fabric of our Government, to lay waste our beloved country, and to blight and ruin, so far as the present life is concerned, all that is most dear to us as Christians; and

WHEREAS, As a branch of the Christian Church, PRESBYTERIANS have ever been found loyal and the friends of good order, believing as they do, that civil government is “ordained of God,” that “the magistrate is the minister of God for good,” that “he beareth not the sword in vain,” and they are therefore “subject” to this ordinance of God, “not only for wrath,” or under the influence of fear, “but also for conscience’ sake,” or under the influence of moral and Christian principle; and

WHEREAS, The particular Church whose representatives we are, and in whose behalf we are now and here called to act, have inscribed upon our BANNER—“THE CONSTITUTIONAL PRESBYTERIAN CHURCH”—having never favored secession, or nullification, either in Church or State, deem it quite becoming and proper in us to express ourselves, with great Christian sincerity and frankness, on those matters which now agitate our country. Therefore,

*Resolved*, 1. That we deem the Government of these United States the most benign that has ever blessed our imperfect world; and, should it be destroyed after its brief career of good, another such, in the ordinary course of human events, can hardly be anticipated for a long time to come; and for these reasons we revere and love it, as one of the great sources of hope, under God, for a lost world; and it is doubly dear to our hearts, because it was procured and established by the toil, and sacrifices, and blood of our fathers.

*Resolved*, 2. That rebellion against such a government as ours, and especially by those who have ever enjoyed their full share of its protection, honors, and rich blessings of every name, can have no excuse or palliation, and can be inspired by no other motives than those of ambition and avarice, and can find no parallel, except in the first two great rebellions—that which assailed the throne of heaven directly, and that which peopled our world with miserable apostates.

*Resolved*, 3. That whatever diversity of sentiment may exist among us, respecting international wars, or an appeal to the sword, for the settlement of points of honor or interest between independent nations, we are all of one mind on the subject of rebellion, and especially against the best government

which God has yet given to the world; that our vast army now in the field is to be looked upon as one great police force, organized to carry into effect the Constitution and Laws which the insurgents, in common with other citizens, have ordained by their own voluntary acts, and which they are bound by honor, and oath, and conscience to respect and obey; so that the strictest advocates of peace may bear an active part in this deadly struggle for the life of the Government.

*Resolved, 4.* That while we have been utterly shocked at the deep depravity of the men who have planned and matured this rebellion, and who are now clad in arms, manifested in words and deeds, there is another class found in the loyal States, who have excited a still deeper loathing—some in Congress, some high in civil life, and some in the ordinary walks of business, who never utter a manly thought or opinion in favor of the Government, but they follow it, by way of comment, with two or three smooth apologies for Southern insurrectionists; presenting the difference between an open and avowed enemy in the field, and a secret and insidious foe in the bosom of our own family.

*Resolved, 5.* That, in our opinion, this whole insurrectionary movement can be traced to one primordial root, and to one only—AFRICAN SLAVERY, and the love of it, and a determination to make it perpetual; and, while we look upon this war as having one grand end in view—the restoration of the Union—by crushing out the last living and manifested fibre of rebellion, we hold that every thing—the institution of Slavery, if need be, must be made to bend to this one great purpose; and, while under the influence of humanity and Christian benevolence, we may commiserate the condition of the ruined rebels, once in fraternity with ourselves, but now—should the case occur—despoiled of all that makes the world dear to them, we must be at the same time constrained to feel, that the retribution has been self-inflicted, and must add, "*Fiat justitia, ruat cælum.*"

*Resolved, 6.* That we have great confidence in ABRAHAM LINCOLN, President of the United States, and in his Cabinet, and in the commanders of our armies and our navy, and in the valiant men of this Republic, prosecuting a holy warfare under their banners; and, while we bless God that he has stood by them, and cheered them on in what we trust will ever stand as as the darkest days of our country's humiliation, and crowned them with many signal victories, and knowing that ultimate success is with God alone, we will ever pray, that the last sad note of anarchy and misrule may soon die away, and the OLD FLAG OF OUR COUNTRY, radiant with stripes and brilliant with stars, may again wave over a great, and undivided, and happy people.

*Resolved, 7.* That we here, in deep humiliation for our sins and the sins of the nation, and in heartfelt devotion, lay ourselves, with all that we are and have, on the altar of God and our country; and we hesitate not to pledge to the churches and Christian people under our care, as ready to join with us in the same fervent sympathies and united prayers, that our Rulers in the Cabinet, and our commanders in the field and on the waters, and the brave men under their leadership, may take courage under the assurance, that "THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA" are with them, in heart and hand, in life and effort, in this fearful existing conflict.

*Resolved, finally,* That a copy of these Resolutions, signed by the officers of the General Assembly, be forwarded to his Excellency, ABRAHAM LINCOLN, President of the United States, accompanied by the following respectful letter:—

TO THE PRESIDENT OF THE UNITED STATES:

The General Assembly of the Presbyterian Church, holding its annual sessions in the city of Cincinnati, Ohio, in transmitting the accompanying resolutions, beg leave most respectfully to express to your Excellency, in a more personal manner, the sentiments of our Church, in reference to yourself and the great issues with which you are called to deal.

It is with no desire to bring a tribute of flattery, when we assure you, ho-

nored sir, of the affection and the confidence of our Church. Since the day of your inauguration, the thousands of our membership have followed you with unceasing prayer, besieging the throne of heaven in your behalf. In our great Church courts, in our lesser judicatories, in our weekly assemblages in the house of God, at our family altars, in the inner place of prayer, you have been the burden of our hourly petitioning.

When we look at the history of your administration hitherto, and at the wonderful way in which this people have been led under your guidance, we glorify God in you. We give praise, not to man, but to God. In your firmness, your integrity, challenging the admiration of even our enemies, your moderation, your wisdom, the timeliness of your acts exhibited at critical junctures, your paternal words, so eminently fitting the chosen head of a great people, we recognize the hand and the power of God; we devoutly and humbly accept it as from him, an answer to the innumerable prayers which have gone up from our hearts.

We desire, as a Church, to express to you our reverence, our love, our deep sympathy with you in the greatness of your trust, and in the depth of your personal bereavements; and to pledge you as in the past, so in all the future, our perpetual remembrance of you before God, and all the support that loyal hearts can offer.

We have given our sons to the army and navy; some of our ministers and many of our church members have died in hospital and field; we are glad that we gave them, and we exult in that they were true even to death. We gladly pledge as many more as the cause of our country may demand.

We believe that there is but one path before this people: this gigantic and inexpressibly wicked rebellion must be destroyed; the interests of humanity, the cause of God and his Church, demand it at our hands. May God give to you his great support, preserve you, impart to you more than human wisdom, and permit you ere long to rejoice in the deliverance of our beloved country in its peace and unity.

Immediately upon the adoption of this report, the Assembly united in fervent prayer for the country, the President, and all the officers of the Government, and for the success of our arms in suppressing the rebellion and restoring the blessings of peace.

REPLY OF THE PRESIDENT (BY THE SECRETARY OF STATE) TO THE LETTER OF THE GENERAL ASSEMBLY.

DEPARTMENT OF STATE, WASHINGTON, June 9, 1862.

*To the General Assembly of the Presbyterian Church of the United States, holding its Annual Session in the City of Cincinnati.*

REVEREND GENTLEMEN:—I have had the honor of receiving your address to the President of the United States, and the proceedings of your venerable body on the subject of the existing insurrection, by which that address was accompanied.

These papers have been submitted to the President. I am instructed to convey to you his most profound and grateful acknowledgments for the fervent assurances of support and sympathy which they contain. For many years hereafter, one of the greatest subjects of felicitation among good men will be, the signal success of the Government of the United States in preserving our Federal Union, which is the ark of civil and religious liberty on this continent and throughout the world. All the events of our generation which preceded this attempt at revolution, and all that shall happen after it, will be deemed unimportant in consideration of that one indispensable and invaluable achievement. The men of our generation, whose memory will be the longest and the most honored, will be they who thought the most earnestly, prayed the most fervently, hoped the most confidently, fought the most heroically, and suffered the most patiently, in the sacred cause of Freedom and Humanity. The record of the action of the Presbyterian Church seems, to the President, worthy of its traditions and its aspirations, as an important branch of the Church founded by the Saviour of men.



Commending our yet distracted country to the interposition and guardian care of the Ruler and Judge of nations, the President will persevere steadily and hopefully in the great work committed to his hands, relying upon the virtue and intelligence of the people of the United States, and the candor and benevolence of all good men.

I have the honor to be,

Reverend Gentlemen,

Your very obedient servant,

WILLIAM H. SEWARD.

### THE PRESBYTERIAN HISTORICAL ALMANAC.

ON motion of JAMES P. WILSON, D.D., of Newark Presbytery, Mr. JOSEPH M. WILSON, of Philadelphia, was invited to address the Assembly in reference to his *Presbyterian Historical Almanac*, and the following committee was appointed to bring in a minute on the subject: James P. Wilson, D.D., Revs. Albert H. Corliss and Henry Berger. This committee reported the following preamble and resolutions, which were unanimously adopted:—

WHEREAS, *The Presbyterian Historical Almanac* is an annual remembrancer of the Church, being a volume of facts, and not of opinions, embracing the acts and deliverances of each body of the whole Presbyterian family, with biographies of our deceased brethren, and historical sketches of Presbyterian churches, and is a wide dissemination of such intelligence throughout the Church; therefore,

*Resolved*, That *The Presbyterian Historical Almanac*, prepared and published by Joseph M. Wilson, of Philadelphia, be cordially recommended to the members of the churches under the care of the General Assembly.

ON THE UNION OF THE TWO BRANCHES OF THE PRESBYTERIAN CHURCH.—The Committee on this subject made the following report, which was adopted:—

*Resolved*, 1. That the temper of these overtures meets the hearty approval of the Assembly, entirely accordant, as it is, with that spirit of brotherly affection toward other denominations, and of co-operation in matters of common interest, which has marked our whole history.

*Resolved*, 2. That, while we have ever regretted the divisive acts of 1837, deeming them at variance alike with the Constitution of our Church and the Word of God, we have never cherished an unkind or exacting spirit, as has been evinced in various ways, particularly in the proposal, made by us some years since, to gather, with our brethren of the other Assembly, around the table of our common Lord.

*Resolved*, 3. That it would give us pleasure to unite, in the closest fellowship, with all persons who can stand with us on the basis of our Confession of Faith and Book of Discipline; and who substantially agree with us on the great moral questions of the day—in the matter, especially, of loyalty to the Government, and in the views of Slavery set forth, prior to the division, in the deliverance of 1818.

*Resolved*, 4. That, while we bear in remembrance the prayer of our Lord, that his disciples may be one, and while we can see some special advantages to be derived from a reunion of the two branches of the Presbyterian Church; we do not perceive, that, beyond the preceding declaration of our views, any thing remains for us, at the present, but to await humbly and teachably the movements of Divine Providence.

SYSTEMATIC BENEVOLENCE.—The Committee to whom this subject was referred, made a report, and recommended the following resolutions, which were adopted:—

*Resolved*, 1. That it is a matter of great significance and hearty congratulation, that the objects of the first and of growing importance in our Church are such as are most worthy of our confidence, because they are calculated to give the Gospel to the greatest number of our fellow-men.

*Resolved*, 2. That different periods of the world have demanded of the Church the special exercise of different gifts; but that, at no former period,

has the Church been so well fitted to the full exercise of the grace of Christian beneficence as now, or the world so likely to be profited thereby.

*Resolved, 3.* That it be recommended to all our pastors to make their congregations acquainted with the scriptural doctrine of Christian beneficence, and faithfully to urge its systematic observance on all their people.

*Resolved, 4.* That it is the duty of the officers of the church to furnish the opportunity to all the members of the congregation, to aid in spreading the Gospel throughout our country and the whole world.

*Resolved, 5.* That it is the duty of the officers of the church to determine how many causes of benevolence shall annually come before the congregation, and fix the times for their presentation, and abide by their own order without any aid in the application from abroad.

*Resolved, 6.* That at the present time the American Board of Commissioners of Foreign Missions, the Presbyterian Committee of Home Missions, and the Committees on Education for the Ministry and of Publication, be commended as leading objects for Christian beneficence in our Church.

The Publication Committee were instructed to prepare an abstract of the above report, and publish it for general circulation among our churches.

The thanks of the Assembly were voted to the various Railroad Companies who generously consented to a reduction of the regular fare in favor of commissioners and others in attendance on the sessions; to the citizens of Cincinnati and its vicinity, whose hospitality has been so munificently extended to the members of the Assembly; to the Committee of Arrangements; to the Trustees of the Second Presbyterian Church; to the Choir of the Second Presbyterian Church; to the Moderator, George Duffield, D.D., for the able and impartial manner in which he presided over the deliberations of the Assembly; and to Mrs. Dr. Taylor, for the beautiful and fragrant flowers placed upon the Moderator and Clerks' tables during the session.

The business of the Assembly having been finished, the vote was taken dissolving the Assembly, and another chosen in like manner was required to meet in the First Presbyterian Church, Philadelphia, (Rev. ALBERT BARNES, *Pastor*,) on Thursday, May 21, 1863.

EDWIN F. HATFIELD, D.D.,    Rev. WM. STERLING,    GEO. DUFFIELD, D.D.,  
*Stated Clerk.*                      *Permanent Clerk, pro. tem. Moderator.*

THIS TABLE GIVES THE NAMES OF THOSE WHO HAVE DIED DURING THE PAST YEAR. ITEMS OF INFORMATION CONCERNING THEM ARE ALSO SET FORTH IN THE HEAD LINES OVER EACH COLUMN. THE LETTERS AT THE END OF EACH NAME HAVE THE FOLLOWING INDICATIONS:—P. STANDS FOR PASTOR; S. S. STATED SUPPLY; PRF. PROFESSOR; PRS. PRESIDENT OF A COLLEGE; CH'N. CHAPLAIN; W. C. WITHOUT CHARGE.

NAME.	COLLEGE WHERE EDUCATED.	STUDIED THEOLOGY AT	LICENSED BY THE PRESBYTERY OF	ORDAINED BY THE PRESBYTERY OF	MEMBER OF THE PRESBYTERY OF	YEAR OF ORD'N.	YEAR OF DEATH.	AGE	CAUSE OF DEATH.
1 Barr, Hugh, w. c.	<i>Privately.</i>	<i>Privately.</i>	Shiloh.	Shiloh.	Illinois.	1820	1862	72	Decay of vital powers.
2 Benton, Orlando N., CH'N	<i>Privately.</i>	Union Seminary.	Tioga.	Tioga.	Tioga.	1857	1862	35	Kill'd in bat of Newbern
3 Bloodgett, Luther P., w. c.	Middlebury College.	<i>Privately.</i>	Addison Cong. Asso'n, Vt.	Rochester.	Ontago.	1808	1862	80	Chronic Rheumatism.
4 Bardon, Geo. M., w. c.	<i>Privately.</i>	<i>Privately.</i>	Detroit.	Detroit.	Detroit.	1853	1862	42	Small Pox in Hospital.
5 Carothers, Andrew G., w. c.	Columbian College.	<i>Privately.</i>	District of Columbia.	District of Columbia.	Dist. of Colum'a.	1863	1860	35	Consumption.
6 Cole, Erasmus, w. c.	<i>Privately.</i>	<i>Privately.</i>	Congregational Assoc'n.	Congregational Assoc'n.	Elyria.	1822	1862	66	Typhoid Fever.
7 Corning, William H., w. c.	Trinity College.	New Haven Seminary.	Hartford N. Cong. Asso'n.	Hartford N. Cong. Asso'n.	Hartford.	1846	1862	40	Ulceration of Stomach.
8 Curtis, D. D., Harvey, PRS.	Middlebury College.	Princeton Seminary.	Troy.	Brantford Cong'l Asso'n.	Knox.	1835	1862	56	Bronchial Consumption
9 Dauforth, b. b., Joshua N., w. c.	Williams College.	Princeton Seminary.	New Brunswick.	New Castle.	Dist. of Colum'a.	1823	1861	70	Decay of vital powers.
10 Dixon, David H., w. c.	Yale College.	<i>Privately.</i>	Oneida.	Oneida.	Washenaw.	1814	1861	78	Paralysis.
11 Gale, D. D., George W., w. c.	Union College.	Princeton Seminary.	Hudson.	St. Lawrence.	Knox.	1819	1862	73	Paralysis.
12 Gregg, Hiram, s. s.	Union College.	<i>Privately.</i>	Union Cong'l Association.	Union Cong'l Association.	Dayton.	1832	1862	51	Typhoid Pneumonia.
13 Hopkins, D. D., Joshua, w. c.	<i>Privately.</i>	<i>Privately.</i>	Paulet Cong'l Asso'n.	Addison Cong'l Asso'n.	Dayton.	1811	1862	76	Chronic Asthma.
14 Hoyt, James B., P.	Yale College.	<i>Privately.</i>	Northern Cong'l Asso'n.	Union Cong'l Association.	Chenango.	1820	1862	68	Dropsical Affection.
15 Huggins, Wm. S., P.	Yale College.	<i>Privately.</i>	Congregational Assoc'n.	Congregational Assoc'n.	Kalamazoo.	1848	1862	40	Typhoid Pneumonia.
16 Irwin, John W., w. c.	<i>Privately.</i>	New Haven Seminary.	Newburyport.	New York Third.	New York Third.	1831	1861	55	Typhoid Fever.
17 Johnson, E. Roger, P.	Rowden College.	Lane Seminary.	Waldo Cong'l Association.	Dayton.	Dayton.	1842	1862	48	Typhoid Fever.
18 King, D. D., Barnabas, w. c.	Williams College.	<i>Privately.</i>	Berkshire Cong'l Asso'n.	Jersey.	Rockaway.	1808	1862	82	Decay of vital powers.
19 Lord, Daniel M., P.	Williams College.	Princeton Seminary.	Long Island Second.	Long Island.	Long Island.	1844	1861	61	Thrown from carriage.
20 Nichols, Warren, w. c.	Williams College.	Andover Seminary.	Congregational Assoc'n.	Congregational Assoc'n.	Dayton.	1833	1862	60	Decay of vital powers.
21 Parmalee, D. B., Ashbel, s s	<i>Privately.</i>	<i>Privately.</i>	Rutland Cong'l Asso'n.	Congregational Council.	Champlain.	1810	1862	72	Heart Disease.
22 Post, Henry Albarston, P.	New York Free Academy.	Princeton Seminary.	New York Fourth.	Troy.	Troy.	1860	1861	26	Diphtheria.
23 Tuttle, Amos C., s. s.	Middlebury College.	<i>Privately.</i>	Addison Co. Cong. Asso'n	Ecclsiastical Council, Vt.	Kalamazoo.	1829	1862	62	Typhoid Fever.
24 Walker, Edward P., PRF.	Marietta College.	Andover Seminary.	Dougal.	Not ordained.	Athens.	18...	1861	27	Hemorrhage of Lungs.
25 Wallace, John, Henj. J., ENT.	West Point Academy, N. Y.	Princeton Seminary.	Berkshire Cong'l Asso'n.	Muhlenburg.	Philadelphia 3d.	1834	1862	52	Nervalgia.
26 Waters, John, w. c.	Dartmouth College.	Andover Seminary.	Congregational Assoc'n.	Hudson.	Knox.	1805	1861	86	Decay of vital powers.
27 White, D. D., Charles, PRS.	<i>Privately.</i>	Lane Seminary.	Cincinnati.	Congregational Assoc'n.	Crawfordsville.	1825	1861	66	Apoplexy.
28 Wright, W. W., w. c.	<i>Privately.</i>	<i>Privately.</i>	<i>Privately.</i>	North Alabama.	Cincinnati.	1848	1862	40	An Internal Injury.



## In Memoriam.

THEREFORE ARE THEY BEFORE THE THRONE OF GOD, AND SERVE HIM DAY AND NIGHT IN HIS TEMPLE; AND HE THAT SITTETH ON THE THRONE SHALL DWELL AMONG THEM.—*Revelation*, vii. 15.

BARR, HUGH—The son of Patrick and Nancy Barr, was born in North Carolina, May 12, 1790. His family were Scotch-Irish. They emigrated from the north of Ireland, and arrived in Philadelphia, Pa.; thence to North Carolina, previous to the Revolutionary War, and took part in that struggle for national independence. They were of that stock of Presbyterians which has been such a blessing and a benefit to our country. The parents of Mr. Barr removed to Middle Tennessee, in 1798, with their family, consisting of eight sons and two daughters.

He was educated in the Academy of Rev. Dr. Blackburn, who also instructed him in the classics and Theology. This school, like similar ones under Rev. Drs. Doak and Anderson, while being thorough and liberal, was marked for making men rather than scholars, and preachers rather than theologians. On leaving Dr. Blackburn, he began life as a teacher, and established a school for English and classical studies, at Hopewell, Tennessee.

In the Indian war of the South he served as a soldier under General Jackson, leaving his young wife and his home to hazard his life for the defence of his country. He served through the whole of that struggle, taking part in its bloodiest battles, particularly that known as the "Horse-shoe" battle. Returning home after the war, he resumed his occupation as a teacher. He had now been for several years a member of the church of Christ; for, having been reared according to good Scotch Presbyterian custom, "in the nurture and admonition of the Lord," having been taught to respect the Sabbath and the Sanctuary, and to know the creed and catechism, he became at an early age a member of the church, on examination as to knowledge and experience. At what precise age he was admitted to the church is, however, not known. Through the influence and teaching of his honored preceptor, the Rev. Dr. Blackburn, his attention had been early directed to the Christian ministry, as a duty and a calling. Doubting his own adaptedness for the work, he had demurred; but now, on his return to the peaceful walks of life, the question was re-urged upon him by his revered preceptor; and after mature and prayerful deliberation, and renewedly dedicating himself to God, he became convinced that it was his duty to preach the gospel, and consecrated himself to the office of the ministry. He now set about a vigorous study of Theology, and completing his course about the year 1819, was licensed to preach the gospel, by the Presbytery of Shiloh, and preached his first sermon in the church at Hopewell, with great acceptance and promise of usefulness. He was ordained and sent as a missionary to Northern Alabama, and was settled at Courtland in that State, in the year 1821. He remained as pastor of this church for fourteen years, serving in the mean time, as he had opportunity, the destitute neighborhoods in the region about him. It was the habit of the people in those parts to hold camp-meetings, of from four to six days, in certain distant localities, but on the same ground every year. In these, Mr. Barr labored, in conjunction with Dr. Blackburn, Dr. John Allen, and others, with great power and acceptance. In this, his first settlement, he was eminently successful in winning souls; many and large revivals were the fruits of his toil, and he was extensively useful in the community in all the departments of Christian labor. He was also greatly beloved by his people, and popular both as a preacher and as a man. A long life of usefulness, and of pleasant and happy relations, seemed before him. But unknown to his people, and to the community, save those who secretly felt the same evil, there was a cause working and growing, ever more potent and more formidable, that told him he could no longer have a home there. That cause was

slavery. He was one of the many who could not live and bring up their families in a land where slavery reigned unrebuked. They saw and felt the curse fastening itself upon every thing like virtue and true piety, until the teachings of the Bible were set at nought, and professing Christians held up the institution of human slavery as ordained of God. He could not live in a land where labor was a reproach, and where injustice and immorality were a part of the organic structure of society and of the State. Consequently, liberating his slaves, with the offer of a home either in Liberia, or in the great North-west, he went to Illinois in 1835, and joined Illinois Presbytery. For six months he supplied the church at Pisgah, in Morgan County, and then settled at Carrollton, Green County, Illinois, in November of the same year, where he remained until he closed his ministerial labors, in 1852. At Carrollton he pursued the same course of ministerial labor as in Alabama. He found in his new field many heterogeneous elements, gathered from all parts of the world, and he even found that freedom was often not valued in a free land. He here labored hard, and long, and well, to lay the foundations of society; to establish the church of Christ, and to build up schools and institutions of learning for the community. He was laborious in the ministry, supplying, by personal and free-will service, the destitute churches in the vicinity. Nor were his labors unfruitful; the results of his toil still remain, and will be felt for good until the remotest time.

Since 1852 he was without charge, and during the past seven years he had suffered painful diseases, incident to a long life, until nature could resist no longer, and he gently and peacefully died, August 1, 1862. In 1813 he married Miss Catharine Hodge, daughter of Joseph Hodge and niece of Rev. William Hodge, the former an Elder and the latter Pastor of the Presbyterian Church of Hopewell, Tennessee.

DAVID H. HAMILTON, D.D., Pastor of the Westminster Church, Jacksonville, Illinois, preached his funeral sermon, from which most of this memoir has been taken, expresses himself as follows:—"As a minister, Mr. Barr possessed many and valuable qualifications. He was eminently social in his habits and winning in his manners; at home or abroad he ever abounded in happy thoughts and generous emotions; these made him ever acceptable, and greatly beloved as a pastor. As a theologian, he was sound, systematic, and scriptural, tenacious of the creed and catechism, and strong in his predilections for Presbyterianism. He was full of fidelity and zeal for his church. He never (as it is believed) failed for once, during all his ministerial life, in a prompt attendance upon the meetings of the ecclesiastical bodies of which he was a member, and seldom was it that he failed to fulfil any appointment. As an adept in the rules of order, the proceedings of public bodies, and the management of all ecclesiastical affairs, both judicial and administrative, he had no superior. As a preacher, in his ordinary ministrations to his people, he was thoroughly doctrinal, argumentative, and expository, mingling his graver thoughts with instructive incidents, and relieving them with happy and forceful illustrations. But it was in seasons of revival, at camp-meetings, where thousands were sometimes gathered to hear the word, and where very great religious interest often abounded, that his greatest power as a preacher manifested itself. Here in his happiest moods, and in the fullest play of his faculties, he was often lifted above himself, and became irresistible in his power over an audience. Of a tall, commanding figure, with a deep voice, sonorous, musical, and of the largest volume; earnest and impassioned in his manner, and eloquent and fervent in his sentiments; full of argument, and full of heart, he never failed to carry his audience, and to reach his object in winning souls. These were characteristics of south-western preachers, who, away from chroniclers and newspaper reporters, have written their thoughts on the hearts of living audiences, and won a fame and a benediction there of which they shall hear in eternity, when the ephemeral renown which the daily papers give shall have perished forever. There was once a large and noble class of these men, who, with a peculiar development of their own, had, within a certain range, a most wonderful power; but they are passing away—"There were giants in those days,' but they are gone."

**BENTON, ORLANDO N.**—The son of Jesse and Phœbe Benton, was born in Franklin, Delaware County, New York, January 29, 1827. Very little is known of his early life. His education was obtained in the country schools of his native state, and after making a profession of religion he entered Union Theological Seminary, New York, where he studied Theology one year. He was licensed by Tioga Presbytery, and began his labors as a missionary under the care of the American Sunday-School Union. His field of labor was in the vicinity of Lynchburg, Va., where he proved acceptable to all, and where he saw the practical workings of that terrible system of oppression, the enslaving of human beings.

On returning from the South, he was called to the church in Apalachin, New York, where he was ordained and installed by Tioga Presbytery, November 18, 1857. This was a new organization, and he was their first pastor, and here he entered zealously upon his Master's service. On the breaking out of the slaveholders' rebellion, he took a lively interest in the organization of the national army, and aiding the Government in every possible way. He was elected as Chaplain of the Fifty-First Regiment New York Volunteer Infantry, and obtaining leave of absence from his people, he entered upon his new and responsible duties with delight. He knew from experience the character of the struggle. His residence in southern Virginia had revealed a depth of wickedness and malice which plainly showed how lost was such a foe from the finer instincts of humanity, reared under the influence of an institution based upon a thorough violation of all moral principle, and finally had culminated in trying to destroy the Government of the people.

He embarked with his regiment, and whilst engaged in his calling upon the battle-field, at Newbern, North Carolina, he was killed, March 14, 1862.

A friend writes of him thus :—“ His regiment was prominent in the struggle, the sufferings, and the glory of that engagement, and Mr. Benton, like the true man that he was, shrunk not from sharing in its perils. He has died the thrice noble death of the faithful Christian minister, the brave patriot, and the martyr to his country. It fell to his lot, under Providence, to be the first sacrifice of the kind in the war. The first life of a minister, acting in that capacity in the open field, sacrificed in this cause, was taken from the ranks of our church. While we feel our loss deeply, and while the fountains of our sympathy are opened towards his bereaved relatives and friends, we cannot find it in us to grieve. We do indeed gain clearer views and deeper convictions of the sacredness and solemnity of the struggle in which we are engaged. Over such sacrifices we indeed feel prepared to pledge ourselves anew to our country's cause. Law, and liberty, and union are dearer watchwords since they have been breathed from the now cold lips of our slain brother in the Master's service. But such deaths are too honorable to consort with ordinary grief. They illustrate too many noble qualities of the man, the minister, they leave examples too luminous and benign in their influence, they are far rather the glory of a profession and of a people. The death of a minister of the gospel on the battle-field, where unarmed and fearless he had been passing to and fro, carrying the heavenly consolations of his religion to the wounded and dying—sudden death, while engaged unshrinking in a perilous duty—is a euthanasy, is enviable, even when occurring as it did in the case of Mr. Benton, in the very prime of a useful life.

**SAMUEL M. HALL, D.D.**, of Oswego, New York, writes as follows :—“ Brother Benton was a man of good mind, an acute observer, and of considerable *power* over men. He was a most conscientious man, strictly upright in all his dealings, self-sacrificing as a friend, and of very strong sympathies and attachments. He was a better pastor than preacher, and did great good in the vicinity of his congregation, as well as in his congregation, by extending his ministerial visitations. He was a thorough patriot, and was led by this fact to the service, which cost him his life. He died commending the Saviour to his men, and praying for his family and the church, which had temporarily released him from his chaplaincy.”

**BLODGETT, LUTHER P.**—The son of Samuel and Mary (Palmer) Blodgett, was born at Cornwall, Vermont, March 26, 1782. But little is known



of his early life. He was educated at Middlebury College, Vermont, and having decided upon the ministry he studied Theology privately under Rev. Dr. Bushnell, President of Middlebury College.

He was licensed by the Addison Association of the Congregational Church, and on April 28, 1808, he was licensed by Rochester Presbytery, and installed as pastor of the church in Rochester, Vermont. After preaching for a number of years, he removed to New York State, in 1833. He was stated supply at Horsack, N. Y., in Troy Presbytery. He subsequently belonged to Albany, Oneida, and Otsego Presbyteries, laboring as stated supply until increasing years and the infirmities of age laid him aside. He had been afflicted with rheumatism for many years, and of which he died at his residence, in Coopers-town, N. Y., January 26, 1862.

He married, June 28, 1808, Miss Mary Jefferson. They had ten children.

**BOARDMAN, GEORGE M.**—The son of Barzilla and Rachael Boardman, was born in Philips, New York, February 23, 1820. He did not attend any college, and his theological studies were pursued privately under the direction of Detroit Presbytery. He was licensed and ordained by Detroit Presbytery, in 1853. He labored as pastor and stated supply to the following churches: Byron, Wing Lake, White Lake, Canton, Raisonville, and Petersburg, Michigan.

When the rebellion broke out, two of his sons entered the army of the Republic, and with their father's blessing went forth to fight for constitutional liberty. The war continuing, the father felt it to be his duty also to enter the army. He raised a company of soldiers, in connection with the Fifteenth Regiment Michigan Volunteers, and was elected captain. On their way to the seat of war, in Tennessee, the regiment stopped a few days at St. Louis, Missouri, previous to their going to the battle of Pittsburgh Landing, or Shiloh. During this interval he was taken sick with small-pox, and died in the hospital, at St. Louis, May, 1862.

He was married twice. His first wife was Lovina Osburn; his second, Mary Andrews, who, with several children, survives him.

**CAROTHERS, ANDREW G.**—The son of Andrew and (Given) Carothers, was born in 1827, in Washington City, D. C. He was educated at the Columbian College, Washington, D. C., and studied Theology under the care of John C. Smith, D. D., of that city. He was licensed by District of Columbia Presbytery and ordained by the same Presbytery, in 1853, as pastor of the Assembly Church, Washington, D. C. This was his only charge. He was a devoted pastor, a man of decided talents; but consumption soon marked him for his own. He was forced by ill health to give up preaching and to seek a clime more genial. He removed to one of the West India Islands, where he died, of consumption, October 20, 1862. He was unmarried.

**COLE, ERASTUS**—Was born in Colesville, New York, August 13, 1796. Of his early years but little is now known. He was educated in the Academy at Oneida, New York, then under the care of Dr. Weeks, but his health failed, and he had to leave school. He subsequently attended the Cornwall Mission School, in Connecticut. He studied Theology under the care of Rev. Dr. Seth Williston, of Durham, New York, and was licensed by \_\_\_\_\_ Presbytery. He began his labors in Colesdale, N. Y., and afterwards preached in Hunter, on the Catskill Mountains, N. Y., where he continued to labor for two years. He preached in Worcester, New York, five years, and where he was finally ordained as a missionary by \_\_\_\_\_ Presbytery. He had the spirit of missionary enterprise which made this peculiar department one of delight to him.

After laboring in this capacity for some time he settled in Danbury, Connecticut, and remained for seven years, where many were added to the church. He next removed to Cherry Tree, Pa., and was pastor two years, and in the autumn of 1839 he removed to Litchfield, Ohio. Here he remained five years, when, owing to a misunderstanding among his people, he was released from his charge and removed to Huron, Ohio, and was pastor six years. He

afterwards spent several years in the towns of Brighton, Eaton, and Grafton, Ohio. Sometime previous to his death he was employed to preach in his former pulpit at Litchfield. He was without any settled charge at the time of his death, which took place at Litchfield, Ohio, October 18, 1862.

He was twice married; first, to Miss Elizabeth Camp, of South Farms, Connecticut; second, to Miss Juliana Jones, who, with four children, survives him.

He is spoken of by those who knew him as being a man who had a becoming reverence for God and the Sabbath. Of this his manner in prayer and his habits on the Lord's day were living proofs. In these respects he was a type of that sterling puritan piety, for lack of which the country and the ministry are suffering not a little. The deceased was an example of punctuality. He made it a point to be on hand at all appointments, whether his own or others. He was hospitable, genial, and social in his disposition. Though highly sensitive, he was uniformly pleasant and agreeable in his intercourse, at home and abroad. He ever enjoyed the society of his friends, and especially of his ministerial brethren. Sympathy with the afflicted was a prominent trait in the character of this good man. His genial spirit was at home in the sick-room. His knowledge of the medical profession, in which he was a licensed practitioner, contributed to render his presence in the chamber of sickness desirable. Especially was this so in his own family, where his advice was often needed and duly appreciated. He was an able counselor and adviser in things ecclesiastical and secular.

Another trait in his character was his ardent love of the evangelical doctrines of the Gospel. Christ and him crucified was his theme. He preached the cross while living, and clung to it when dying. Rev. C. BURBANK says: "I regarded Brother Cole as an able, evangelical, and earnest preacher of the Gospel." The same testimony is borne to his fellowship with the preaching of Christ, in all his offices, by his younger brother and successor, now occupying the pulpit at Litchfield. He loved to hear of Christ. Our friend was deeply interested in the affairs of the nation. He read, reflected, and felt, with the many thousands of loyal patriots in the land, who look upon our political, civil, social, and religious institutions and privileges as all folded up in each other's embrace.

CORNING, WILLIAM H.—The son of George W. and Hannah Corning was born in Hartford, Connecticut, in 1822. He received a good New England training, and entered Trinity College, Hartford, Connecticut, where he graduated. He studied Theology under Dr. Taylor at the New Haven Seminary, and after finishing his course of studies he was licensed by the Hartford North Congregational Association, in June, 1846, and the same year ordained by the same Association as pastor of the Congregational Church, in Clinton, Massachusetts. In 1850, he gave up preaching on account of ill health, until 1854, when he became pastor of the Congregational Church, in Oswego, New York, where he remained until 1857. When he resigned in the following year, he was installed pastor of the Presbyterian Church at Whitehall, New York, where he labored until May 1862, when he resigned on account of his failing health. He died of ulceration of the stomach, at Saratoga Springs, New York, October 8, 1862.

He married Miss Mary S., a daughter of S. Spring, D.D., of East Hartford, Connecticut, who, with one child, survives him.

He was kind-hearted, genial, and hospitable. Owing to his ill health he was unable to do much pastoral labor, but he was a good preacher. He published a pamphlet on the "Evidences of Christianity." In all his fields of labor he enjoyed the confidence and love of his people. Courteous and affable, he drew around him a circle of the warmest friends, particularly among the young of his respective flocks, while the children of his several Sabbath schools ever regarded him with the liveliest affection. His pastoral habits were a model, and his talents for this department of labor were marked and peculiar. His abilities and success placed him in the foremost rank among his brethren, and he will long be remembered by them with high esteem. Other denominations, too, bore testimony to his kind and catholic spirit, and

many a man who was hostile to his religious views was often seen in his congregation, attracted no less by his power in the pulpit than by his acknowledged amiable and gentlemanly deportment.

Mr. Corning's mind was of no mean and common order. He was distinguished for his love of research, and was never satisfied till he had in some degree thoroughly explored the subject. His reading was various, and his illustrations evinced unusual skill in making the appropriate use of his industry in this regard. Nature, politics, history, and common life, furnished him with the means of elucidating and defending truth. In debate and extemporaneous address he was excelled by few. Faultlessly logical and consecutive, his sermons were always marked with thought, and were not unfrequently impressively eloquent. Two of distinguished excellence now occur to the writer, one on "Unfinished Life," and the other on the "Discipline of Defeat." There was something touchingly premonitory in our brother's last pulpit labor among his people at Whitehall. He took his leave of them in a discourse from the text, "For here we have no continuing city, but we seek one to come." It was the last he ever wrote. They heard it in tears—tears which flowed afresh when they learned a few months after that he had finished his course and had sought that "city to come." He died, at Saratoga, and his remains were brought to Hartford, and at their interment were covered by the volunteered labor of the members of the Parthenon Society of Trinity College, of which Mr. Corning was a member. There he was left in

"That blessed sleep  
From which none ever wake to weep."

**CURTIS, D.D., HARVEY**—The son of Elisha and Resign (Clary) Curtis, was born in Adams, New York, May 30, 1806. He was educated at Middlebury College, Vermont. He studied Theology at Princeton Seminary, New Jersey, where he graduated in 1834. He was licensed by Troy Presbytery and ordained by the Brandon Congregational Association, Vermont, in the autumn of 1835 as pastor of the Congregational Church in Brandon, Vermont. He subsequently removed to the West, and, January 1, 1842, he visited Cincinnati, Ohio, as agent for the American Board of Com. of Foreign Missions. He continued in this work until the spring of 1843, when he received and accepted a call to Madison, Ind. He was a highly successful and popular pastor there for about eight years, when he was called to the First Presbyterian Church in Chicago. Here he labored with unusual acceptance and usefulness, until he was called to the Presidency of Knox College, Galesburgh, Ill., in 1858. That position—a peculiarly difficult and responsible one, from circumstances well known to the Christian public—he filled with marked ability, until his death failed some months ago. He remained at his post until the close of the College term, and then went North, hoping that the bracing air of the Lakes would reinvigorate him. But he returned only to die.

In Dr. Curtis our church has lost one of its ablest preachers, wisest counsellors, and most earnest workers. He was a man of unusually symmetrical mental development, a good scholar in every department, a vigorous thinker, a ready debater, an able sermonizer. He always spoke well—to the point and impressively—in ecclesiastical meetings, whether for business or devotion. He always preached well. His sermons, though full of thought, were never dull. Brother Curtis was modest and genial in his spirit. His ministerial brethren, and the people to whom he preached, not only admired, but loved him. His quiet humor, his ready sympathy, his tact, his good sense, his warm interest in every thing pertaining to Christ's cause and people, made him one of the pleasantest of companions and most estimable of friends. Multitudes in Indiana and Illinois will feel that his death is to them a personal loss.

He died at Galesburgh, Illinois, September 18, 1862, of bronchial consumption. He was married three times. His first wife was Betsy C. Deming, of Salisbury, Vermont; they were married December 15, 1835. His second, Julia Ann Roberts, of Manchester, Vermont, December 20, 1840. His third, M. M. Wilcox, of Bridgeport, Vermont, June 24, 1859. He was the father of eleven children, five of whom, with his widow, survive him.



Rev. ZIBA M. HUMPHREY, of Chicago, Illinois, writes of him thus:—“Dr. Curtis was happily constituted to exert a wide influence. His faculties were well balanced and under easy control. He was a practical thinker, and wrought habitually for practical ends. Genial and cheerful, he easily won the favorable regard of all with whom he came in contact. Quick to perceive and swiftly moving to his conclusions, he was fluent in the expression of his convictions. His mind was intuitive rather than logical, and in the presentation of truth he dwelt rather upon analogues than upon demonstrations. Having a vivid fancy, he was able to illuminate his thoughts and make them impressive; having a warm and sympathetic nature, he readily infused his sentiments into the minds of others. He was of an even temperament and seldom took desponding views. His affectionate disposition made strong friends of those who came near enough to him to feel his love. His self-sacrificing spirit led him to many a deed of kindness which was of the more value because of its cost. He was pre-eminently adapted to the sphere of the pastor, and was never so much at home as when discharging the duties of that sphere. Without genius he had much tact and talent. He has left no deep mark upon the face of society to attest the power with which he moved, but he has left kindly memories and Christian influences in many hearts. Few have been more honored of the Master than he; all his brethren might be more than glad to enjoy as rich a reward.”

DANFORTH, D.D., JOSHUA NOBLE—The son of Hon. Joshua and — (Noble) Danforth, was born in Pittsfield, Mass., in 1792. His father was a Colonel in the Revolutionary Army, and held the responsible position of Aid to General Washington. At the close of the War of Independence he settled in Pittsfield, Mass., where he married Miss Noble, a daughter of Hon. David Noble, of Williamstown, Mass.

The subject of this sketch was trained from his earliest childhood under influences of the most pure and elevating character. His mother and grandmother were not unlike Eunice and Lois, whose unfeigned faith formed the character of young Timothy, and made him a fit companion for the great Apostle to the Gentiles. It is indeed a fact well known in the immediate family circle of the deceased that his mother consecrated him from his birth to the work of the ministry, and though when his mother died, the son, now sixteen years old, manifested no special interest in the subject of religion, yet the instructions and example of that mother had not been lost. They were the living seed in the good ground, destined to spring up and bear much fruit to the glory of God.

Soon after his mother's death he entered the Freshmen class in Williams College. Here he maintained a high standing, being particularly distinguished for his love of the classics, and for brilliancy in composition. He was graduated with the full honors of the best of his class, and at the public commencement excited the highest hopes of his friends and the friends of religion.

In the last year of his college life he experienced that change in his religious views and feelings which determined his whole future course in this world.

He entered the Theological Seminary at Princeton, N. J., in 1818, and after pursuing his studies with diligence and ardor for three years, he was licensed by New Brunswick Presbytery, and began with great zeal and delight to preach the unsearchable riches of Christ. This was in 1821, at which time, the Rev. Asahel Nettleton was in the full tide of his wonderful success as a revivalist. In this sphere Mr. Danforth first entered upon his labors, and in the midst of these revivals, his preaching and character displayed those peculiar characteristics which rendered the first years of his ministry so abundant in direct labors for the conversion of men and so replete with success.

He was called to the Presbyterian Church in New Castle, Delaware, where he was ordained and installed by New Castle Presbytery. His ministry in this place was terminated by his accepting a call to the church in Washington City, D. C., where he united with the District of Columbia

Presbytery. The church was small, being composed of a few earnest members of the Second Presbyterian Church in that city.

The Spirit of God was poured out most copiously upon them from the very beginning, and in the course of a few months over fifty converts from the world were added to the little company, and a very neat and commodious church edifice was erected and dedicated to God. Other revivals followed this, from year to year, so that when Mr. Danforth left them, at the end of about three years, the Church, though the fourth in age, was the second in the number of its communicants.

The occasion of Mr. Danforth's asking a dismissal from his pastoral charge, was an invitation from the American Colonization Society to act as their agent in the more northern States. It was thought by the managers of that Society that Mr. Danforth's power as a public speaker might be turned to good account in explaining the principles of African Colonization, and in resisting the opposition to the Society which then began to manifest itself in a certain class of men of extreme views on great national questions. He accepted the position, and entered upon the discharge of its duties with much earnestness. In one of the northern cities he met the leaders of the opposition in a public debate, which continued for several nights in succession, and in the presence of a crowded and excited congregation. At the close of the debate he had the happiness to find his views sustained by a large majority of the assembly rising to their feet, and by a loud vote proclaiming him the victor, and his cause the cause of public truth and public order.

But his soul longed for the more direct work of preaching the gospel to sinners. When, therefore, he was invited to become the pastor of a large Congregational Church in Lee, Mass., made vacant by the decease of that venerable servant of God, the Rev. Alvah Hyde, D.D., he could not resist the appeal. His connection with the Colonization Society was dissolved, and we find him again employed in the more congenial labor of a pastoral charge.

A revival of religion of wondrous power soon followed. The writer cannot speak certainly as to numbers, but thinks that over one hundred were added to the list of communicants during its progress.

After some years of successful labor, Mr. Danforth felt it to be his duty to seek a dismissal from his people in Lee, and we next find him in Alexandria, Va., as pastor of the Second Church. This was a very important position, and continued to be his home for the larger portion of his remaining ministerial life. This church had enjoyed the faithful and earnest ministrations of the well known and much beloved Rev. William C. Walton. He had already written the memoir of their former honored and beloved pastor, Walton, and was, on this account, most favorably known to the members of the church; and he felt a holy ambition to follow him as he followed Christ.

The labors of a pastor in a stable and well regulated Church, though not attracting the gaze of the world, are fraught with results of the most important character to society, as well as to the souls of men. During the fifteen years of Mr. Danforth's ministry in Alexandria, there were seasons of deep spiritual interest, when scores of souls were gathered into the church. He identified himself with all the great interests of the town, and was first in every good work. His efforts in the cause of temperance will never be forgotten. He thought much, and planned successfully in relation to the education of the young. His church and his family, and his own pure and spotless character, were a centre and source of all good influences, and it is not too much to say that his excellencies are embalmed in the memories of both the rich and poor of the city.

When he finally determined to give up his pastoral charge in Alexandria, he accepted of an agency in behalf of the American Colonization Society, and continued in it till a short time previous to his death. His health had been gradually failing, though he was not confined to his bed but a few days previous to his death, yet the event had been anticipated for a long time. Indeed, previous to laying down his pastoral charge, he had suffered from an affection of the head, which seriously alarmed his friends, and for several

years past it had been evident that his intellect had lost its elasticity, and his judgment had become somewhat obscured. Domestic afflictions, especially the death of a daughter in the loveliness of blooming womanhood, weighed heavily on his spirit. In the late ecclesiastical strifes and divisions, he had become in some measure separated from his old friends, and his soul "wandered in the wilderness in a solitary way." And yet in the limited sphere of his own family he was seen to be fast ripening for a better world.

He was, though suffering from disease, uncomplaining, cheerful, affectionate, and happy, answering words of inquiry in relation to his health, with a most kind and pleasant manner, "I think I am better," or "God is dealing very gently with me." He continued to conduct family worship till within three or four days of his death, when he found himself too ill to rise from his bed. When told that the physician thought his condition very critical, and asked if it was well with him, he replied, "How should it be otherwise than peaceful and happy, since Jesus has died for me? All is well. I have nothing to regret in the way of God's dealing with me. Just right, just right, all right." In a few moments after this emphatic testimony, he lost the power of speech, though his consciousness remained unimpaired till almost the last minute. As death approached, he was asked by Mrs. Danforth, if Jesus was lighting up the dark valley, to signify it by the pressure of his hand, which he did. And when she turned aside to get something for the doctor, he again reached forth his hand, and repeated the pressure several times, as if he wished to tell her "it was all light." When told that he would soon be with Jesus, whom he had so long preached, and with the dear ones who had gone before, he raised his head upward several times, with a sweet smile, as if enjoying the anticipation of that glorious reunion. He, then, while his friends were commending his departing spirit to God, ceased to breathe without a struggle, and slept in Jesus.

He died at his residence in New Castle, Delaware, November 14, 1861. He was a ready and graceful writer. Several volumes of his have been published, besides being a large contributor to the religious and secular press.

**DIXON, DAVID R.**—The son of Joseph and Mercy Dixon, was born in Manchester, Vt, July 4, 1783. He was educated at Yale College, Conn., and studied Theology with Rev. Mr. Carnahan, at Utica, N. Y. He was licensed and ordained by Oneida Presbytery, in 1814, as pastor of the Presbyterian Church in Mexico, New York. He also labored as a missionary in the towns adjoining for six years, during which time he became a member of Oswego Presbytery. He subsequently labored for three years in the bounds of several small congregations in Canada West. In 1836 he removed to Michigan, first to Tipton, next to Unadilla, where he died of paralysis, June 24, 1861.

He was married three times. His first wife was Nancy Taft; they were married November 13, 1808. His second, Elizabeth Sergeant, October 6, 1813; his third, Mrs. R. Joslin, October, 1848, who, with several children, survives him.

Rev. R. ROBINSON, of N. Haven, N. York, writes of him thus:—"He was a man of good common sense. His mind was logical and well cultivated. His sermons were full of interesting biblical instruction. He was sound in the faith. He was established and unwavering in his adherence to the fundamental doctrines of the Bible. He was a man of unaffected modesty, never attempting to display himself. He took a deep interest in all scriptural efforts for the dissemination of the gospel, the conversion of sinners, and the advancement of Christ's cause on the earth."

Rev. S. R. BISSELL, of Unadilla, Michigan, speaks of him thus:—"Father Dixon was a man of most estimable religious character. For several years previous to his death he did not publicly preach, but he was very active in circulating the Bible and religious books, and his name was familiar in all the region round about. He has left a precious memory behind him, and his influence is still felt here for good."



GALE, D.D., GEORGE W.—The son of Josiah and Rachel Gale, of Amenia, N. Y., was born at North East, Dutchess County, New York, December 3, 1789. He graduated at Union College, N. Y., studied Theology at Princeton, N. J., and was licensed to preach the gospel by the Presbytery of Hudson, in Sep., 1816. His first charge was at Adams. Jefferson County, N. Y., where he was ordained by the Presbytery of St. Lawrence, Oct. 29, 1819. Here he enjoyed a great revival of religion, among the converts of which he reckoned Rev. Charles G. Finney and many other eminent men.

His health failing about 1826, he gave up his pastoral charge, hired a farm in Western, Oneida County, N. Y., and took a class of students whom he instructed, allowing them to pay for their board and tuition by laboring three or four hours a day on his farm. Succeeding in this enterprise, he founded the *Oneida Manual Labor Institute*, at Whitesboro', N. Y. For a time the Institution had great popularity and usefulness, educating probably some hundreds of ministers and influential laymen, and prompting to the establishment of similar institutions elsewhere over the country. We believe that this prosperity continued so long as Mr. Gale managed its affairs; but after he left a spirit of ultraism and division arose, so that finally the Institution passed into other hands and lost its distinctive character. Nearly all Manual Labor Schools have failed, showing that the Oneida Institute owed its long success more to the wisdom, energy, and benevolence of its founder than to the complex principle on which it was established.

But the great life-work of Mr. Gale was the founding of Knox College, at Galesburgh, Illinois, in the year 1835. With herculean labor he first procured among Eastern churches funds for the purchase of a township of land and induced a large number of intelligent and influential families to migrate West, as the nucleus of a Christian community, in the midst of which the new College was to rise. He headed this migration, spent his first season in a log shanty, and shared the general hardships and perils of the undertaking. As our readers know, the enterprise was a complete and glorious success. The city of Galesburgh with its ten thousand inhabitants, moral, healthy, and prosperous; and Knox College, with an endowment of near three hundred thousand dollars, attest the wisdom, energy, and benevolence of Mr. Gale. Visiting Galesburgh, *si ejus monumentum quaeris—circumspice!*

In the College which he had founded, Dr. Gale officiated many years as a Professor, and held the office of Trustee at the time of his death. He was, from intelligent conviction, a sound Presbyterian; and therefore he resisted, with great earnestness and final success, all efforts from any quarter to unsettle the principles on which Knox College was founded. He was also much interested and engaged in protecting the Presbyterian churches of his vicinity from sectarian Proselytism, which had been attempted with plausible motives and on a grand scale. Hence he urged and advocated those Presbyterian organizations for Home Missions, which should secure the fair and natural development of Christianity under the church forms which he loved and regarded as most wise, orderly, and scriptural. For this faithfulness to his ordination vows and his honest convictions, he received from influential sources a great storm of opposition and abuse, which burdened his last days, but which he bore with unflinching fortitude, and as great a measure of meekness as ordinarily pertains to the best of men.

In person, Dr. Gale was rather slightly formed, but his air was graceful, dignified, and commanding. His features were regular and his countenance habitually expressed pensive thoughtfulness, firm resolution, and Christian benevolence. His mental constitution fitted him for bold enterprises; and in the early part of his ministry, especially, he moved in the front rank with those who ventured upon strong measures for the advancement of Revivals, Sabbath-keeping and Temperance. He hated slavery always, but never allowed himself to run into a ruinous fanaticism "making havoc of the church."

He was thrice married. His first wife was Harriet, daughter of Charles Selden, of Troy, N. Y.; his second, Esther, daughter of Daniel Williams, of Galesburgh, Illinois; the third, Lucy, daughter of James Merriman, of New Haven, Connecticut. The last survives him. He left six children, all of them, it is believed, by his first marriage.



Engraved by Samuel Barber

Geo. W. Gale

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As a husband and father he was without reproach. So far as we know his children not only inherit the honored name, but many of the virtues of their excellent father. His health was always feeble, especially in his latter years. Probably his active mind, acute sensibility, and laborious habits, wrought too powerfully for his physical strength. His trembling hand gave long premonition of that sudden paralysis, which closed his life at Galesburgh, September 13, 1862, at the age of seventy-two. At a good age, in the bosom of his family, of a gentle disease, with the hopes of the gospel, surrounded by the rich and enduring monuments of his piety, energy, and benevolence, he passed quietly from earth to heaven. So far as he is concerned such a life needs no eulogy, such a death no regret. But we may remind ourselves of his virtues for our imitation, and we may lament a death which bereaves us of his friendship, his example, and his prayers; and the church of his presence and his influence.

His intellect was strong, clear, logical, acute, penetrating, active, well furnished, and well disciplined. In imagination, style, and pulpit power he was respectable, but not eminent. His judgment of men and things was sound; his hopefulness was large, his faith confiding, his will resolute, his fortitude unshrinking, and his courage unflinching. A man governed by reason and conscience rather than by impulse and passion, you knew where to find him. His prejudices, founded in conviction, were strong, and his antipathies liable to be shaded with severity. His friendships were affectionate, trustful, and enduring; justifying the adhesion and confidence of his true friends. His piety was a governing principle organized into his whole being, and controlling his plans, his labors, his comforts, and his purse. Before those who deserved rebuke he stood up sternly, but before his Maker he lay in the dust. His works praise him, and his memory will long be fresh and fragrant in the church.

**GREGG, HIRAM**—Was born in Bangor, Maine, October 19, 1811. He was educated in Union College, New York, and studied Theology with Rev. John Truar, of Massachusetts. He was licensed in May, 1832, in Westhampton, Massachusetts, by the Union Congregational Association, and ordained by the same Association in August following. He began his ministry in Ohio, where he labored until 1839, when he removed to Western New York, where he was pastor successively of the Presbyterian churches in Hume, Caryville, and Youngstown; from the latter he was called to the church at Baraboo, Wisconsin. Here he remained three years, when he removed to Dayton, Ohio, to serve as a Presbyterial Missionary under the care of the Committee of Home Missions. In this wide field of usefulness he labored with great satisfaction and increasing usefulness for the last two years of his life. He died of typhoid pneumonia, June 22, 1862. His widow and three children survive him.

Rev. **WILLIAM LUSK**, of Piqua, Ohio, writes thus:—"Though this brother never occupied the chief seats of power, as some conceive of it, yet he was a power in the church, and the fruits of his sanctified agency in the cause of Christ are abundant. He was the last person to prefer a claim to perfection, and yet if he had defects, from which even the Apostle John was not exempt, no one would think to dwell upon them. He is recalled only as something positive in the exhibition of sterling honesty and of evangelical labor. He was a man of great moral firmness, of uncompromising devotion to principle, an 'Israelite indeed in whom is no guile.' He was a worker, plain, outspoken, always about his Father's business. His sympathies were lively and deep, because of his big heart, which comprehended the wants and woes of the entire human family, without distinction of caste, color, or clime."

Dr. **MATTOON**, late President of the Farmers' College, Ohio, adds this testimony:—"He was a unique man. He had a mind cast in the finest mould, original, inventive, quick of comprehension, clear headed, fond of repartee and home. When you take into consideration his fine imagination, improved by classic culture, and his great emotional nature rendering him sensitive to every touch of joy or sorrow, as an Æolian harp to the evening breeze, those who knew him could not but love him; whilst he could weep over a faded rose and mingle with the prattle of childhood, he had, when the occasion de-

manded, a lion heart and a robust will, no coward when his Master called, and was ever at home cool, calm, dexterous, brave on the ramparts of Zion. He had a sense of the awful responsibilities of the gospel ministry. Hence his preaching was direct, earnest, and commanding. He loved the truth, and sought to magnify his office in promulgating it. He could say with Henry Martyn, 'I bless God; I feel that I am his minister.' Hence, also, his desire of saving men, and his zeal which scarcely knew a limit in revivals, in the furtherance of which he was eminently blessed. Frequent visits of the Spirit attended his labors. In the midst of revival scenes the writer of this sketch has heard Dr. Griffin preach, and Brother Gregg pray, and he has sometimes thought that the latter impressed the minds of men, lost to holiness and to God, fully as much as the former.

"Previous to his going to Youngstown, New York, he was constrained to serve as Agent to the American Temperance Union for the period of five years, executing a most responsible mission, and with manifest success. He had the confidence of his brethren in so doing, because he preached a Bible doctrine of Temperance, reasoning with men as Paul did with Felix on that subject, nor will the spirit-stirring tones of his voice in pleading the cause of the Good Samaritan be soon forgotten by those who were electrified by his familiar addresses, and made to weep over the ills they often labored in vain to cure. The doctrines he had preached were a source of solid comfort to him in his dying hours. On being told by his physician that he could not live, his calm reply was, 'I know in whom I have believed.' For months, indeed, prior to his death, his mind was much occupied with thoughts of the heavenly world. In his prayers and in his conversation it was remarked by his friends, for like the lamented McCheyne, in the evening of his days, he too was breathing after glory. In the near view of his death he commended his family to God, and to his brethren in Dayton to look after them; and to the praise of God be it recorded his family left to mourn his loss is cared for by his brethren in Dayton with a promptness and liberality peculiarly gratifying. 'I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread.'"

HOPKINS, D.D., JOSIAH—The son of Ebenezer and Rachel (Meade) Hopkins, was born in Pittsford, Vermont, April 26th, 1785. He never attended college, though he had a good academical training. He studied Theology with his pastor, Rev. Hollond Weeks, until he (Mr. Weeks) became a Swedenborgian, then with Rev. Lemuel Haines, a minister of color in West Rutland, Vermont. He was licensed by the Paulet Congregational Association, Vermont, in 1809, at West Granville, New York. He was ordained by the Addison Congregational Association, and installed pastor of the Congregational Church in New Haven, Vermont, in the summer of 1811. He subsequently became pastor of the First Presbyterian Church, Auburn, New York, but his health failing, he removed to Ohio, where he labored as a Home Missionary in several churches in the "Western Reserve." On his return, he took charge of the Presbyterian Church of Seneca Falls, New York. His last ministerial labors were performed with the church of Union Springs, New York, and were blessed with a most precious revival.

He had been suffering many years from asthma, and was induced to try the "water cure," and at an establishment of this sort, in Geneva, New York, he died June 27, 1862. He was twice married: his first wife was Oril Dyke, of Chittenden, Vermont; his second was Lavinia Fenton, of Rutland, Vt.

His funeral sermon was preached by his only surviving brother, Rev. T. M. Hopkins, first to the church and congregation over which he had formerly been settled at Auburn, and afterwards repeated in the Presbyterian Church, at Geneva, in compliance with a special invitation from the session of the church.

A. A. WOODS, D.D., of Geneva, New York, speaks of him thus:—"Knowing Dr. Hopkins only in his ripe and mellow age, when a martyr to disease, I cannot say what he was in the full vigor of his years and strength. He ever seemed to me one of those larger-minded, large-hearted men who have come down to us from other times. Earnest in his love of the truth, his per-







Yours affectuately  
Wm. S. Huggins.

ceptions of it were clear and discriminating, his explanations luminous, and his defence of it most hearty and faithful. Gifted with large practical wisdom, and rare common sense, he was often sought as a counsellor by others, while his genial and kindly spirit endeared him to all who approached him. An humble Christian, he sought, even amid the infirmities of sickness, to do what he could in the Master's service. He walked with God, he was not for God took him."

**HOYT, JAMES B.**—The son of Thaddeus and Jemima Hoyt, was born in Walton, New York, January 31, 1794. He was educated at Yale College, Connecticut, and studied Theology with Seth Williston, D.D. He was licensed by the Northern Congregational Association, and ordained by the Union Congregational Association of New York, in 1820.

He entered upon his labors in the ministry at Lisle, New York, then at Greene, Chenango Forks, until he was called to become the pastor of the church in Coventry, New York, where he was settled for thirty years. He had been suffering for a long time from a dropsical affection, which terminated in his death July 4, 1862. He was twice married; first, to Emeline C. Fenn; second, to Eliza A. Phillips. He had seven children, five of whom survive him. He published a small volume of sermons, under the title of "A Pastor's Tribute;" also, several occasional discourses.

Rev. WILLARD M. HOYT, of Nineveh, New York, writes that "He was a very retiring, humble, consistent man. As a preacher, he aimed at doing good rather than to be great; as a pastor, he was very laborious, successful, and beloved by his people."

**HUGGINS, WILLIAM SIDNEY**—Was born in New Haven, Connecticut, March 19, 1822. In early infancy he was left fatherless, but he grew up a truthful and devoted son to his widowed mother. He received a good New England training, which has done so much to rear up a class of men and women of great worth, zealous in every good word and work. He entered Yale College, Connecticut, in 1838, and graduated in 1842. During his college course, he made a profession of religion, and his piety was of that vital, lovely type of "the beloved disciple." After leaving college, he spent three years as private tutor in the family of James H. Cowper, Esq., of Glynn County, Georgia. He returned and entered the Theological department of Yale College, and graduated in 1848. He was licensed by a Congregational Association, in 1847. After leaving the Seminary, in 1848, he preached for some time in Hatfield, Massachusetts, but a weakness of his eyesight prevented him from settling there, and obliged him to give up close application to study for nearly two years. During the ensuing two years he spent a portion of the time in Andover, Massachusetts, and he also preached nearly a year in Brunswick County, Va.

In the years 1851 and 1852 he preached in various places: Natick, Mass.; Reading, Pa.; East Medway and Framingham, Mass., and for several months in Beloit, Wisconsin. At length, November 9, 1852, he was ordained pastor of the Congregational Church in Whitewater, Wisconsin. Early in 1853 an attack of pleurisy compelled him to give up his charge, and for some time he remained unsettled. September 26, 1854, he was installed as pastor of the Presbyterian Church in Kalamazoo, Michigan. Here he labored earnestly, faithfully, and successfully, until his death, March 23, 1862, of typhoid pneumonia. He married Miss Mary Frances Smith, daughter of Hon. Judge A. D. Smith, of Milwaukie, who, with four children, survives him.

His death caused a profound sensation in the whole community, and the funeral exercises were of the most impressive character. The funeral services were held in the church, and the Rev. SAMUEL HASHELL, a minister of the Baptist Church, delivered the discourse, from which the following estimate of his character is taken:—

"His nature was most genial, and of the highest moral tone. His abilities were good, and most evenly balanced; presided over by a judgment almost intuitively right and ready in its decisions, and guided by an exceedingly fine and true sense of what is appropriate to times and circumstances. His acqui-

sitions were extensive, and grew steadily more so to the last, under a wisely systematized and unyielding studiousness, and a diligent practical use of his knowledge. Habits which, though sorely tested by constitutional ill health, by frequent, severe bodily sufferings and consequent mental depressions, and by many and varied interruptions, were yet maintained with rare regularity and success, up to and past the assault of his final sickness.

“Extensive travel in this and other lands, and temporary residences in the different sections of our country, had liberalized his feelings and given a cultivated ease to his manners, but never blunted the edge of his sharp moral discernments and sensibilities, or relaxed the stern precision of his principles and conscientious habits, or displaced his lovely modesty, that ever shrunk from any ostentatious display of his travelled and scholarly distinctions.

“His piety was that of the whole heart, developing itself in the whole life. It was not a mere sensibility, but gracious principle inwrought with his whole being. It was not natural goodness acting in religious forms. Though of this few possessed more, of it few make so little account in estimating Christian character. He held himself bound to find gracious experiences in his daily inner life, and often called himself to account, and made humbling confessions to God and with his Christian companions, that these experiences were so indistinct and feeble. And before his abased self he loved to bring the exalted Saviour. and say with trustful fondness—

‘Simply to thy Cross I cling.’

“And his piety was uniformly and eminently active. No man amongst us had a livelier or more tireless sympathy with every form of going about and doing good; and none has had feet more willing and wonted in treading these daily rounds of beneficence. Alas! that their coming will be waited for in vain henceforth, by the children of sorrow, of poverty, and of awakened religious interest; by the stranger in our gates, the young men in our streets, and shops, and stores, and homes; by the aged and the children, the wanderers from Christ’s fold, and the lost in the dark world.

“Nor was he satisfied with a personal activity in himself. The burden of the Lord upon him was that all Christians should be workers in the vineyard. For this he prayed, and conversed, and planned, and plead; elaborating schemes of beneficence for individuals and for the church and society, through which the seed could be sown beside all waters, from those by our doors to those in the far deserts of heathenism.

“As a preacher, he was scriptural, appropriate, practical, and earnest. His aim was the conversion of the impenitent, and the holiness of the regenerate. Merely to entertain an audience through an appointed service was in his view a prostration of the momentous work with which the preacher is charged of God. Merely to render a people intelligent in Bible and Christian knowledge, though he labored in this so hard and well, he conceived of as but a means to the preacher’s end, not an end of itself. It was the heart and the life that he was after, not the pleased crowd, at ease in their sins, whatever of worldly advantages they might proffer. It was the heart and hand knowledge that he sought to impart, not mere head knowledge. Hence he was faithful; if he ever misjudged as to what ought to be preached, he never hesitated to preach what he thought ought to be preached. And to this he added the higher and rarer faithfulness of speaking the truth in love, with every just consideration for the feelings of those whom the truth might condemn, coupled with fidelity to their souls, and to the cause of God. So that nothing but misapprehension or perversity itself could take offence.

“The rest you know. ‘How through infirmity of the flesh he preached the Gospel unto you,’ until two weeks ago, when he was seized with a violent attack of typhoid pneumonia, which drew him so rapidly towards the grave, that he was at its mouth before we were aware. Not sooner, however, than he was prepared, nor more swiftly than he was willing. When I said to him last Saturday, ‘Can you leave yourself in the hands of God and say, “It is the Lord, let him do as seemeth him good?”’ His ready reply was, ‘Yes! but I wish it were the end, and no more pain and suffering.’ He could say but



little; spoke of the difficulty of rising above his physical sufferings which now oppressed and had always followed him; reminded us of his love for us all; wished the family gathered and prayer offered, and thankfully gave me his fevered parting hand. When, the next morning, we were all summoned to his dying room, he requested several times our brief prayers, suppressed his short and moaning breathings to listen to quoted Scriptures and lines of loved hymns, and chimed his feeble voice to 'Rock of Ages,' and other dying room melodies which we tried to sing. He said, 'It is pleasant to go down into the valley and to go up' on the other side. Recognized and turned his lips to kiss mother, wife, and each of the children; responded even playfully to the prattle of the infant, said, 'Comfort the babies.' Being reminded of the Sabbath morning, and asked if he had any thing to say for his people about to assemble, he said, 'He had a great deal to say,' but was satisfied with the thought that he had said all to them while in health. He struggled, however, to articulate such messages as, 'Tell them to be active and zealous Christians.' 'To throw away the world out of their thoughts, and the Lord will direct their minds in all things.' And requested Brother Willard, who was to supply the pulpit to 'call after service.' He then sunk into apparent unconsciousness, and while we worshipped in our sanctuaries, he lay in silent and quiet breathings. Precisely at noon he died—noon of the Lord's Day, March 23, 1862. At the noon, too, of a bright and holy Christian career, and a wide ministerial usefulness; his earthly services ending just as the Sabbath morning services in the sanctuaries, where he was so familiar, came to their end. With the benedictions of the many thousands of Israel, his spirit rose to serve in the Temple of which the Lamb is the light.

"This event, so joyous to him and so grateful to his friends in its Christian aspects, will yet cause a chastened but deep sorrow in many throughout our State, while it leaves in special bereavement the whole community in which he lived. At his responsible post, he has gradually grown in the respect, esteem, and love of his people, and of an ever widening circle of friends.

"I have not drawn this sketch from fancy, but with the living original continually before me, and compelling myself to use only truthful colors. I am glad to find it resembling one shown me this morning from the hand of an older friend, and one in some relations more intimate—his class and room-mate in College, Hon. E. C. Walker, Esq., of Detroit, as follows:—

"He entered Yale College in 1838, and graduated in a class numbering a hundred and five, in 1842. He was a contemporary in College with Donald G. Mitchell, ("Ik Marvel,") Richard Storrs Willis, and Rev. A. Eldridge, of Detroit; and a class mate of Profs. Hadley and J. A. Porter, now of Yale College, General Runyon, of New York, and Rev. A. H. Clapp, of Providence. He graduated with high honors. He was a universal favorite in his class. His scholarship was not, like that of many, in some special department, but his intellect was roundly and fully developed, and every department of science and literature received his attention, and aided to make the thorough student. I think his most distinguishing characteristic in college was his elegant and graceful style of composition, which was always, to my mind, his charming characteristic as a preacher.

"In Georgia, he formed many friendships which ended only with his life. His summers were spent at the plantation on St. Simond's Island, and his winters upon the upland. His letters to me during this period are full of pleasant sketches of his every day life. Having the ministry in view, he entered at once into his Master's service, and devoted himself to the good of the colored population about him, with the aid and sympathy of Judge Couper, whom he always described as a thoroughly educated and polished gentleman and scholar. He saw slavery in its happiest light, yet came home with a quiet but decided opinion that it was the curse of the white man of the South, and in the late struggles of our country this experience of his youth only deepened and made clear the currents of his patriotism.

"His southern residence seemed to have undermined his constitution, and ever since his health has been precarious, never robust. He was a thoroughly earnest, sincere man and Christian. He labored for souls, and not as a hireling for outward prosperity and the mere triumphs of success. In

his last letter to me, dated March 6, 1862, he yearned over his people, as a father over his first born son. "Oh Lord, revive thy work," was on his pen and in his heart. His merits as a pastor to us who looked at him from without his congregation, were those of a practical kind, that succeeded in accomplishing results, in moulding his church, and building it up in every good word and work. His church had become one of the most systematically liberal and benevolent churches in the State. His pulpit powers were of a high order, and had God spared his health and life, there was no church in the land that might not be proud of such a pastor and such a preacher. His social and domestic virtues you doubtless appreciate and admire. My house was his home in Detroit, and his agreeable manners and gentlemanly deportment to all, won the respect of all who met him. He is a loss to the Ministry in Michigan, which, I fear, will not soon be supplied.

"He was a Presbyterian from conviction and from choice, but was no sectarian, and was always ready to give the right hand of fellowship to any man or body of men who approached him in the name and with the spirit of Christ."

At the close of the discourse, which was listened to throughout with tearful solemnity and the deepest interest, Rev. J. D. HEMENWAY (Methodist) offered a brief prayer, and the choir tenderly and beautifully sang:

"There is sweet rest in Heaven;"

an especial favorite with the deceased. The benediction was pronounced by Mr. Hemenway, and the form of the beloved pastor was borne from its accustomed place, never to return. A procession, in carriages and on foot, *all mourners*, extending in length a half mile or more, moved with it to the cemetery, where a hymn was sung, chiefly by his ministerial brethren—

"Unvail thy bosom, faithful tomb"—

and prayer offered at the head of the grave, and benediction given by Rev. Mr. BRYANT, of Niles. The corpse was then lowered to its final resting-place, on a lovely eminence in the "Mountain Home Cemetery," and the sad procession turned homeward.

On the evening of the funeral a memorial meeting was held at the church, during which time addresses were made by Rev. Messrs. Hoyt, Bryant, Bradley, Garton, McCorkle, Chapin, and Hon. E. C. Walker.

These services, together with Mr. Haskell's funeral discourse, and three sermons by Mr. Huggins to young men, have all been published in a "Memorial Volume," by the Presbyterian Publication Committee, at Philadelphia, Pa., making an 18mo. of 147 pages.

IRWIN, JOHN W.—Was born at Chester, Pa., about the year 1806. He did not receive a collegiate education. He entered Andover Theological Seminary, in 1828, and graduated in 1831. He was licensed by Newburyport Presbytery, in April, 1831, and ordained by New York Third Presbytery, October 7, 1831, and was transferred to Watertown Presbytery, December 16, 1831, having accepted a call to Sackett's Harbor Church, New York. In 1835 he removed to Marysville, Tennessee, and joined West Tennessee Presbytery, and entered upon an agency for the American Education Society. This agency he resigned at the end of six months. He subsequently returned East, and opened and succeeded in establishing a flourishing school at Danbury, Connecticut. In 1854 he became a member of the Philadelphia Third Presbytery. On May 20, 1859 he was received by New York Third Presbytery. In 1860 he removed to Branchport, New York, where he died, in July, 1861, of typhoid fever. He left, by will, \$10,000 to the Presbyterian Committee of Home Missions.

JOHNSON, E. ROGER—The son of Anson and Huldah Johnson, was born in Plainfield, Connecticut, June 4, 1814. He was educated at Bowdoin College, Maine, and studied Theology in Lane Seminary, where after a full course he graduated in 1840. He was licensed by the Waldo Congregational Association, Maine, and in February, 1840, he removed to New Carlisle, Ohio, where he was ordained by Dayton Presbytery, May 25, 1842. This

was his first and only charge, and when laboring at his post, with his armor on, he was taken ill with typhoid fever, and died after a short illness, September 6, 1862.

The nature of his disease was such that his brain was considerably affected, and precluded the possibility of obtaining from him such comfortable expressions of his faith in Christ as his friends would have been glad to hear; yet they did not need them to give assurance of his thorough preparation to die. He repeatedly lamented his unfaithfulness in the ministry, but expressed his full trust in the forgiving mercy of God. To a brother in the ministry, who visited him a few days before his death, he said, "Can you tell me something about Christ?"

Two of his sisters and a brother are still living, and when asked what message, if any, he had to send them, he replied, "Tell them to meet me in heaven!" As to his family, he expressed his entire confidence that God would take care of them. About the last of his utterances, as he was drawing near the gate of the City, was, "It is all light. Heaven is bright!"

He married Miss Julia A. Colton, daughter of Rev. Chester Colton, formerly of Lyme, Connecticut, who, with four children, survives him.

REV. WILLIAM M. CHEEVER, of Troy, Ohio, writes of him, as follows:—"He had been a member of our Presbytery for twenty-one years; was the oldest member, and stated clerk for the last ten years. Ever prompt in his attendance, wise in his counsels, cheerful in his temperament, and pleasant in his fraternal intercourse, we shall greatly miss him in our future deliberations. The hand of the Lord is heavy upon us. Another able and faithful standard-bearer has fallen! Who shall fill his place? On the shoulders of what other shepherd shall be thrown the mantle of our fallen brother? It is no ordinary event when a useful minister, who has been laboring for more than a score of years in one place, is removed from the earthly to the heavenly state. The beautiful village of New Carlisle grew up almost entirely since he came to reside there, and there are many things about the the place which will, in time to come, remind the citizens of his taste and public spirit. He was thoroughly identified with the cause of education, sound morals, and religion. By his theory and example, they have been greatly blessed in having as a citizen of their town, for so many years, an intelligent, warm-hearted, Christian minister."

He was a man of fine literary culture, a sound theologian, a true friend, an admirable pastor, a good preacher, and an earnest worker. He spent the vigor of his manhood in the self-denying but pleasant work of a minister over a village charge. His whole soul was thoroughly in harmony with the great commission. He was a prompt and valuable presbyter, a wise and cheerful counsellor.

KING, D.D, BARNABAS—The son of Amos and Lucy P. King, was born in New Marlborough, Mass., June 2, 1780. He was noted during his childhood for sobriety of manners, and diligence in his studies. He grew up, trained to those habits of intelligent industry which marks the character of New England, and in his fourteenth year, during a visit of Dr. Catline to the school which he attended, his proficiency attracted the attention of the good doctor, who offered to fit him for college, being at all the expense for which he was to labor during the farming season of four years. At the close of this period his conversion took place. In the spring of 1802 he entered the Sophomore Class in Williams College, Mass., and graduated in 1804. For a year he taught school and studied Theology with his early friend, Dr. Catline. October 15, 1805, he was licensed by Berkshire Congregational Association, Mass. He was about starting out on his Master's service into Western New York, when a letter from a class-mate turned him to New Jersey. He reached Vernon, Sussex co., N. J., on Christmas day, 1805. His friend, Robert Ogden, took great interest in securing him a settlement, and on Sabbath, Jan. 25, 1806, he preached his first sermon in Rockaway, N. J., from Eccles. iii. 1. "To every thing there is a season and a time to every purpose under heaven—a time to be born and a time to die." All of the year 1806 and part of the next he spent at Sparta and Berkshire, N. J.



and in Oct., 1807, he began to preach half his time at Rockaway, the other half at Sparta. At that time the Rockaway Church was nearly extinct, and his labors were truly in a new and hard field. From Powerville to Berkshire, and from Walnut Grove to Stony Brook, he could only collect thirty-five who were church members, of whom, twelve were widows, and only three men were found who prayed in public. His labors here were blessed with a revival. During that winter and the year 1808, eighty converts were added to the church, as an auspicious beginning of his ministry, and Dec. 27, 1808, he was ordained by Jersey Presbytery, and installed as pastor of the Rockaway Church. The sermon was preached by that father in Israel, the venerable Dr. John McDowell, of Philadelphia. At that time he was supposed to be consumptive, and liable to be called by an early death. He was a wise master builder, and immediately began to catechize the young, visit the school, preach from house to house, distribute the Scriptures, and to preach the gospel with the greatest simplicity, rarely using a word which common people did not understand. His evident aim was to win souls to Christ, and his success is seen in the fact that not a year has passed, except 1817, in which some were not added to the Church. In the autumn of that year began what is known in New Jersey, as "the great revival of 1818," during which season of extraordinary refreshing, one hundred and fifty-one professed their faith in Christ.

The next revival work of great interest was in 1831-2, wherein he was aided by his friend the Rev. Dr. Hatfield, of New York, in a manner which endeared him to that people.

On Dec. 31, 1848, Dr. King preached his fortieth anniversary sermon, in which he stated that he had attended six hundred and eighty-one funerals, baptized five hundred and forty-seven children, solemnized four hundred and seventeen marriages, and received into the Church six hundred and eighty persons. For many years his labors were spread over a territory which now includes five Presbyterian and five Methodist churches. He had regular appointments at Powerville, Rockaway Valley, Lyonville, Greenville, the Glen, Mt. Hope, Denmark, Berkshire Valley, Dover, Mine Hill, Shoregrove, Union, Franklin, Harrisonville, besides those at the centre. For weeks together he preached ten times a week. He was indefatigable in his pastoral labors, being assisted by an admirably constituted Session.

He was dignified and serious in his manners, and so consistent that no one questioned his piety. His style of preaching was very simple, but scriptural, and usually very earnest. His heart was full of sympathy, and in all respects he was a model pastor, to whom his flock was perfectly devoted. In several instances he has ministered to five generations of the same family, and in one instance to six.

His thoughtfulness, generous forbearance and helplessness in the delicate and often unpleasant relation of the colleague pastorate, were only needed to round out his admirable character. It is a fact that is honorable to both the senior and junior colleagues in that church, that they should have been associated fourteen years with not merely harmony, but with a devoted affection well fitting that of father and son.

In 1848 his congregation called Rev. Joseph F. Tuttle to become a colleague pastor, which relation continued until the death of Dr. King, whose funeral sermon Mr. TUTTLE preached, who speaks of him thus: "When I look over his labors from 1807 to 1847, a period of forty years, I am amazed at their extent and fruitfulness, and I can appreciate the remark of Rev. Albert Barnes of Philadelphia, who said that 'he knew of no minister whose walk and labor and success had been so admirable as those of Mr. King, of Rockaway.'

"As much as I loved him I have not spoken these words as a eulogy upon him but only to magnify the grace of God, which was with him in his labors and successes. As a preacher he was very simple and scriptural; never ambitious to be esteemed a great, eloquent, or learned preacher. His chief ambition was so to set forth Christ as to persuade men. At times his preaching was fervent, always marked with manliness and good sense, and its power was increased by the unanimous conviction among all men that he

was a good man. He was a great reader of that book of books, the Bible, with which he was so familiar that his preaching was savored through and through with it. He was very sympathetic and gentle in his nature, and that calm sobriety of look which sometimes made him appear distant did not prevent little children from loving him tenderly.

"For the careless, the inquirer, the timid, the desponding, the afflicted, the dying, he was the model pastor, he was the father of his people. Nearly fifteen years ago, when I became his colleague pastor, I came with fear and hesitation, but God has made it a bright period of my life. His good sense and piety were very conspicuous here, even to the very last; and though he did not preach much, his prayers on the Sabbath seemed like communion with God."

His old age had been very beautiful and unattended by the infirmities of mind and spirit so usual to that period. When his colleague, J. F. Tuttle, D.D., accepted the Presidency of Wabash College, Ind., he sent in his resignation, as he did not wish to be in the way of settling a successor, which his people refused to accept, telling him it was their wish, if it were God's will, that he should die their pastor, and be buried among his people. He did not long survive this scene, his vital powers gave way, and he gently slept in Jesus, April 10, 1862.

He was twice married, but survived both of his wives. He was the father-in-law of Joseph F. Tuttle, so long his colleague pastor, and now President of Wabash College, Ind.

**LORD, DANIEL MINOR**—Was born April 9, 1800, at Lyme, Conn., in the home of his parents, Benjamin and Dorcas Lord. He was named after his maternal grandfather, the Rev. Daniel Minor, a man of ardent piety, strong powers of mind, great discernment, and excellent judgment. He was thus named at the request of the Rev. Mr. Minor, with the wish, that the child might become a minister.

In his boyhood he lost his father and his four brothers by one visitation of fever. His youth was spent on Shelter Island, and in the city of New York. He prepared for college in the Academy at Monson, Mass., pursued the college course at Amherst, and graduated under President Humphrey. He then studied Theology the full course of three years at Princeton, N. J. On the 15th of April, 1834, the Second Presbytery of Long Island dismissed him as a licentiate to the Presbytery of Long Island. On the 16th of April, 1834, the Presbytery of Long Island ordained him at Southampton. For some months before and after his ordination, he supplied Shelter Island. About this time he also made a missionary tour through some parts of Long Island. He subsequently removed to Boston. On the 13th of October, 1835, the Presbytery dismissed him to the Suffolk South Association. Soon after he became pastor of the Boston Mariner's Church, as he had already become Agent of the Seamen's Friend Society. He held this pastorate about twelve years, and then resigned it on account of declining health. On the 30th of August, 1848, he became the first pastor of the Shelter Island Church, forty years after its organization. He was its greatly beloved pastor when he died, August 26, 1861. He retained the full strength of his mind and body till the day of his death. While driving from his house across the large farm which he cultivated, his horse became frightened, and he was thrown from his wagon, receiving a fatal wound on the forehead. One wheel ran over his body and seems to have inflicted a mortal injury. His neighbors and workmen at once ran to his aid. He gave a few judicious orders and then said: "The Lord have mercy, I am going." These were his last words, and in twenty minutes he ceased to breathe. His funeral was celebrated on the 29th of August, Presbyterian, Congregational, Baptist, and Methodist ministers taking part in the services. The body was buried with his kindred in front of the Shelter Island Church.

Mr. Lord was twice married. The first wife, who survived her marriage but a short time, was Miss Julia Maria Brown, a sister of the Rev. Samuel R. Brown, formerly a missionary to the Chinese, and now a missionary in Japan. Their mother was Mrs. Phœbe H. Brown, of Monson, Mass., so

well known as the writer of "Poor Sarah," and its sequel, the hymn beginning with this line :

"I love to steal awhile away."

While he was a pastor in Boston, Mr. Lord was married to Miss Eliza A. Hardy, of Chatham, Mass., a sister of the Hon. Alpheus Hardy, of Boston. She survives him with seven of their nine children.

Mr. Lord was not a voluminous writer. He published "The History of Pitcairn's Island," a few occasional sermons, and various articles of periodical literature in behalf of the Seamen's Friend Society. During the last thirteen years of his life he was an enterprising farmer, his place, "Menantic," on Shelter Island, embracing some hundreds of acres. Throughout his ministry, even to the very day of his death, he was a zealous, and faithful, and successful preacher. There is reason to believe that not less than one thousand persons were converted under his ministry. In all the relations of life, few persons maintain so high a Christian character. He was cheerful, frank, bold, and whole-hearted in all his ways. He was given to hospitality, and always genial in the company of good men. His family, his country, and the Church of God, he loved intensely. He was eminent in the grace and the gift of prayer. The eloquence of the heart gave much power to his preaching. Though his great boldness often carried him to the verge of rashness, yet he was remarkably judicious in all his work as a minister. In word and deed he was a man of God.

NICHOLS, WARREN—Was born in Reading, Mass., Jan. 26, 1803. He was the child of pious parents, who early dedicated their child to God. In his eighteenth year he was converted, and from that time he devoted himself to preparation for the work of the ministry. Sept. 1824, he entered Williams College, Mass., and graduated in 1828. In Sept., 1829, he entered Andover Theological Seminary, Mass., and completed a full course of studies in 1832.

After preaching one year in New England, he left October 1st, 1833, for the Mississippi Valley, under the patronage of the A. H. M. Society, and labored at first for a short time at St. Charles, Mo. In the fall of 1834 he removed to Illinois, where he was actively engaged fifteen years; a part of the time in connection with Dr. Nelson, in his Institute of training young men as laborers in the vineyard of the Lord.

Frequent severe sickness caused him to seek a less bilious climate, and he came to Ohio in the fall of 1839, where he labored as a missionary for six years.

At length failing health compelled him to retire from the ministry, when he removed from Allen county, October, 1855, and united with Dayton Presbytery, since which time he has resided chiefly at Lima. He took an active part in the organization of the Second Presbyterian Church (N. S.), at that place, and has always felt a deep interest in its prosperity. For three years he has labored as agent for the American Bible Society, in Allen and adjoining counties. During the last two years, owing to physical disability, he ceased all active efforts in the line of his chosen and much loved calling. His confidence in the Redeemer was calm and steadfast to the end, his death was peaceful, and we trust a crown of righteousness is his eternal reward.

He died of gradual decay, June 7, 1862, at his residence in Lima, Ohio, leaving a widow, two children, and an adopted child to mourn their loss.

He was a man of much energy, laborious and zealous, of large views, a good citizen, as well as faithful minister; and he had the satisfaction of knowing that many souls were converted through his instrumentality.

PARMELEE, D.D., ASHBEL—The son of Simeon and Jemima (Hopkins) Parmelee, was born in West Stockbridge, Massachusetts, October 18, 1784. His parents were natives of Connecticut. They trained their children, seven in number, in the good old-fashioned New England way, teaching them the shorter catechism, and bringing them up "in the nurture and admonition of the Lord."



When he was three years old, his parents removed to Pittsford, Vermont, then almost a wilderness. He shared in the exposure and privations incident to a new settlement, and labored diligently on his father's farm till he was twenty-one years old. During a revival, in 1802, he was converted, and soon after entered upon a course of study, intending to obtain a liberal education, and enter the ministry; but his health, which had been impaired by hard work on the farm, failed him, his eyesight became impaired, and he was compelled to desist from study.

In 1811, having given up the hope of a collegiate education, he began the study of Theology with Rev. Lemuel Haynes, of Rutland, Vermont, where he remained for more than a year, and then completed his course with Rev. Holland Weeks, of Pittsford, Vermont. He was licensed by the Rutland Congregational Association, Vermont, at Granville, New York, September 27, 1808. He entered upon his Master's service in Cambridge, Vermont, where he labored six months, and the next six months at Hinesville, Vermont. At each of these places his labors were blessed, and he was invited to settle. In October, 1809, he commenced preaching in Malone, New York, and there he was ordained by a Congregational Council pastor of the Congregational Church, February 10, 1810. Rev. Lemuel Haynes preached the sermon, from Luke v. 5.

Malone at that time, though the shire-town, was quite small, containing about twelve frame houses and a few log-cabins. The ordination services took place in a half finished Academy, which answered all the purposes of a court-house, jail, school-house, and church. Here he laid deep and strong the foundations of religious institutions. He had great indifference, irreligion, and immorality to encounter, and severe hardships to endure, but he was a good soldier of Jesus Christ, and his Master blessed his labors. A revival occurred in his congregation during the first year of his settlement. He received into the church, at Malone, and into other churches which he organized, over seven hundred members. After a pastorate of more than thirty-five years he resigned, in April, 1845. During his residence at Malone, he joined Champlain Presbytery, and was a commissioner to the Presbyterian General Assembly, in 1836.

After he left Malone he preached at Bangor, New York, for three years, and then receiving an appointment as chaplain in the State prison, at Clinton, New York, he labored there three years and a half; then for six months at Champlain, New York, and three years at Constable, New York; and returning to Malone, he preached in his old pulpit till his death, which took place suddenly, of heart disease, May 24, 1862.

He was married three times. His first wife was Lucy Winchester, of Malone; they had two children; she died, February 13, 1814. He married, June 12, 1814, Fanny Brush, of Hopkinton, New York; they had eight children; she died in 1827. He married, August 31, 1827, Mrs. Betsy Wood, of Plattsburgh, New York, who, with eight of his children, survives him.

A writer in *The Congregational Quarterly* refers to him thus:—"He loved the work of the ministry with all his heart. At a meeting of the Synod of Albany, about two years ago, he preached the opening sermon in the course of which he said, 'Brethren, I have for fifty-one years preached the gospel of Christ in the midst of some hardships and many comforts, and though I may truly say that I do not fear death, but look upon it with great calmness, yet if it should please God to renew my term of office, I would joyfully accept a commission to preach the gospel clear up to the day of judgment.' His words were like an electric shock to some of his hearers, who, though never called to endure a tithe of his hardships, had been inclined to murmur at the shady side of ministerial life. During his ministry of fifty-four years he preached more than eight thousand times, an average of three sermons a week. Five hundred of these sermons were funeral sermons, and the last sermon which he wrote, but which he did not live to preach, was a funeral sermon."

Middlebury College, Vermont, conferred upon him the title of A.M., in 1826, and D.D., in 1853.

**POST, HENRY ALBERTSON**—The son of Dr. Alfred C. and Harriet B. Post, was born in Brooklyn, New York, September 2, 1835. He was carefully trained by his parents, who gave him all the advantages of the Academies of New England. He entered the New York Free Academy, where he graduated. He then commenced the study of Theology in the Union Seminary, New York, and subsequently in the Princeton Seminary, New Jersey, where he graduated in 1858. He was licensed by New York Fourth Presbytery, and ordained by Troy Presbytery, over the church in Warrensburgh, New York, January 10, 1860. This was his only charge, and here he gave full proof of his ministry—souls being added to the church of such as shall be saved. During his labors, and in the midst of the active duties of his calling, he died, after a short illness, of diphtheria, November 12, 1861. He married Miss Fanny Staples Smith, a daughter of the Episcopal Bishop of the Diocese of Kentucky.

Rev. ANDREW J. FENNEL, of Glenn's Falls, New York, writes as follows:—"He was a young man whose youth had received the best social and religious culture of New York City, and to whose later full curricula in this country he had added foreign travel and a residence for some time at a German University. Mr. Post entered upon his ministry thoroughly furnished for its work. He was, moreover, full of health, and energy, and earnestness. The two years which he spent in the second office, ending in his sudden and mysterious removal from earth, were years of uncommon prosperity for the little church to which he ministered, and they bear testimony to his self-denying faithfulness. His career, however, was too short—especially considering the early age at which it was commenced—to develop his character, and give proof of what he would have been had he been spared to the church below."

A friend speaks of him thus:—"He was pastor of a little village church, in Warrensburgh, six miles from Lake George, New York, and in this secluded spot he labored with all his might, even as if constantly hearing the words, 'the night cometh when no man can work.' His sermons were earnest and solemn, prayers fervent, and his labors in the Sabbath-school were successful and untiring. His weekly meetings, his choir practisings, his gratuitous services in the Academy, revealed a heart devoted to his Master's work. This blessed work was his soul's delight. In its midst the messenger came, but not to him a king of terrors. He said to her who was dearest to him, 'Read to me a Psalm—not a sorrowful but a rejoicing Psalm—and when I am gone, read rejoicing Psalms. Be brave, be cheerful; are you not willing that I should go home—home to my Father's house?' For him there are no tears to shed; he is now engaged in a higher ministry than that to the people he loved so well."

He was a brother of Rev. George E. Post, and a brother-in-law to Rev. Arthur Mitchell.

**TUTTLE, AMOS C.**—The son of Gideon and Laura Tuttle, was born in Monekton, Vermont, July 28, 1800. His parents were natives of Connecticut, and removed to Vermont, where every thing was new, and they were of course subjected to all the privations and hardships of pioneer life.

Mr. Tuttle's ancestors were religious and of the good old Puritan stamp. At the close of the Revolutionary war some of them sought a home in Vermont, and did much in establishing religious institutions in the localities where they were settled. The subject of this memoir remained at home, and labored on the farm till 1818, when he went to reside with a married sister in the town of Vergennes, Vermont, where he pursued the study of the English branches of education under the care of Rev. Mr. Lord, pastor of the Congregational Church. During this period he became hopefully converted, and soon after feeling it to be his duty to labor in the ministry, he entered upon a course of studies preparatory for college. But, like most young men, destitute of means, his preparatory course was interrupted by teaching and occasional labor on the farm. He pursued the study of Latin with Mr. Lord for a few months, but finished his preparatory studies for college in the Academy at Middlebury. He entered Middlebury College, Vermont, in August 1823, and graduated in August, 1827.

Early in 1828, he went to the city of Philadelphia, Pa., and taught a night-school during the remainder of the year. While teaching, and during his residence in Philadelphia, he read Theology under the direction of Rev. Messrs. Dr. Skinner and Patterson, and pursued the study of Hebrew under the tuition of Mr. Gould, once a teacher of the same language in the Theological Seminary, at Andover, Massachusetts.

In June, 1827, Mr. Tuttle returned to Vermont, and received licensure as a candidate for the ministry, by the Addison County Association. The licensure is dated Bridport, June 30, 1829. In August, 1829, Mr. Tuttle entered upon the work of the ministry, as stated supply, with the Congregational Church in Ticonderoga, New York, and continued his labors there one year, during which time twelve members were added to the church. While laboring at Ticonderoga, he was ordained to the work of the ministry, without charge, by an ecclesiastical council, October 30, 1829. September 1, 1830, Mr. Tuttle accepted of an invitation to take charge of the church in White Hall, New York, as stated supply. During the year of his ministry there, a precious revival of religion was enjoyed, and seventy-five members were added to the church on profession of faith. While at Whitehall, Mr. Tuttle assisted Rev. Mr. Herrick, pastor of the Congregational Church, in Crownport, in a meeting of a few days, in which there were ninety hopeful conversions, who were subsequently added to the church in that place. In September, 1832, he was called to the pastorate of the Congregational Church, in Hartford, New York, and was installed over them, October 23, 1832, by an ecclesiastical council.

Mr. Tuttle continued his ministry with the church in Hartford, from September, 1832, to October, 1836, during which time some twenty members were added to the communion of the church. October, 1836, he accepted of an appointment to an agency for the Auburn Theological Seminary, and entered upon his labors for that institution in Western New York, the first of November following. He continued in the employment of the Seminary for about six months, and in May, 1837, accepted of a call from the Presbyterian Church, in Fayetteville, Onondaga, New York, and was installed over that church and congregation by Onondaga Presbytery, June 18, 1837. Mr. Tuttle continued the pastor of the church in Fayetteville till September, 1841, when he took charge of a new church enterprise at Liverpool, a village about four miles north of Syracuse, on the Onondaga Lake, and at the head of the salt operations. During his ministry at Fayetteville, the church enjoyed two revivals of religion, as the fruits of which more than one hundred were added to their number.

Mr. Tuttle labored as stated supply to the Presbyterian Church in Liverpool, from September, 1844, three years, during which time one hundred and three persons were added to the communion of the church. During his ministry at Fayetteville and Liverpool, he held the office and discharged the duties of stated clerk of Onondaga Presbytery. September, 1844, he received a call to the pastorate of the Congregational Church in Sherburne, Chenango County, New York, under the care of Chenango Presbytery. He entered upon his labors with the church, October, 1844, and was installed over them, February 3, 1845, by Chenango Presbytery. Mr. Tuttle continued the pastor of the church till June 28, 1853, during which time two special services were enjoyed, and over one hundred were added to the communion of the church.

After leaving Sherburne, Mr. Tuttle was invited to supply the pulpit of a new congregation at Danesville, New York, where he organized a Congregational Church, with which he labored as stated supply till October, 1853. October, 1853, he removed with his family to Van Buren County, Michigan. During the winter he supplied the Presbyterian Church in Schoolcraft, Kalamazoo County. In March, 1856, he took charge of the Presbyterian Church in Paw Paw, Van Buren County, Michigan. In this church he labored as stated supply for three years. During his ministry with the church, a good substantial brick church edifice was built, and the church raised from a dependent to an independent and self-supporting congregation. Mr. Tuttle resigned his charge of the church in Paw Paw, April 1, 1859, and devoted



six months' gratuitous labor as a missionary in new and destitute places, mostly at Lawton, Van Buren County.

In December, 1859, he was called to the pastorate of the Presbyterian Church in Lapeer, Michigan, where he labored until his death, as stated supply, but on account of infirmity declined their call. During the past winter the church of Lapeer have enjoyed a very precious, though not an extensive revival of religion.

He died at his residence, in Lapeer, Michigan, September 24, 1862, of typhoid fever. He married, in 1829, Miss Sophia L. Bingham, of Cornwall, Vermont, who survives him.

REV. NORMAN KELLOGG, of Paw Paw, Michigan, his successor in that place, writes of him thus:—"He was a man of more than ordinary mind, well educated, his mental faculties well developed and possessed of no inconsiderable strength of thought and reasoning powers. He was a man of remarkable prudence, practical wisdom and sagacity, a successful and happy pastor, and an able preacher. Some of his written sermons possess great force and beauty, and are peculiarly happy in illustration and application. He was a man of active and consistent piety, gifted in prayer, and zealous in his Master's cause. He always left a happy influence behind him, and was himself a living illustration of the excellence and spirit of Christianity. He died in the midst of his labors, having preached on the Sabbath previous to his being taken sick with his usual vigor and earnestness."

WALKER, EDWARD P.—The son of William R. and ——— (Howe) Walker, was born in Amesville, Ohio, in 1834. He was the child of pious parents who "trained him in the nurture and admonition of the Lord." He entered Marietta College, Ohio, in 1852, and graduated in 1856. During his stay at college he was converted, and feeling it to be his duty to preach the gospel, he studied Theology in the Andover Seminary, and was licensed by Athens Presbytery in the spring of 1859. His health was always delicate, and during seminary course he visited Europe, and returned somewhat improved in health; but it was of short duration. In the autumn of 1861 he became quite feeble, and died of hemorrhage of the lungs, Dec. 27, 1861, at his residence in Athens, Ohio.

He married Miss Elizabeth Ballard, of Athens, Ohio, who survives him.

REV. J. W. ANDREWS, President of Marietta College, Ohio, writes of him as follows: "Professor Walker was regarded by all who knew him as a man of extraordinary promise. His father's family was one of unusual ability, and his mother was a grand-daughter of Gen. Rufus Putnam, the leader of the company that commenced the settlement of Ohio at Marietta in 1788. His father was an elder in the Presbyterian Church at Amesville.

"Professor Walker was an accurate and thorough scholar, and received the first honors of his class. He was made tutor immediately after graduating, and held the office for one year, when he went to Andover. While tutor he prepared a catalogue of the college library—believed to be the best west of the Alleghanies—which was published August, 1857.

"While at the Seminary his health became poor, and he took a trip to Europe with some benefit. In 1860 he was appointed Professor of Rhetoric and English Literature in Marietta College, and entered upon his duties in September of that year. April 38, 1861, he raised some blood. From that day he performed no college duty, but devoted himself to the work of recovery. In the fall he went to Minnesota, but without reaping any advantage. Within two weeks after his return to Ohio he died.

"He was a man of decided ability, and had God spared his life, would have distinguished himself in his profession. He was a very terse, vigorous writer, combining energy and beauty in a degree quite unusual. Some of his college essays, poetic as well as prose, possess great merit, and the few sermons he preached excited high expectations.

"Some weeks before his death, while he entertained strong hopes of recovery, he said that while it was his choice to live he was perfectly willing to die. And during his last days he expressed himself as perfectly ready to go."

WALLACE, BENJAMIN JOHN—The son of William and Eleanor (Maclay) Wallace, was born in Erie, Pa., June 10, 1810. His father was born in Hanover, Pa., by whom he was related to the late Dr. Benjamin Rush, of Philadelphia, Pa. His mother was the daughter of Hon. Wm. Maclay, a man of high respectability and worth, and a Senator of the First Congress of the United States, from the State of Pennsylvania. She was a woman of vigorous talents, ambitious, and, doubtless, left traces of her character upon her children. Mr. William Wallace bought large tracts of land in Erie co., Pa., laid out the town of Erie, and was residing there when his son Benjamin was born.

In 1812, being appointed president of the Harrisburg Bank, Pa., he removed thither, where he died in 1814. His mother moved to the stone house, built by his father, and now used as an academy. He was a very studious boy, and when ten years old he was placed under the care of Mr. Hutchinson, of Mifflintown, Pa., who was deemed an excellent teacher, especially in the Greek and Latin languages. He made a profession of religion in his twelfth year, after experiencing very strong and pungent convictions. His mother died in 1823. After spending some years in Mifflintown, Pa., he removed to Lewistown, Pa., intending to become a lawyer; but he was not satisfied, and in 1825 he became a clerk at the Pennsylvania Furnace, Huntingdon co., Pa., for John Lyon, Esq., who was his uncle. In 1826 his uncle sent him to Pittsburgh, Pa., to take charge of the iron warehouse for the firm of Stewart, Lyon & Co. Here he was well received and formed many pleasant companions and friends.

In 1827, through the influence of the *late* Hon. Joel B. Sutherland, of Philadelphia, he received the appointment of a cadetship to the West Point Military Academy, N. Y. On going to West Point he found but four pious cadets besides himself. They were steadfast under great trials, had their own prayer meetings, and strengthened each other and were strengthened by Christ; but he had no heart for military life, and as soon as he could gain the consent of his guardians, he left, and entered the Theological Seminary at Princeton, N. J., in 1830. Here he felt at home, his studies accorded with his taste and judgment, and he entered upon this new field of labor with a willing heart and indomitable industry. He graduated in 1832, and was licensed by Donegal Presbytery. It was his intention and desire to labor in the foreign field, but Providence ordered otherwise, and in January, 1833, he was called to the Presbyterian Church at Waterford, Pa., but he only preached as a stated supply. The feeble health of his wife induced him to seek a milder climate, accordingly, in 1834, he went to Kentucky and labored as a stated supply to the church at Russellville, Ky., where he was ordained by Muhlenburg Presbytery. Like other western missionaries, he was called to hard labor, though amidst his many cares he found time to study German, but the evil of slavery weighed on him like an incubus, his sensitive and Christian heart shrunk from it, and he sought another field. In the year 1837 he was called as pastor of the church at York, Pa., where the Rev. Dr. Cathcart had so long and usefully labored. Here he met with a great trial, a minority of the church, under the authority of the Excision Acts of 1837 and 1838, undertook, by process of law, to oust him from the pulpit, and his people from the sanctuary of their fathers. Dr. Wallace defended his case and managed the whole affair with great skill, and secured from the Supreme Court of Pennsylvania such a decision as no other suit will ever be brought up again on similar grounds. His ministry at York, Pa., closed his pastoral labors. It was marked by industry, intelligence, conscientiousness, and the approbation of the church.

He was elected Professor of Languages in Newark College, Delaware, in 1846, where he was faithful as an instructor, and enjoyed the confidence and friendship of its President, the *late* Rev. Dr. E. W. Gilbert, but the success of the college was very limited, and his health being so impaired, that he was unable to preach, he resigned his professorship, and for three years devoted himself to secular business in Pittsburgh, Pa.

In 1852 a number of enterprising ministers in Philadelphia started *The Presbyterian Quarterly Review*, and after careful deliberation, they selected

Mr. Wallace to be its editor, and for ten years he sustained it with great ability. This was the most important labor of his life. He was peculiarly fitted for the position, it gratified his love of literature, gave full scope to his genius and acquirements, kept him in the society of his brethren who appreciated his real worth, and allowed him an opportunity to exercise a broad, deep, and healthful influence in the church and world. In the midst of these labors he was stricken with neuralgia. His pains were fearful, breaking down at once his strength and tone of his system. The attack yielded to medicines, but left him too weak to rally. He was barely able to return to his editorial work, and meet his associates to read the articles for the next number of the *Review*. Failing to gain strength, he was persuaded to make a visit to Harrisburg, Pa., in hopes that, surrounded by the friends and scenes of his early youth, he might improve, but it was in vain. His health broke down very rapidly, and soon after he returned home to his residence in Philadelphia. He died, July 25, 1862.

He married Miss Sarah Cochran, a daughter of George Cochran, Esq., of Pittsburg, Pa., November 5, 1832, who, with several children, survives him. One of his sons had died a few months before him. He was a most promising young man. He had served as sergeant of the Seventy-First Regiment Pennsylvania Volunteer Infantry from the opening of the rebellion, and had been promoted to a Lieutenantancy in the Eighteenth Infantry United States Army, and whilst on recruiting service he died, February 20, 1862, at Pittsburg, Pa. In conducting *The Review*, he had many difficulties to encounter, for though in a certain sense it was a success from the beginning, it did not yield sufficiently to sustain an editor or pay a compensation to writers. Hence his mind was occupied with other occupations, and he had to rely upon articles furnished gratuitously by his friends. Much of the interest of the work was created by his own articles. In all his reviews of books and editorials there was an earnestness, vivacity, and freshness, that made them readable, and some were marked by great eloquence and power. He wrote all the book notices during the whole of the ten years of his editorial charge and forty-one articles on various subjects.

When we remember that he was an active laborer in founding "The Presbyterian House;" that he was the chief originator and conductor of *The American Presbyterian*; that the existence of "The Church Extension Committee," (out of which has grown "The Home Missions Committee,") and its support rested much on his influence; that he was a stated attendant and active member of the ecclesiastical bodies to which he belonged, it will be acknowledged that he was a useful and industrious man. In reference to his illness and death, his daughter writes as follows:—"One afternoon when several of the family were with him he began deliberately and without waiting for the conversation to take such a direction, to tell us that he understood practically the meaning of the expression, 'Glorifying God in the fires.' He said he had been in the fires of agonizing, burning pain, and his religion had sustained him. After his return from Harrisburg, he said but little on the subject of religion. On the afternoon of the day before he died we were near him expecting every moment might be his last. My mother said, 'We are all watching you, dear, and there is One watching who never sleeps.' After a moment of what seemed to be rapturous contemplation, he said, 'Oh the inexpressible glory! the ineffable sweetness of our Saviour! You must just come to the cross, cling to our Saviour, lay hold of the cross in simple childlike faith.' He wanted to hear some of the promises, and I repeated the second verse of the fifty-third chapter of Isaiah: 'When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee.' He answered, 'Yes.' After that he said but little. His last words to my mother were, 'I move into the light.'"

WATERS, JOHN—The son of Hezekiah and Mary (Bliss) Waters, was born in Lebanon, New Hampshire, September 5, 1775. He was the child of pious parents, and they trained their children in the old-fashioned way of



the New England Puritan, which has proved such an inestimable blessing to our country. His eldest brother Isaiah Waters was also a minister. Very little is known of his boyhood. He studied Theology with Rev. Mr. Wood, of Boscawen, New Hampshire, and was licensed by the Berkshire Congregational Association of Massachusetts, in the year 1800, and receiving a call to Chatham, New York, he was ordained and installed as pastor by Hudson Presbytery in 1805. After laboring successfully in that field for a number of years, he removed to West Stockbridge, Massachusetts, and afterwards to Paris, New York. In all these places he had the reputation of being a kind and affectionate pastor and friend. He removed to Illinois in 1835, being an influential member of the colony that settled the town of Galesburgh, and founded Knox College, of which institution he was for a number of years president of the Board of Trustees.

He was a member of Knox Presbytery, though not a stated preacher. He passed his time in doing good. He died at his residence in Galesburgh, Ill., May 25th, 1861, of the gradual decay of his vital powers, no sickness or pain, but a peaceful and painless transition to the saints' everlasting rest. He married Miss Wealthy Doubleday, of New Lebanon, New York, July 17th, 1805. They had fifteen children, twelve of whom lived to adult age, all becoming in early life members of the Presbyterian Church. Four of his daughters married Presbyterian ministers.

ISAAC N. CANDEE, D.D., of Galesburgh, Illinois, writes of him thus:—"He was a good man, and his long life was spent in doing good. During his last years, in which alone I knew him, his faith was like a constant, brilliantly burning lamp. With Paul, he could say: 'I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of life which the Lord, the righteous Judge, will give me in that day.' He had been a useful man, living pre-eminently by faith, and his death bore a sweet correspondence to his life. One who knew him well writes as follows: 'The memory of "Father Waters" will long be cherished by many who knew, esteemed, and loved him, both in Central New York, where he labored zealously for many years, and in Illinois, the home of his adoption, to which he removed in later life. Though a preacher of fair ability and power, his most appropriate field of usefulness and success was in the social prayer meeting and in family visitation. He made a conscience of addressing every one he met on the subject of personal piety, where it could possibly be done without abruptness, or let fall some appropriate remark or some apt quotation from Scripture that would at least bear testimony in favor of his Master, or show where his own thoughts and affections dwelt; and such was the effect of his venerable appearance, the gravity and urbanity of his manner, and his evident sincerity that he seldom gave offence. On the contrary, as every man can testify, "a word spoken in season" has often fallen "upon good ground," and borne fruit either immediately, or in after years, to the glory of God.

"During the last half of his ministerial life he was not a settled pastor, still he never seemed to consider himself released from any duty he was capable of performing in the great vineyard, until the infirmities of age laid him aside from active labor, though generally "going a warfare at his own charges," and seldom, especially after removing to the West, receiving any compensation for his services, except the consciousness of having "done what he could." He was more than ordinarily gifted in prayer, possessed of uncommon knowledge of the Scriptures, and in his benevolence and liberality, also, he was a "wonder unto many." Indeed, he often attributed his success in acquiring a worldly competence, with so little assistance from the churches, and in rearing and educating a large family, to the blessing of God upon his conscientious and systematic discharge of the duties of Christian liberality. But he has entered upon his reward, and "the memory of the just is blessed." "Help, Lord, for the godly man ceaseth!"

WHITE, D.D., CHARLES—Was born at Randolph, Massachusetts, December 28, 1795. He was a lineal descendant of Peregrine White, of the famous May Flower. It will thus be seen that he was one of New England's choicest sons, and fully did his subsequent career justify the highest anticipations. His father died when he was quite young, and his mother married a second time to Asa Burton, D.D., of Thetford, Vermont, which place be-

came his home till his education was completed. He was fitted for college under Rev. Rufus Nutting, of Randolph, Vermont, a ripe scholar, and was graduated at Dartmouth College, with the first honors of his class, in 1821. He received his Theological education at Andover, Massachusetts.

After licensure to preach, on account of impaired health, he spent a year or two at the South, and was invited to settle over a Presbyterian Church in Charleston, South Carolina. This invitation he declined, and on his return to the North, was settled as colleague pastor with his step-father, Rev. Dr. Burton, at Thetford. He was afterwards settled over the Presbyterian Church in Cazenovia, New York, and again at Owego, New York, from which delightful charge he was dismissed, after his election to the Presidency of Wabash College, and as successor to Elihu W. Baldwin, D.D. President White entered upon the duties of his office in October, 1841, so that his presidency was of just twenty years' continuance. From the first he discharged its duties to the entire satisfaction of the Trustees, the patrons, and the students under his care. By his intellectual strength, and his rich and varied learning, he commanded their respect, and by his great simplicity of character and goodness, he won their affections.

In this last relation he found a field of labor of sufficient variety and extent to furnish full scope for all his executive powers and literary attainments. The fidelity and energy with which he met these manifold responsibilities illustrate his admirable fitness for the position to which he was called in 1841. He shrunk from no labor that the embarrassed condition of the College, when he entered on his presidency, demanded at his hands; and the success that crowned his efforts, illustrates his wisdom and capacity to leave on the minds of his audience the impress of his own conviction of the value of the enterprise for which he plead. These agencies in behalf of the College were the most arduous of his labors, and to a man of his habits and strong partiality for the retirement of the domestic circle and the study, constituted the severest trials of his presidential life. He had the satisfaction of seeing, long before his death, as one result of those labors, a larger number of students in the College classes alone, than he found in all the departments of the Institution when he entered its presidency.

In the midst of these duties he died suddenly of apoplexy, October 29, 1861. He married Martha Carter, of Peacham, Vermont, March 8, 1820; they had ten children, seven sons and three daughters. His wife died sometime previous to his own decease, and his love and affection for her had been a great source of comfort through life to him. In the last letter that he wrote to a friend he gives expression to his feelings, as follows:—"I have taken your letter from the post-office, on my return from Synod. As I walked from the depot, and saw many others pleased to get home, my heart died within me. I have no home. I walked up into my room, desolate, very desolate. No creature greeted me; nobody cared whether I came or came not. Nobody cares at any time whether I am absent or present; whether it fares hardly or kindly with me; whether I am sick or well, grieved or joyous. Your letter comforted me as I read it all alone in my room.

"Can you conceive how it presses the life out of the heart to walk into the house and into the study silently, without a single being to speak to me; to light my candle and sit down alone, go out alone, return alone, wake at midnight in the same loneliness, go over to college and return to the same desolation? I have no dear, dear, cheerful fireside!"

The evening of his death he spent in his study, preparing a discourse upon Faith. The following are its closing passages: "Faith presents death in its true character. It shows that they are the dead and dying who are detained here in the present world; that the persons who live are they that have passed the bourne whence no traveller returns. The Christian faith assures him that at death he languishes into life, and in joyous exultation exclaims, 'I live! I am released from a community of the dead! This is my birth! I have never lived before! I now live!'

"'To noble spirits,' saith Faith, 'Death is the end of a dark captivity; then the soul is comforted in God. What is called Death is but a short sigh—then the heart worn with cares finds rest in the Holy Father.'

“What a serene glory surrounds the death-scene, as depicted by the eye of Faith! The senses are closing, never to re-open; the eye is dim, never to be relighted—the beautiful, the sublime, the faces of loved ones, never more are recognized; the ear is closed, voices die, sounds are heard no more. But nobler organs are received; visions of spirits ecstatic and rapturous are now enjoyed. Glorious voices are recognized by a new spiritual sense. Uncertainty, and darkness, and sin, are left behind, as also the prison which had held the spirit. Disease, and pain, and bereavement, are an entrance made into the grand lights and substantial purities of an unchanging realm.

“Faith sees the spirit loosened clear and clean from the world, buoyant and mounting toward heaven; sees the sweet reliance upon the bosom of heavenly mercy, the kindled, kindling hope on exultant wing looking into glory and rest; sees the blessed Saviour at the death-bed side, with attendant angels to soothe, and sustain, and bear up the spirit to heaven.”

Rev. CALEB MILLS, LL.D., of Crawfordsville, Indiana, gives the following estimate of his character:—“He was a ripe and accurate scholar, an able teacher, an impressive preacher, and a sound theologian, admirably fitted for the position he filled for the last twenty years of his life. He was summoned from his earthly labors at that period of life when the mental powers usually give signs of relaxed vigor, but no such indications had yet appeared in his class-room or pulpit exercises. He passed away in the full maturity of mental activity, and a like symmetry of moral development, leaving the fragrance of a good name, a lovely example of conscientious industry, a noble specimen of what can be accomplished by an unflinching purpose and a steady perseverance. He commenced his preparation for College at the age of twenty, and was graduated in his twenty-sixth year, with the highest honor of his class. Thus he brought to the work of mental training a maturity both physical and intellectual that gave a symmetry and solidity to his attainments which never ceased to mark his literary character, and impress all that came in contact with him with the conviction that there was nothing superficial, finical, or unreal in the man or his productions. The issues of his mind, in riper years, were indeed of standard purity, but the gold bearing quartz was crushed, its auriferous particles gathered up, smelted, and reduced to massive ingots, for subsequent use, by a process that few have the patience, power, or purpose to fully test. He was a close and diligent student to the very close of life.

“He brought to his last mission, to which he was permitted to devote the maturity of his days, a ripeness of experience, a richness of scholarly attainments, a warmth and depth of Christian sympathy that eminently fitted him for the work of an educator, and that also left their impress on the minds under his training. Pupils found in him a wise and suggestive exemplar, a competent and ready guide, a cordial and sympathizing friend. Indigent worth never appealed to him in vain, nor left him without something more substantial than ‘Be ye warmed and filled.’ If his own resources were not equal to the exigencies of the case, he would present their necessities to friends that had the ability. All under his charge, who would regard a father’s counsels, or appreciate a father’s law, felt that in him they possessed a wise counsellor, a reliable and substantial friend.

“In the religious welfare of his pupils he took a deep interest, and in seasons of special revival his counsels and efforts were peculiarly happy and successful in directing the awakened mind to the true source of peace and comfort. His spiritual children will never forget the pungent appeals and lucid illustrations which fell from his lips at the period of their conviction and conversion. He had the inexpressible pleasure of seeing many of the subjects of these revivals enter the ministry, and in charge of important churches.

“His pulpit productions were generally rich specimens of elaborate thought and polished diction. The fire he kindled on the altar was fed with ‘beaten oil.’ He never presented the halt, or the lame, or the blind for sacrifice. His eloquence, for at times he was eloquent, consisted rather in the utterance of pungent truth and weighty thought than any rhetorical display of elocutionary delivery. In Theology he was sound and conservative, preferring one clear, ‘thus saith the Lord,’ to a thousand brilliant and plausible speculations.



His method of discussion was rather topical than textual, and he seldom left a subject without having pretty thoroughly exhausted it. In him the church possessed an able divine, a minister as remarkable for freedom from any self-conceit as he was for that catholic spirit that extends to others the liberty it claims for itself. He rests from his labors and his works do follow him.

WRIGHT, W. W.—Was born near Huntsville, Alabama, about the year 1822. But little is known of his boyhood. He entered Lane Theological Seminary, Ohio, in 1844, where he graduated in 1847, and entered upon his labors in North Alabama. He removed to Walnut Hills, Ohio, in 1848, at which time he married Miss C. H. Vail, daughter of Rev. F. Y. Vail of that place. He subsequently preached at Reading and Sharon, Ohio, and at Covington, Kentucky. He had not labored in the pulpit for a number of years, owing to an internal injury from the effects of which he died at the residence of his sister-in-law, Mrs. Marshall, in Covington, Kentucky, July 5, 1862.

He was married a second time to Miss Moore, who, with three children, survives him.

He is spoken of by those who knew him as a man of amiable disposition, genial, a good scholar, warm-hearted, earnest preacher, and a popular pastor. It was a great affliction for him to be prevented from preaching, but he was a constant sufferer, yet amid all he enjoyed the consolations of religion.

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PRESBYTERIES.	STATED CLERKS.	Pastors.	Stated Supplies.	F. Miss., Tea, &c.	Without Charge.	Total number of Ministers.	Licentiates.	Candidates.	Ch's with Pastors.	Stated Supplies.	Vacant Churches.	Ch's rep. additions.	Total number of Churches.	Com'ts add. on Cer.	Com'ts add. on Ex.	Total number of Communicants.	Adults Baptized.	Infants Baptized.	Amount given for General Assembly, and the numb. of Churches giving.	Amount given for Foreign Missions, and the numb. of Churches giving.	Amount given for Education, and the number of Churches giving.	Amount given for Publication, and the number of Churches giving.	Total amount given for all causes.	
1 Albany.....	Stephen Bush.....	5	4	4	1	14	3	1	5	6	1	5	12	28	29	3756	10	28	3	5	4	1	\$1,692	
2 Alton.....	C. H. Taylor.....	4	17	3	4	28	1	1	4	22	0	16	35	80	38	1584	12	59	21	15	13	11	2,151	
3 Athens.....	Charles C. Hart.....	2	4	1	5	12	3	7	3	8	0	16	10	16	10	841	8	29	8	10	3	1	272	
4 Bath.....	Stephen Yorks.....	1	5	1	6	9	3	1	3	7	0	9	14	30	40	1162	10	28	10	4	5	1	363	
5 Belvidere.....	Henry B. Holmes.....	1	2	3	3	13	3	1	2	4	3	6	9	21	62	784	3	17	8	37	6	4	841	
6 Bloomington.....	James R. Dunn.....	1	1	2	1	6	1	1	1	9	0	9	15	40	61	592	13	27	15	26	3	2	201	
7 Brooklyn.....	William S. Carr.....	10	1	6	2	20	2	6	8	1	1	8	10	101	196	2574	14	63	21	317	7	6	9,301	
8 Buffalo.....	T. Stillman, D. D.....	8	12	10	5	35	2	6	1	18	2	14	29	45	33	3398	24	112	13	117	13	11	7,111	
9 Casskill.....	Alvin Cooper.....	6	4	1	2	13	2	6	1	6	1	7	13	27	18	1127	8	22	13	60	8	391	3,103	
10 Cayuga.....	Chas. Hawley, D. B.....	7	4	11	6	31	20	8	6	10	6	14	22	48	35	2386	14	29	16	115	14	12	4,928	
11 Champlain.....	S. H. Williams.....	8	5	4	6	23	3	2	6	10	7	11	23	37	32	2252	8	30	6	504	11	9	2,304	
12 Chariton.....	Asa Martin.....	...	8	4	1	7	...	...	...	8	1	3	9	4	11	4	265	2	11	7	...	...	...	2,304
13 Chenango.....	Charles C. Carr.....	6	8	4	5	23	1	...	...	10	2	13	24	74	44	1832	16	50	15	67	8	3	1,752	
14 Chenango.....	W. M. Hoyt.....	5	5	1	4	15	...	...	...	5	16	5	16	39	9	1508	19	6	2	12	4	2	84	
15 Chicago.....	Lewis H. Loss.....	10	7	10	4	31	...	...	...	8	7	13	20	74	155	1939	30	101	10	74	12	7	5,808	
16 Cincinnati.....	George M. Maxwell.....	6	6	13	2	27	7	2	6	9	...	9	15	67	73	1615	15	113	8	102	10	9	4,471	
17 Cleveland.....	James Ramsey.....	7	8	5	2	27	4	8	6	9	...	15	44	44	58	1527	6	44	2	42	9	8	3,263	
18 Coldwater.....	Joseph A. Ranney.....	3	5	1	2	11	...	...	...	3	7	2	8	30	50	905	10	21	12	47	5	3	1,108	
19 Columbia.....	W. S. Leavitt.....	3	4	...	2	6	...	...	...	4	6	1	6	13	7	751	4	12	5	36	4	2	814	
20 Columbia.....	R. G. Riley.....	...	4	...	3	7	...	...	...	5	8	14	4	23	44	3	443	12	12	7	55	7	292	
21 Cortland.....	O. H. Seymour.....	3	6	3	1	10	...	...	...	12	2	12	17	48	33	1860	22	14	11	48	11	4	1,476	
22 Cortlandville.....	Wm. M. Steele.....	...	6	3	1	10	...	...	...	12	2	12	22	26	21	548	9	31	11	28	9	2	2,902	
23 Dakota.....	M. N. Adams.....	6	2	1	2	11	...	...	...	6	2	6	8	12	168	7	22	11	45	8	4	1	1,115	
24 Dayton.....	J. S. Pattengill.....	6	2	1	2	11	...	...	...	4	4	4	12	19	934	6	19	6	10	7	15	2	588	
25 Delaware.....	Tompson Bird.....	3	2	1	5	11	...	...	...	2	8	6	13	19	14	833	8	17	5	20	3	1	68	
26 Des Moines.....	E. P. Hastings, Esq.....	1	4	1	...	6	...	...	...	3	5	3	10	9	231	3	19	1	19	17	5	...	25	
27 Detroit.....	W. McLain, D. D.....	3	5	5	6	19	...	...	...	10	4	11	17	43	39	1361	6	52	8	405	2	2	3,248	
28 Dist. of Columbia.....	J. H. Trowbridge.....	3	2	2	2	11	...	...	...	3	2	3	7	31	1375	2	52	4	...	11	3	1	1,786	
29 Dubuque.....	Ansel R. Clark.....	3	1	5	5	14	...	...	...	2	3	4	7	26	14	210	9	12	4	2	2	163	29	
30 Dubuque.....	Joseph Vance.....	3	5	1	1	11	...	...	...	3	3	4	7	3	747	3	7	4	9	8	4	5	683	
31 Erie.....	John Fairbaird.....	6	3	2	1	12	...	...	...	6	6	12	13	34	1327	13	19	13	68	11	218	11	1,273	
32 Fort Wayne.....	J. B. Preston.....	...	5	...	1	6	...	...	...	6	2	6	16	31	400	2	1	9	21	2	4	...	66	
33 Fox River.....	Wm. J. Johnston.....	...	6	4	2	16	...	...	...	5	...	9	17	28	30	1364	21	25	7	34	8	...	118	
34 Franklin.....	E. N. Manly.....	5	4	5	2	10	...	...	...	7	5	9	13	3	5	541	6	27	6	11	5	...	85	
35 Genesee.....	Isaac G. Ogden.....	6	3	2	17	13	...	...	...	9	2	12	16	44	27	1356	18	20	9	49	12	...	260	
36 Genesee Valley.....	B. M. Goldsmith.....	6	3	8	...	...	...	...	...	5	7	12	17	17	16	1057	11	17	6	17	4	...	1,004	
37 Genesee Valley.....	B. M. Goldsmith.....	6	10	6	14	36	...	...	...	9	3	15	18	36	50	2576	14	42	14	105	14	...	2,591	





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PRESBYTERIES.	STATED CLERICS.	Pastors.	Stated Supplies.	F. Miss., Tea, &c.	Without Charge.	Total number of Ministers.	Licentiate.	Candidates.	Ch's with Pastors.	Stated Supplies.	Vacant Churches.	Ch's rep. additions.	Total number of Churches.	Com'ts add. on Ex.	Com'ts add. on Cer.	Total number of Communicants.	Adults Baptized.	Infants Baptized.	Amount given for General Assembly, and the numb. of Churches giving.	Amount given for Domestic Missions and the numb. of Churches giving.	Amount given for Foreign Missions, and the numb. of Churches giving.	Amount given for Education, and the number of Churches giving.	Amount given for Publication, and the number of Churches giving.	Total amount given for all causes.					
																									1	2	3	4	5
1 Ottawa.....	Nabun Gould.....	2	5	..	8	15	..	..	1	7	4	3	12	11	22	427	6	13	10	\$20	\$40	\$..	\$79	\$173					
2 Pataaskala.....	Timothy W. Howe..	5	6	..	7	21	..	..	0	13	5	13	24	24	60	1752	24	5	7	531	340	198	1,508						
3 Pennsylvania.....	S. J. McCullough..	1	5	..	4	10	..	..	60	9	4	4	14	3	5	563	3	2	8	42	76	2	224						
4 Philadelphia 4th ..	T. J. Shephard....	18	7	..	4	30	..	..	131	107	7	17	27	107	3451	43	163	18	11	1596	11	1403	7,519						
5 Philadelphia 3d....	J. G. Butler.....	16	1	..	9	33	..	..	105	123	4	17	22	123	3451	23	97	12	12	2291	14	2862	78,791						
6 Pittsburg.....	S. M. Sparks.....	2	1	..	1	6	..	..	33	20	3	4	6	20	702	4	26	4	4	669	2	294	2,089						
7 Portage.....	Samuel Lee.....	1	2	..	10	14	..	..	15	17	3	7	7	17	577	3	7	..	2	49	1	60	217						
8 Rochester.....	C. E. Furness.....	6	7	..	6	25	..	..	16	9	1	13	16	64	90	2824	20	43	11	10	608	10	2388	4,141					
9 Rochester.....	Burtis C. Megib...	10	6	..	4	20	..	..	85	59	1	16	20	85	327	2,283	57	49	15	11	408	14	1360	3,825					
10 Saginaw.....	H. H. Northrop...	3	3	..	1	10	..	..	60	33	7	6	9	60	33	787	6	22	10	40	5	178	5	98	825				
11 St. Joseph.....	B. B. Beckwith....	3	3	..	3	9	..	..	13	14	5	4	5	13	14	617	4	17	4	331	5	378	5	40	882				
12 St. Lawrence....	Edmund Wright...	3	1	..	2	7	..	..	16	36	..	3	3	16	25	473	6	10	3	205	3	209	2	104	892				
13 St. Louis.....	J. M. Bishop.....	3	4	..	11	11	..	..	29	25	..	8	15	29	977	13	34	15	48	335	3	225	3	104	882				
14 Salem.....	S. H. Wiley.....	..	2	..	1	6	..	..	3	11	1	3	3	3	218	1	338	3	3	335	3	217	1	104	704				
15 San Francisco...	W. W. Wier.....	2	7	..	2	10	..	..	26	32	4	9	21	32	1120	6	21	28	10	56	6	126	4	83	40				
16 San José.....	George J. King....	2	4	..	4	15	..	..	7	7	2	6	11	14	8	777	7	33	7	310	3	272	4	101	5				
17 Schuyler.....	W. Frer.....	2	5	..	4	7	..	..	2	8	5	2	5	12	13	179	7	2	..	..	..	..	..	..	..				
18 Sciota.....	Samuel H. Hall, D.D.	4	3	..	3	13	..	..	4	3	4	6	10	4	1372	6	22	4	29	815	5	215	4	451	2,213				
19 Terra Nevada ..	A. B. Lambert, D.D.	4	3	..	7	25	..	..	22	34	7	9	18	22	36	2395	6	20	8	65	6	632	7	651	3,806				
20 Toga.....	Xenophon Betts...	7	10	..	7	10	..	..	18	24	4	7	10	18	24	36	2395	6	20	8	65	6	632	7	651				
21 Troy.....	T. Dwight Hunt...	4	3	..	2	10	..	..	42	31	..	11	13	42	31	1111	20	31	12	56	7	389	11	431	6				
22 Trumbull.....	E. Kingsbury.....	14	9	..	11	46	..	..	37	63	5	13	12	37	63	2854	14	35	13	2066	13	1340	9	992	5,031				
23 Utica.....	F. Frankho.....	..	8	..	10	11	..	..	16	16	8	11	11	16	16	380	5	19	9	52	1	25	3	21	200				
24 Wash.....	Isaac Brayton, D.D.	3	6	..	2	12	..	..	40	34	..	9	9	40	34	1202	10	24	7	48	4	52	6	24	200				
25 Washlenaw.....	John W. Mearns...	3	6	..	3	18	..	..	46	25	..	12	29	46	25	2056	20	47	14	94	6	368	7	660	1,842				
26 Watertown.....	E. D. Holt.....	1	5	..	3	11	..	..	70	26	2	10	15	70	26	1431	38	50	8	69	8	1085	8	408	2,589				
27 Wilmington.....		..	5	..	..	6	..	..	3	4	..	3	4	3	22	180	3	5	..	..	..	..	..	..	..				
28 Wlona.....		..	5	..	..	6	..	..	3	4	..	3	4	3	22	180	3	5	..	..	..	..	..	..	..				
PRESBYTERIES, 104		451	479	291	316	1556	151	244	443	700	323	823	1466	3895	3852	135454	1276	3205	878	5138	717	81,912	600	69,499	505	47,461	529	38,163	25346

PERSONAL AND FINANCIAL STATISTICS (PER SYNODS) OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES, (N. S.)—REPORTED 1892.

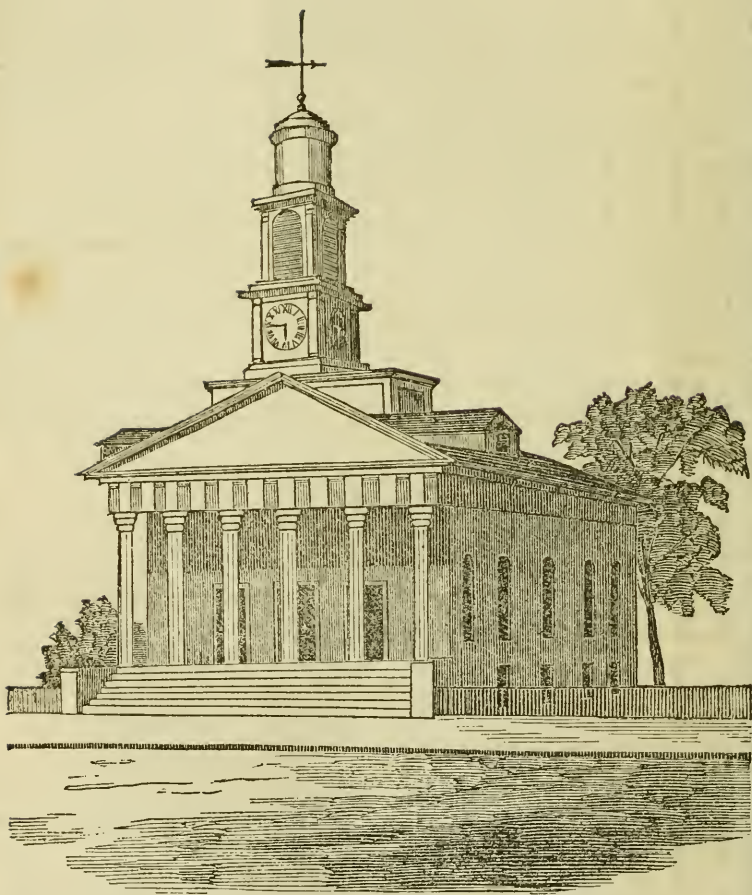
SYNODS.	STA. CLERKS.	PRESBYTERIES.	Pas., S. S., Te., Ed., Art.	Without charge.	Total numh. of Ministers.	Vacant churches.	Total numh. of churches.	Total numh. of Commu- nicants.	Am't given to General As- sembly, and No. of Ch's giving.		Am't given to Domestic Missions, and No. of Ch's giving.		Am't given to Foreign Missions, and No. of Ch's giving.		Am't given to Education, and No. of Ch's giving.		Am't given to Publication, and No. of Ch's giving.		Total amount.		
									\$	No.	\$	No.	\$	No.	\$	No.	\$	No.			
1 Albany.....	A. B. Lambert, D.D.	Albany, Catskill, Champlain, Columbia, Troy.....	63	18	81	16	72	8,285	35	\$224	38	\$3,385	36	\$4,072	19	\$1,809	33	\$2,286	1	\$11,776	
2 Alta California.....	E. B. Walsworth.	San Francisco, San José, Sierra Nevada.....	3	19	2	4	16	569	...	2	100	2	200	2	200	2	200	2	385	2	385
3 Cincinnati.....	Wm. M. Cheever.	Cincinnati, Dayton, Hamilton.....	3	41	4	8	42	3,046	26	175	23	2,755	16	960	21	1,281	18	975	3	6,146	
4 Genesee.....	T. Stillman, D.D.	Buffalo, Genesee, Genesee Valley, Niagara, Ontario, Rochester.....	6	101	24	125	101	12,285	61	468	59	4,724	50	4,185	39	3,274	49	4,797	4	17,448	
5 Geneva.....	B. M. Goldsmith.	Bath, Chenung, Geneva, Ithaca, Lyons, Penn- sylvania.....	6	74	30	104	21	93	61	384	55	2,863	43	2,599	31	1,816	38	1,331	5	8,943	
6 Illinois.....	George C. Wood..	Alton, Illinois, Schuyler, Wabash.....	4	54	14	68	24	87	4,353	48	188	32	1,684	15	669	20	1,144	28	680	6	4,265
7 Indiana.....	John M. Bishop..	Green Castle, Indianapolis, Madison, Salem.....	4	36	4	40	16	61	3,630	52	175	26	6,189	27	7,273	28	13,175	15	5,365	7	32,177
8 Iowa.....	S. Storrs Howe..	Chariton, Des Moines, Dubuque, Iowa City, Iowa Valley, Keokuk.....	6	42	10	52	18	68	2,139	27	71	15	105	8	187	6	161	4	73	8	597
9 Michigan.....	Wm. S. Taylor....	Cold Water, Detroit, Grand River Valley, Ka- lamazoo, Lake Superior, Marshall, Monroe, Sagshaw, Washtenaw.....	9	77	20	97	19	110	8,444	80	362	62	3,800	47	2,816	45	1,642	40	1,261	9	9,971
10 Minnesota.....	Chas. S. De Luc..	Dakota, Minnesota, Winona.....	3	19	5	24	6	21	695	16	28	10	118	8	286	4	24	7	50	10	504
11 Missouri.....	H. A. Nelson, D.D.	Kansas, Northern Missouri, St. Louis, Brooklyn, Hudson, Long Island, Montross, Newark, New York 3d, New York 4th, North River, Rockaway.....	3	15	3	18	4	18	557	14	48	3	218	1	135	3	217	2	108	11	721
12 New York and New Jersey.....	O. M. Johnson....	Athens, Franklin, Fatsakala, Scotia.....	9	207	39	246	24	161	26,366	111	1,210	95	32,974	96	24,929	77	9,145	66	8,699	12	76,957
13 Ohio.....	A. Kingsbury, D.D.	Adelphi, Cincinnati, Hamilton, Massena, North River, Rockaway.....	4	42	14	56	17	68	4,734	29	82	26	1,161	23	1,244	24	6.5	21	664	13	3,826
14 Onondago.....	Lewis H. Reid....	Cayuga, Cortland, Onondaga, Toga.....	4	57	19	76	18	71	8,102	49	300	40	2,889	36	2,845	29	2,680	34	1,735	14	10,449
15 Pennsylvania.....	Wm. E. Moore....	District of Columbia, Harrisburg, Philadel- phia 3d, Philadelphia 4th, Wilmington.....	5	81	18	99	18	83	13,711	46	563	44	17,806	37	6,541	36	5,005	30	4,188	15	33,093
16 Peoria.....	Z. M. Humphrey..	Belvidere, Bloomington, Chicago, Galena, Knox, Ottawa.....	6	65	27	92	28	77	4,829	53	214	40	2,675	23	2,671	17	1,079	28	1,215	16	7,854
17 Susquehanna.....	W. T. Doubleday.	Chenango, Delaware, Otsego.....	3	29	11	40	8	45	3,815	14	59	17	733	16	1,270	10	309	12	405	17	2,776
18 Utica.....	Wm. E. Knox.....	Oswego, St. Lawrence, Utica, Watertown.....	4	65	18	83	16	67	7,171	19	132	26	3,266	26	3,264	19	1,605	21	1,577	18	9,844
19 Wabash.....	F. S. McCabe.....	Crawfordsville, Fort Wayne, Logansport, St. Joseph.....	4	31	5	36	14	56	2,771	39	108	20	688	11	437	16	448	11	193	19	1,874
20 W. Reserve.....	X. Betts.....	Cleveland, Elyria, Grand River, Huron, Mau- mees, Portage, Trumbull.....	7	73	24	97	11	85	6,529	40	208	44	2,085	49	2,870	30	1,265	43	2,412	20	8,778
21 W. Pennsylvania.....	Geo. A. Lyon, D.D.	Erle, Meadville, Pitsburg.....	3	24	2	26	12	35	2,948	24	131	21	1,131	19	955	15	537	20	945	21	3,660
22 Wisconsin.....	S. H. Barteau....	Columbus, Fox River, Milwaukee.....	3	21	6	27	8	29	1,236	24	71	18	490	11	157	13	232	10	104	22	1,034
<b>SYNODS, 22</b>		<b>PRESBYTERIES...104</b>	<b>1,239</b>	<b>317</b>	<b>1,556</b>	<b>323</b>	<b>1,466</b>	<b>183,454</b>	<b>868</b>	<b>\$5,138</b>	<b>716</b>	<b>91,912</b>	<b>600</b>	<b>69,469</b>	<b>502</b>	<b>47,464</b>	<b>532</b>	<b>39,163</b>	<b>253,146</b>		

MEETINGS OF THE SYNODS OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES, (N. S.)—FOR 1863.

NAME OF SYNOD.	TIME OF MEETING IN 1863.	PLACE OF MEETING IN 1863.	PASTOR OF CHURCH WHERE THE MEETING IN 1863 WILL BE HELD.	MODERATOR OF SYNOD.	STATED CLERK OF SYNOD.	No. of Presbyteries.	Number of ministers.	Number of Churches.	Number of Communicants.
1 Albany.....	Tuesday Evening, Oct. 13.....	Catskill, N. Y.....	Rev. Gen. A. Howard.....	Lyman Gilbert, D.D.....	A. Bordman Lambert, D.D.....	5	81	72	8,285
2 Alta California.....	Friday Evening, Oct. 30.....	Dayton, Ohio.....	S. Granby Spees, D.D.....	Henry N. Day, D.D.....	Rev. E. B. Walsworth.....	3	21	16	569
3 Cincinnati.....	Tuesday P.M., Sep. 8.....	Olean, N. Y.....	Rev. Jas. B. Beaumont.....	Rev. Levi Parsons, Jr.....	Rev. Wm. M. Cheever.....	3	48	42	3,046
4 Genesee.....	Tuesday Evening, Sept. 29.....	Ithaca, N. Y.....	Rev. David Turry.....	Miles P. Squiter, D.D.....	Timothy Stillman, D.D.....	6	125	101	12,285
5 Geneva.....	Thursday Evening, Oct. 1.....	Jerseyville, Ill.....	Rev. Charles H. Foote.....	D. H. Hamilton, D.D.....	Rev. B. M. Goldsmith.....	6	104	93	9,149
6 Illinois.....	Thursday Evening, Sept. 3.....	Danville, Ind.....	Rev. H. L. Dickerson.....	Rev. Henry Little.....	Rev. George C. Wood.....	4	68	87	4,333
7 Indiana.....	Thursday Evening, Oct. 8.....	Cedar Falls, Iowa.....	Rev. Calvin Waterbury.....	Rev. Samuel Newbury.....	Rev. John M. Bishop.....	4	40	61	3,630
8 Iowa.....	Thursday Evening, Oct. 8.....	Lausling, Mich.....	Rev. C. S. Armstrong.....	Rev. Addison K. Strong.....	Rev. S. Storrs Howe.....	6	52	68	2,139
9 Michigan.....	.....	.....	.....	.....	Rev. Wm. S. Taylor.....	9	97	110	8,444
10 Minnesota.....	.....	.....	.....	.....	Rev. Chas. S. DeLuc.....	3	24	21	605
11 Missouri.....	.....	.....	.....	.....	Henry A. Nelson, D.D.....	3	18	18	857
12 N. York and N. Jersey.....	Tuesday Evening, Oct. 20.....	Poughkeepsie, N. Y.....	Rev. F. R. Wheeler.....	Rev. Timothy Morgan.....	Rev. Obadiah M. Johnson.....	9	246	161	26,366
13 Ohio.....	Friday Evening, Sept. 25.....	Granville, Ohio.....	Jacob Little, D.D.....	Jos. Few Smith, D.D.....	A. Kingsbury, D.D.....	4	56	68	4,734
14 Onondaga.....	Tuesday Evening, Oct. 20.....	Syracuse, N. Y.....	Sherman B. Canfield, D.D.....	Rev. Anson Smyth.....	Rev. Lewis H. Reid.....	4	76	71	8,102
15 Pennsylvania.....	Thursday Evening, Oct. 8.....	Washington, D. C.....	Rev. T. B. McFalls.....	Sam'l H. Hall, D.D.....	Rev. Wm. E. Moore.....	5	99	83	13,711
16 Peoria.....	Thursday Evening, Oct. 1.....	Bloomington, Ill.....	Rev. Alfred Eddy.....	John C. Smith, D.D.....	Rev. Zha M. Humpbrey.....	6	92	77	4,289
17 Susquehanna.....	Thursday Evening, Oct. 13.....	Guilford Centre, N. Y.....	Rev. S. N. Robinson.....	Rev. G. T. Everest.....	Rev. Wm. T. Doubleday.....	3	40	45	3,815
18 Utica.....	Thursday Evening, Oct. 15.....	Utica, N. Y.....	Philemon H. Fowler, D.D.....	Rev. B. W. Dwight, D.D.....	Rev. F. S. McCabe.....	4	30	56	2,771
19 Wabash.....	Friday, P.M., Oct. 1.....	Logansport, Ind.....	Rev. Martin M. Post.....	Ora P. Hoyt, D.D.....	Rev. Xenophon Batts.....	7	97	85	6,629
20 Western Reserve.....	Friday, P.M., Oct. 1.....	Cleveland, Ohio.....	Rev. W. H. Goodrich.....	Rev. Levi B. Wilson.....	George A. Lyon, D.D.....	3	26	35	2,948
21 West Pennsylvania.....	Thursday Evening, Sept. 17.....	Mount Pleasant, Pa.....	Rev. Sam'l M. Sparks.....	Rev. Wm. Grassie.....	Rev. S. H. Barreau.....	3	27	29	1,236
22 Wisconsin.....	.....	Milwaukee, Wis.....	Jos. H. Towne, D.D.....	Rev. Peter S. YauNest.....	.....	3	.....	.....	.....
						104	1556	1466	136,454
						TOTALS,			

SYNODS, 22





THE SECOND PRESBYTERIAN CHURCH, CINCINNATI, OHIO.

REV. M. I. R. P. THOMPSON, D.D., *Pastor.*

*Published by* JOSEPH M. WILSON, *Philadelphia.*

## The Second Presbyterian Church in Cincinnati, Ohio.

THIS Church was formed by a colony from the First Presbyterian Church. Measures preparatory to this step were taken in the fall of 1815, and a separation took place during the ensuing winter, the members worshipping by themselves from this time. The church was formally organized on the 29th of January, 1816, by the Rev. Matthew G. Wallace. The organization took place in the parlor of Judge Jacob Burnet. The original members were Jesse and Mrs. Churchill, Robert Wallace, his wife Rebecca and daughter Edith Wallace; Mrs. Jacob Burnet, also a daughter of Mr. Wallace; Samuel and Mrs. Lowry, Charles and Mrs. Eliza Green, John Newhouse, Mr. and Mrs. Spierring, John and Mrs. Kelso, Mr. and Mrs. and Miss Robinson, Daniel Traupée, Daniel Davis, and Mrs. Jane Fleming. Owing to the opposition made to the organization of the church by the pastor of the First Church, and the fact, that an appeal had been taken from the decision of the Presbytery of Miami granting permission for the organization of the church, to the synod of Ohio, they did not at once elect elders. The following trustees were elected at that time, viz., Robert Wallace, Daniel Traupée, Daniel Davis and Francis Smith. The proceedings in opposition to the organization being filed, the church proceeded, on July 10th, 1817, to elect elders, when Jesse Churchill, John Kelso, Robert Wallace and Daniel Traupée were chosen.

At this period Cincinnati numbered only about four thousand inhabitants. There were only three other churches in the town. The congregation of the First Presbyterian Church had just left their original building and entered the large brick edifice, which was torn down about ten years ago to give place to their present structure. The Methodists occupied a stone church on the site now occupied by Wesley Chapel, and the Baptists a church on Sixth Street, now occupied by a congregation of Protestant Germans. These were all the church edifices, with perhaps the exception of the Friends' Meeting House, then erected.

The church worshipped for a year in different places. The subscriptions for the First Church edifice are dated November 1st, 1817. The building was erected and occupied the ensuing winter. It was designed to be a temporary place of worship, until the congregation became strong enough to build one of more ample dimensions. It stood on Walnut Street, a little north of the north-east corner of Walnut and Fifth, and was of wood, and about fifty by forty feet in size.

An incident of little importance in itself, but interesting as illustrating the state of things of that time, deserves mention. At the time it was resolved to build, lumber was exceedingly scarce. The congregation, from having no regular place of worship, had become discouraged, and the continued existence of the church seemed to depend on the speedy erection of a church edifice. The gentleman having

the matter in charge, had found it impossible to obtain the requisite materials. After a sleepless night, much of it spent in prayer, he determined to visit the Levee in the morning, and if no lumber had arrived, give up the project. He went to the river and found nothing there. But just as he was turning away in sorrow, his eye caught a glimpse of something like a raft in the distance. As it came near the persons on it called to him to seize a rope, which they threw ashore, and make it fast. It proved to be a raft of lumber containing everything needed for the construction of the church. Thus in the hour of their greatest need, God sent them help.

On September 1st, 1819, Jacob Burnet, John Rice and Samuel Lowry were chosen trustees, and instructed to obtain an act of incorporation for the society, and to act until their successors were chosen. The pulpit for three years was filled by stated supplies; the Rev. William Arthur, Rev. M. Thomas, and Rev. Samuel Robinson acted in this capacity. The latter, Rev. Samuel Robinson, preached for most of this time. He was a member of the Associate Reformed Church; a man of fine abilities, and specially distinguished for his historical attainments.

During this period John Dillingham instituted in this church the first Sabbath School organized in the city. And it may be safely said, that no church in that city has done so much in this department of labor as this church, during its entire history.

The Rev. David Root, after supplying the pulpit for a few Sabbaths, was elected pastor of the church, September 4th, 1819; but owing to business engagements, he did not enter upon his work until the spring of 1820. He was then ordained and installed by the Presbytery of Miami. Under Mr. Root's pastorate the infant congregation gradually increased. In the summer of 1828, a remarkable revival occurred in immediate connection with the labors of Mr. James Gallagher and Mr., afterwards Dr., Frederick A. Ross. Special services were held in the large edifice of the First Church, and the two congregations united in laboring there. This was the most extensive and remarkable revival which this city has ever enjoyed. As the fruits of it some seventy members were added on profession to the Second Church; a larger number than were ever added during one year, with the exception of the last year of Dr. Fisher's pastorate.

In the fall of 1828, arrangements were made for building the present house of worship. An act of incorporation was obtained on the 11th of February, 1829, and Jacob Burnet, Martin Baum, John W. Groesbeck, John F. Drake, Timothy S. Goodman, Nathaniel Bright and James McIntyre were named the first Board of Trustees under the charter. These gentlemen contributed largely of their time and means to this enterprise, and under their wise and energetic management the building was at length completed, and dedicated on the 20th of May, 1830. Mr. Root preached the sermon, which was afterwards published. Mr. Baum, who had considerable taste in architecture, procured the services of Mr. Walter, an architect, then residing in Philadelphia, but after this time in Cincinnati, under whose direction the building was erected. It stands on the south side of Fourth, be-



tween Vine and Race. The front is Grecian with Doric pillars, and the building, including the portico, is 117 feet in length by 64 in width. Rooms for the lecture, prayer, Sexton's rooms and Pastor's study are in the basement. At the time when it was built, it was the finest church edifice west of the Alleghenies. Its cost, including the ground, was something less than \$40,000.

In the spring of 1832, the pastoral relation which had existed for twelve years between Mr. Root and this church was dissolved by mutual consent and with the kindest feelings on both sides. Mr. Root's ministry was one of great importance to the society. The church had largely increased in numbers and wealth. The erection of the new edifice had given it a better position for influence and ample accommodations for future growth. It had begun to assume that commanding position both in the city and the West which it has since held.

In addition to the elders first elected, the following gentlemen were elected, and held that office during this period: Samuel Lowry and John Rice, elected February 11th, 1819; John Rice and John Dillingham, July 17th, 1821; James McIntyre, August 10th, 1826; Ralph Webster and John Sullivan, June 26th, 1826; Abraham Halsey, Dr. James Warren and John W. Groesbeck, September 25th, 1828; W. B. Tappan, Philip Skinner, and W. W. Greene, July 14th, 1830; Daniel Corwin and Augustus Moore, March 5th, 1832.

In the fall of '32 the Rev. Lyman Beecher, D.D., commenced his ministrations to the church, but his installment did not take place until the spring of 1833. Already past the meridian of life, when most men seek to diminish rather than increase their labors, he assumed the double responsibility of the professorship of theology in Lane Seminary and the pastorate of the Second Presbyterian Church. In the midst of his labors, he was called to vindicate his orthodoxy in one of the most remarkable ecclesiastical trials in the history of the church. Yet in spite of these adverse circumstances, his ministry in Cincinnati was a very decided success. The church was united and active; a large number were added to its communion both on profession and by certificate. Not a few of these were subsequently very prominent in the church, and some have since possessed large influence in public life. During some two years of his pastorate he was assisted by the Rev. Thomas Brainard, D.D., now, and for many years, the able pastor of the Pine Street Presbyterian Church, Philadelphia. A debt of five thousand dollars for the ground on which the church was built, was paid; the fine organ in use then was purchased; and at the close of his ministry, a colony sent forth to form the George Street Presbyterian Church, now the first Congregational Church on Seventh Street. Feeling the infirmities of advancing age, he resigned his charge in the fall of 1843, and limited himself to the work of his professorship.

During this the following gentlemen were elected and held the office of Ruling Elder: Nathaniel Wright and Dr. Thomas A. Mitchell, January 30th, 1834; Henry Steel and Isaac G. Burnet, December

11th, 1839; Dr. R. D. Armssey, James Calhoun, Osgar Fifield, Ebenezer S. Padgett and John C. Macy, March 5th, 1840.

In view of Dr. Beecher's intention to resign his charge, a call was given to Rev. John P. Cleveland, D.D. He was installed as pastor on the 8th of January, 1844. Dr. Cleveland continued his ministry to the church until December, 1845, and in March, 1846, the pastoral relation was dissolved, at his own request, to enable him to accept a call to the Beneficent Society, in Providence, Rhode Island.

On October 26, 1846, the Rev. Samuel W. Fisher, D.D., then pastor of the Fourth Presbyterian Church in Albany, New York, was called to the pastorate of this church. He accepted the call in December, and on the 16th of April, 1847, commenced his labors in the congregation. His installation took place on the 20th of May; the Rev. Samuel H. Cox, D.D., preaching the sermon. During his ministry the church enjoyed a high degree of prosperity, and continued to increase in numbers and influence. In the winters of '49 and '50, there was a season of special religious interest, characterized not so much by its extent as by the influential character of those added to the church. From this period there was a new development of Christian activity among the members. An unusual number of enterprising and educated young men, were, from time to time, converted and entered into the work of spreading the gospel in the city. In addition to the support of a city Missionary, chiefly by the ladies of the congregation (an enterprise originated under the ministry of Dr. Beecher), the young men undertook, in the fall of 1850, the support of a Missionary in Iowa. They continued this support for nearly four years, when they directed their efforts to the establishment of Sabbath Schools in the city. These schools increased until in '58 there were two thousand children instructed chiefly by the members of this church.

In the summer and fall of '51, the interior of the church edifice was renovated at a cost of \$10,000. In the fall of 1857, the building of a mission church, in Poplar Street, in the western part of the city, was commenced by the young men, and completed in June, 1858, at a cost of \$7,000. A church was soon after organized and a pastor called, whose labors there have been very successful.

During the winter and spring of 1858, the church shared largely in the work of grace then in progress in so many parts of the country. Not far from one hundred were added to the communion as the fruits of this revival.

The contributions of the congregation to benevolent objects, during most of the period of Dr. Fisher's ministry, were from five to ten thousand dollars annually.

In July, '58, he requested a dissolution of the pastoral relation, in order to accept the Presidency of Hamilton College. The congregation opposed the granting of the request; but the Presbytery of Cincinnati, in view of the great importance of the work to be accomplished, finally dissolved the relation.

Henry G. Slaymaker, E. F. Tucker, Dr. James Taylor and T. C. Butler, Jr., were elected to the office of Ruling Elder, March 17, 1852.

The church remained without a pastor for one year and a half, the pulpit being supplied the most of that time by the Rev. Henry Smith, D.D., of Lane Seminary, now pastor of the North Presbyterian Church, Buffalo.

In the winter of '59 and '60, the Rev. M. L. R. P. Thompson, D.D., pastor of the First Presbyterian Church, Buffalo, was elected pastor. He commenced his ministrations February, 1860, and was installed in June of that year; the Rev. Dr. Fisher preaching the sermon. Shortly after his settlement the Lecture Room of the church was altered and greatly improved at considerable expense.

On the 20th of November, 1860, the following persons were elected to the office of Ruling Elders: William H. Allen, Obadiah N. Bush, Elliott H. Pendleton, Jacob Graff, Samuel J. Broadwell and George B. Bradley, and ordained December 16th, 1860: also on December 5th, 1860, Dr. John F. White and Simon B. Williams were elected deacons, and ordained December 16th, 1860. Robert W. Burnet elected but declined.

This church from its central position, the activity, intelligence, wealth and numbers of its members, has for many years exerted a wide and happy influence. It has represented in itself the idea of a conservative progress; an intelligent progress far from the excitements and distractions of a one sided radicalism. It has during all its history been remarkably united and harmonious. It has always been one of the leading supports of Lane Seminary, and the professors of that Seminary in turn have rendered it important assistance by their able ministrations from time to time, when it was without a pastor. Few churches in the land possess so large an amount of intelligence and high social position consecrated to the cause of Christ, or so large and able a body of well trained workers in the field of Christian labor. The congregation has been represented in the Volunteer Army by an unusual number of individuals, some of whom have occupied the highest positions. The names of such as Judge Burnet, Rev. Isaac Z. Burnet, John W. Groesbeck, Gen. O. M. Mitchell, and others like them among the departed, fitly illustrate the intelligence, the piety and the patriotism which has ever characterized it.

**HON. ISAAC G. BURNET**—Was born in Newark, N. J., July 17th, 1784. His father, Dr. William Burnet, who, during the Revolution, had charge of the Military Hospitals of the Northern Department, died when he was six years old. After graduating at the College of New Jersey, (Nassau Hall), and studying law for a time in his native State, he removed to Cincinnati in June, 1805. He completed his studies in the office of his brother, Hon. Jacob Burnet, and, in 1806, was admitted to the bar. Soon after he established himself in the practice of the law at Dayton, Ohio. While residing there he published and edited for several years the Dayton Sentinel. In 1815, he returned to Cincinnati and associated himself with his early friend and fellow student, Nicholas Longworth, in the practice of his profession. In 1819, he was appointed Mayor and Judge of the city courts, to which office he was successively re-elected until 1831, when he declined a re-election. Previous to this, in 1817, he became one of the proprietors of the Cincinnati Gazette, and its editor. He held this position for a short time, but continued for many years to write largely for the secular and religious press. In 1833, he was appointed Clerk of the Supreme Court for the county where he re-



sided, and held this appointment until the abolition of the court a few years before his death.

His religious life commenced in 1824. After months of deep anxiety, he at length found peace at the foot of the cross. He had great difficulty in receiving the doctrine of total depravity. A stray volume of Chalmers' discourses, which he purchased for a trifle at a book auction, and without knowing what it contained, was the means of settling his mind on the subject of his personal sinfulness and removing the main obstacle to a full reception of the Gospel. Although educated in the Presbyterian Church, yet the circumstance of a revival in the Baptist Church led him to make a profession of his faith in that connection. In 1832, he transferred his relation to the Second Presbyterian Church. On December 11th, 1834, he was elected a Ruling Elder, and held the office for nearly twenty years. Two years before his death, he removed to Walnut Hills, and joined the Lane Seminary Church, and was immediately elected an elder. He departed this life on Tuesday, the 11th of March, 1856, in the seventy-second year of his age.

Mr. Burnet possessed a warm temperament, full of sensibility; his impulses were rapid and strong; he kindled easily, and when excited moved forward directly to the attainment of his object. This temperament enabled him to sympathize readily with others; it gave a peculiar freshness to his prayers and social life; it was associated with a remarkable simplicity of character, a perfectly frank and open spirit; a readiness to say what he thought and felt. In religion his soul seemed to glow with a perennial heat; the meetings for prayer gave to and received from him a peculiar life and animation. He led many men to his Saviour. No one ever knew that he grew cold even when there was coldness in others. He labored much in visiting the members of the church and in conversation with the impenitent. The world felt that he was a truly good man, while the Church loved him as a most precious member of her body. He was instrumental in the awakening of many sinners, and in guiding not a few to Jesus. He watched over the lambs of the flock, and sought to keep them from the evils to which they were exposed. He was a man of great decision and earnestness. When Mayor of the city, he singly faced a mob in the flush of their riotous and revengeful triumph, and with a few words quelled their lawless spirit. He carried this decision into religion. From the moment he entered the church to the time of his death, no one who came in contact with him, ever doubted where he stood. He died as he had lived. For years sickness had invaded his constitution, and he stood with his loins girt about him and his lamp burning, awaiting the coming of the Lord. He had no fear of death, for Christ had already given him the victory, and he sank to rest as calmly as the infant goes to sleep on its mother's breast.

**JOHN H. GROESBECK**—Was born in Rensselaer County, New York, in 1790. He married and subsequently removed to Cincinnati, in 1818. For several years he engaged in the produce business and won a high position as a merchant. In 1832, at the organization of the Franklin Bank, he was elected its president. This post he held until the expiration of its charter, when he became associated with Messrs. J. C. Culbertson and John Kilgore in the establishment of the Banking House of Groesbeck & Co. In the conduct of the banking business he was remarkable for his sagacity and his adherence to the soundest principles of business. His opinions were universally respected, and his judgment as a referee cheerfully acquiesced in. His influence was felt in giving stability to the financial condition of the city and in the encouragement of young and meritorious business men. He resisted the tendencies to speculation, steadfastly refusing to loan the credit of the bank to persons engaged in any but legitimate business. He fostered the manufacturing establishments of the city on this principle. If a man was honest and capable, his application for funds was always favorably regarded. In this way he built up a solid reputation for his bank, enabling it to pass unshaken through the financial storms which wrecked many others, while at the same time he contributed largely to encourage merit, and promote the substantial prosperity of the city.

In 1828, he became a follower of Jesus Christ, and united with the Second Presbyterian Church. The time when he became interested in religion was remarkable for the greatest revival ever known in the Queen City. So highly was he appreciated, that in September of that year, only a few months after he had united with the church, he was elected a Ruling Elder. From this time, to the close of his long and useful life, he was prominently and influentially connected with the history and progress of that church. His temperament was phlegmatic; and his emotional nature kept in strict subjection to a sound judgment. He did not form his conclusions hastily, but when once formed they were not easily changed. Accustomed to judge of men and measures in their business relations, he acquired a peculiar sagacity in this direction. Slow and cautious in estimating the value of particular measures, his judgment upon them was almost uniformly correct. In the financial affairs of the church, his management contributed greatly to the pecuniary prosperity it has so largely enjoyed. In the building of the present church edifice he was one of the original, most enterprising and most liberal contributors. He spared neither time, labor nor money in promoting the interests of the church. As a member of the session, he was one of the most able counsellors, ready to second every good work, giving to his pastor the most cordial and constant support. In the church and the meetings for prayer, his seat was never vacant, when he possessed the physical ability to fill it. Blessed with a wife of warm affections and deep piety, the gospel became the law of his household; and he had the great joy of seeing all his seven children, with one exception, gathered into the fold of Christ.

He acted for many years as one of the Executive Committee of Lane Seminary, and contributed liberally to its funds. He was called to endure affliction in the loss of three of his children after they had reached maturity, and then of his beloved wife. These trials he bore with Christian resignation, relying on the promises of his Saviour.

During most of his life he enjoyed good health. A life of strict temperance, conjoined with habits of active business, preserved a good constitution unimpaired up to his last illness. He retired from business in 1860, with the promise of many years still before him. He died November 14th, 1862, at the ripe age of seventy-two. His last hours were calm and peaceful. The Saviour who for thirty-four years had been his friend, did not forsake him when called to pass through the valley of death.

HENRY STARR, Esq.—Was born at Warren, Litchfield County, Conn., on the 17th of March, 1783. His father, the Rev. Peter Starr, was for nearly sixty years pastor of the Congregational Church in that town. His early education was of that pure and strict character which belonged to the men of that time. He graduated with high honor at Williams College, in 1804. He was shortly after elected to the office of Tutor in that institution. It was his parents' desire that he should enter the ministry, and in conformity with their wishes, he commenced the study of theology under Rev. President Dwight of Yale College. But he soon found that his heart was not in this work, if indeed he was not conscious that he had not yet become truly a Christian. He changed his plans of life, and read law at Litchfield, Conn., under those fathers of the American Bar, Judges Gould and Reeves. He was admitted to the bar at Troy, New York, in 1810. In 1812, he commenced the practice of his profession at Richmond, Ky., and about three years afterwards removed, first to Kaskaskia, and then to Edwards, in the State of Illinois. He rose rapidly in his profession and soon attained a position among the foremost in the bar of that State. In 1826, he removed to Cincinnati, where he continued to reside and practise his profession until his decease. He united with the Second Presbyterian Church in 1833, and on December 11th, 1834, he was elected a Ruling Elder. Mr. Starr's mind was distinguished for clearness, accuracy and force. It was not rapid in its operation; but having the advantage of great fixed principles, it moved with certainty to its conclusions. His legal arguments were remarkable for their clearness and accuracy, for their directness and common sense. He was a man of great simplicity and ingenuousness of character. There was no ap-

proach to show or pride, and no ambition for notoriety. After the conflicts of the day at the court-room and the perplexing anxieties of the lawyer's office, he would rise in the prayer-meeting and give vent to his emotions, with all the simplicity of a young convert. Very open and candid, he thought no evil himself, and did not suspect it in others. Associated with this was a spirit of well regulated benevolence. Frugal and economical in his habits, he gave freely to every worthy object claiming his benevolence. He took a lively interest in the younger members of his profession, struggling against adverse influences, and assisted them generously. He did the same to not a few merchants, and others having no other claim upon him than simply that of an acquaintance. He was interested in all the leading benevolent operations of the day, and gave liberally to them all. As a trustee of Lane Seminary, and one of the vice-presidents of the Board, he was for years one of the most efficient members of the Executive Committee. One of his marked characteristics was a nice sense of justice, and that which, in a man of principle, is always associated with it, incorruptible integrity. He thus carried with him a weight of character resulting from fixed principles of integrity, which contributed largely to his success at the bar. In manners he was open, and courteous in his intercourse with men. He attained a position and a practice at the bar surpassed by none of his eminent co-laborers.

His crowning excellence was his Christian character. He was a sincere, noiseless, straight-forward Christian. He did justly, loved mercy, and walked humbly with his God. He was always at his post in the church, the lecture-room and the prayer-room. He was always in attendance at the meetings of the session, and ready to do his part as a Christian and an officer in the house of God. He died as he lived, without fear, and with a calm reliance on his Redeemer for salvation.

His death occurred while on a visit to a nephew in Burlington, Iowa, on the 30th of August, 1851.

WALLACE, Sr., ROBERT—Was born in the North of Ireland, in 1733, of protestant parents. Came to America at eighteen years of age—settled and married in the State of Delaware, moved to Ohio in 1801, and died in 1828, in the 96th year of his age. He was sixty years the husband of his only wife, sixty-five years an elder in the Presbyterian Church, and seventy-seven years a devoted professor of religion. He was a zealous patriot in the American Revolution, sometimes under the immediate command of Washington, and received his approbation on the field of battle.

He was elected to the eldership of the Second Presbyterian Church, Cincinnati, July 10th, 1817, and held the office till his death, in 1828. He is represented in the church by three generations of descendants.



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## PRESBYTERIAN CHURCH IN THE UNITED STATES (N. S.)

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Booth, Levi R., s. s.	Salem.	Seymour, Ind.	Carnahan, J. A., s. s.	Logansport.	Dayton, Ind.
Booth, Robt. R., P.	N. York 3d.	Stamford, Ct.	Carothers, A. G., P.	D. of Colum'ia	Washington, D. C.
Boswell, Jos. O., s. s.	Montrose.	I Harford, Pa.	Carpenter, H. S., P.	Brooklyn.	Brooklyn, N. Y.
Bosworth, Hyron, s. s.	Cayuga.	E. Henrietta, N.Y.	Carr, Charles C., P.	Chemung.	Burdett, N. Y.
Bosworth, Nath., s. s.	Rochester.	Fairport, N. Y.	Carr, Wm. H., W. C.	Albany.	Albany, N. Y.
Boughton, P., AGT.	Detroit.	Sandusky C. O.	Carrier, A. H., s. s.	Erie.	North East, Pa.
Bowen, George, F. M.	N. York 3d.	Bombay, India.	Carruth, J. H., W. C.	Watertown.	Ossawatimie, K.T.
Boyce, W. C., W. C.	Tioga.	Aurora, N. Y.	Cass, Moses G., s. s.	Keokuk.	Muscataine, Iowa.
Boyd, E. J., PRF.	Monroe.	Morroe, Mich.	Chamberlain, E. B. s	Grand River.	Wayne, O.
Boyd, James R., T.	Geneva.	Pittsfield, Mass.	Chandler, J. E., F. M.	Cincinnati.	Battalagunda, I.
Boynthon, H., W. C.	Cayuga.	Clinton, N. Y.	Chandler, Loomis, s. s.	Marshall.	Parma, Mich.
Boyer, Chas., s. s.	Phila. 4th.	Beverly, N. J.	Chapin, A. L., s. s.	Utica.	Amsterdam, N.Y.
Brace, S. W., AGT.	Utica.	Utica, N. Y.	Chapin, Chester, W. C.	Cleveland.	Bricksville, O.
Bradford, T. T., P.	Erie.	Waterford, Pa.	Chapin, Eph., W. C.	Geneva.	Wortherloo, N. Y.
Bradford, Wm., W. C.	N. York 3d.	Berkshire, N. Y.	Chapin, John C., s. s.	Hamilton.	Worthington, Ind
Bradley, Milton, P.	Kalamazoo.	Richland, Mich.	Chapin, L. D., P.	Washtenaw.	Ann Arbor, Mich.
Bradley, Wm., T.	Newark.	Newark, N. J.	Chapin, O. N., s. s.	Meadville.	Spartansburg, Pa.
Bradnack, I. R., s. s.	Oswego.	Sandy Creek, NY	Chapman, A. D., s. s.	Iowa City.	Bear Creek, Iowa.
Bradshaw, John, P.	Champlain.	Crown Pt. N. Y.	Chapman, Charles, s. s.	Chemung.	Orange, N. Y.
Brainerd, Asa, T.	St. Lawrence.	.....	Chase, Moody, W. C.	Crawfordsv'e.	Parkersburg, Ind.
Brainerd, Thos., P.	Phila 4th.	Philadelphla, Pa.	Chase, Moses, H. M	Champlain.	W. Stockhlm, NY
Brayton, Isaac, P.	Watertown.	Watertown, N. Y.	Chassell, David, W. C.	Utica.	Newport, N. Y.
Brayton, I. H., EDT.	San Francisco	San Francisco, Cal	Cheadle, H. C., L.	Greencastle.	Niconza, Ind.
Breck, Jos. H., W. C.	Cleveland.	Newburgh, O.	Cheever, Eben, P.	Newark.	Pateron, N. J.
Brier, W. W., P.	San Jose.	Alvarado, Cal.	Cheever, W. M., P.	Dayton.	Troy, O.
Briukerhoff, W. H., ss	Franklin.	Jerome, Ohio.	Chester, A. T., P.	Buffalo.	Buffalo, N. Y.
Brod, John H., W. C.	San Francisco	Petaluma, Cal.	Chester, C. M., W. C.	Niagara.	Geneva, N. Y.
Bronson, M. C., s. s.	Albany.	Otsago, N. Y.	Chester, Edw., F. M.	N. York 4th.	Madura, India.
Brooks, A. L., P.	Indianapolis	Indianapolis, Ind	Chester, Eras, s. s.	Crawfordsv'e.	Newburgh, O.
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Brooks, Lemuel, W. C.	Rochester.	Churchville, N.Y.	Chichester, D., P.	Lyons	Wolcott, N. Y.
Brown, Alonzo, T.	N. York 3d.	New York, N. Y.	Chichester, Isaac, P.	Geneva.	Benington, N. Y.
Brown, Chas., s. s.	Phila. 3d.	Philadelphia, Pa.	Childaw, B. W., AGT.	Hamilton.	Cleves, O.
Brown, Fred. H., W. C.	Trumbull.	Elyria, O.	Childs, Edw. W., T.	Portage.	Hudson, O.
Brown, Geo., W. C.	St. Joseph.	.....	Christopher, W. B., T.	Galena.	Galena, Ill.
Brown, John M., s. s.	Bloomington	Mionok, Ill.	Clapp, Rufus C., T.	Troy.	Chestertown, N.Y
Brown, T. S., P.	Newark.	Plainfield, N. J.	Clark, Ansel R. W. C.	Elyria.	Huntington, O.
Brownlee, Jas. H. M.	Indianapolis	Brownsville, K.T.	Clark, Asabel L. L.	N. York 4th.	Aub'rst, Mass.
Bruen, Edw. B., W. C.	Phila. 4th.	Philadelphia, Pa.	Clark, Calob, W. C.	Cortland.	Truxton, N. Y.
Brundage, A., W. C.	Newark.	W. Bloomfield, NJ	Clark, Calvin, SEC.	Chicago.	Chicago, Ill.
Brundage, Israel, P.	Montrose.	Prompton, N. J.	Clark, Chas. G., s. s.	Washtenaw.	Dexter, Mich.
Brush, Jesse, P.	Montrose.	Susquehanna, Pa	Clark, C. Rufus, W. C.	Chicago.	Niles, Ill.
Bryant, Alfred, P.	Kalamazoo.	Niles, Mich.	Clark, Daniel, P.	Iowa City.	Levons, Iowa.
Buck, Elijah, W. C.	Cold Water.	Jonesville, Mich.	Clark, Edgar W., P	Niagara.	Medina, N. Y.
Buckingham, E., P.	Pataaskala	Canton, O.	Clark, Gard, K., s. s.	Cortland.	Saratoga, Minn
Burbank, Caleb, W. C.	Elyria.	Chatham, O.	Clark, Jas. M., W. C.	Ottawa.	Ottawa, Ill.
Burhank, L. S., L	N. York 4th.	Fitzwilliam, N.H	Clark, Lem., s. s.	Otsago.	Westford, N. Y.
Burehard, Eli., s. s.	Utica.	Clinton, N. Y.	Clark, Seth G., SEC	Cleveland.	Brooklyn, O.
Burhard, S. D., P.	N. York 3d.	New York, N.Y.	Clark, Walter H., F M	North River.	Gaboon, W. Africa
Burdett, M. P.	Phila 3d.	Kingessing, Pa.	Clark, Wm. C., P	Trumbull.	Warren, O.
Burdick, C. R., s. s.	Rochester.	Corfu, N. Y.	Clarke, Gideon C., s. s.	Alton.	Collinsville, Ill.
Burgess, Chalou, s. s.	Buffalo.	Little Valley, N.Y	Clarke, Walter, P.	N. York 3d.	New York, N. Y.
Burnap, Bliss, s. s.	St. Lawrence.	Parishville, N.Y.	Cleaveland, G. W., P.	Erie.	Moreheadville, Pa
Burritt, S. W., W. C.	Cleveland.	Cleveland, O.	Cleland, Philip S., P.	Indianapolis.	Greenwood, Ind.
Burton, S. M., AGT.	Portage.	Twinsburg, O.	Cleveland, W. N., s. s.	Brooklyn.	Southamp'n, NY
Bush, Charles P., P.	Belvidere.	Beloit, Wis.	Close, R. H., AGT.	Chemung.	Elmira, N. Y.
Bush, S. W., P.	Osego.	Cooperstown, N.Y	Clute, N. M., s. s.	Niagara.	Byron, N. Y.
Bush, Stephen, W. C.	Albany.	Cohoos, N. Y.	Coan, Geo. W., F. M.	Genesee.	Crooniah, Persia.
Bushnell, A., F. M.	Cincinnati.	Gaboon, Africa.	Cobb, Henry N., F M	N York 3d.	Mosul, Assyria.
Bushnell, A. W., s. s.	Marshall.	Le Roy, Mich.	Cobb, Nehemiah, W. C.	Cleveland.	Cleveland, O.
Bushnell, C., W. C.	Ottawa.	Lisbon, Ill.	Cochran, J. G., F. M.	Buffalo.	Seir, Persia.
Bushnell, Eben, P.	Huron.	Fremont, O.	Co. David B., SEC.	New York 3d.	New York, N.Y.
Bushnell, H., T.	Franklin.	Centre College, O.	Coffin, N. C., s. s.	Dayton.	Piqua, O.
Bushnell, J. J., PRF.	Portage.	Beloit, Wis.	Cole, Erastus, s. s.	Elyria.	Litchfield, O.



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Collins, Wm. W., s. s.	Geneva.	Dundee, N. Y.	De Long, Ira O., s. s.	N. York 4th.	Hornellsville, N.Y.
Colton, H. S., w. c.	Ottawa.	Bristol, Ill.	Deming, F. A., s. s.	Wabash.	Sand Ford, Ind.
Colston, Robert, s. s.	Keokuk.	Lancaster, Iowa.	Deming, R. R., s. m.	Champlain.	Clintonville, N.Y.
Compton, A. J., L.	Pittsburg.	.....	Devoe, Isaac, P.	Albany.	Mechanicsville, N.Y.
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Coudit, B., s. s.	Erie.	Springfield, R.P.	Dexter, R. Hart., s. s.	Genesee.	Pavilion, N. Y.
Coudit, J. B., PRF.	Cayuga.	.....	Deyo, O. H., w. c.	North River.	N. Paltz Lud., N.Y.
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Cone, Luther II., P.	N. York 3d.	Chicopee, Mass.	Dickerson, H. L., s. s.	Greenestle.	Danville, Ind.
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Conger, Enoch, s. s.	Huron.	Millmore, O.	Dickey, N. S., s. s.	Madison.	Columbus, Ind.
Couklyn, Luther, P.	Ontario.	E. Bloomfield, NY	Dickinson, B., T.	Chicago.	Lake Forest, Ill.
Conklin, Oliver P., P.	Geneva.	Ovid, N. Y.	Dickson, James, P.	Harrisburg.	Northumberl'd, P
Conkling, C. S., P.	Phila. 4th.	Mt. Pleasant, N.J.	Dillingham, J. H., s. s.	Cayuga.	Wolcott, Vt.
Conley, James, s. s.	Fox River.	Ashpurn, Wis.	Dinnick, F. M., s. s.	Cincinnati.	Walnut Hills, O.
Conrad, Jacob E., s.	Blue Earth.	Mapleton, Minn.	Dimond, David, s. s.	Alton.	Brighton, Ill.
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Cook, Joshua, P.	Niagara.	Leviston, N. Y.	Dixon, David R., COL.	Washtenaw.	Unadilla, Mich.
Cook, P. G., AGT.	Buffalo.	Buffalo, N. Y.	Dixon, Wm. T. F. s. s.	Meadville.	Coultersville, Pa.
Cooke, Geo., T.	N. York 3d.	Yonkers, N. Y.	Doane, E. T., F. M.	N. York 3d.	Ebon Isl., N. Pacif
Cooke, Sylvester, P.	Rockaway.	Deekertown, N. J	Doane, Hiram, P.	Chenango.	Norwich, N. Y.
Cooper, Alvan, s. s.	Catskill.	W. Durham, N. Y	Dodd, E. M., F. M.	Newark.	Smyrna, W. Asia.
Cooper, David M., P.	Gr. Riv. Val.	Grand Haven, Me	Dodd, John, s. s.	Genesee.	Alexander, N. Y.
Cope, Edward, s. s.	Chenango.	Gilbertsville, N.Y.	Dodge, D. S., L.	N. York 3d.	N. Y. City, N. Y.
Copeland, J., P.	Champlain.	Champlain, N. Y.	Dodge, John, L.	Athens.	Andover, Mass.
Corliss, Albert H., P.	Utica.	Holland Pt., N.Y.	Doolittle, Chas., P.	Albany.	West Nassau, N.Y
Cornliug, Jas. L., P.	Milwaukie.	Milwauke, Wis.	Doolittle, H. H.	Geneva.	.....
Corning, Wm. II., P.	Troy.	Whitehall, N. Y.	Doolittle, Justus, F. M	Cayuga.	Fuh Chau, China
Cornwell, Isaac D., s. s.	Chenango.	Corentyville, NY	Dorman, Lester N., L	N. York 3d.	Winsted, Conn.
Corwijn, Eli, P.	San Jose.	Honolulu, Hawaii	Doubleday, W. T., s. s.	Ostego.	Gilbertsville, N.Y.
Corwin, Gabriel S., P.	Genesee.	Elba, N. Y.	Douglas, J. W., w. c.	San Francisco	.....
Cory, Christ., w. c.	St. Joseph.	Lima, Ind.	Douglas, E., L.	N. York 3d.	N. Y. City, N. Y.
Cossitt, P., T.	Rockaway.	.....	Downer, J. C., AGT.	Illinois.	Carlinville, Ill.
Couch, W. V., w. c.	Genesee.	.....	Downey, T. J., s. s.	Pataaskala.	Reynoldsburgh, O
Covert, John, T.	Hanilton.	Terre Haute, Ind	Downs, J. V., H. M.	Belvidere.	Ridgefield, Ill.
Cowles, A. W., PRS.	Chemung.	Elmira, N. Y.	Downs, Wm. R., s. s.	Bath.	Howard, N. Y.
Cowles, Sylvester, s. s.	Buffalo.	Olean, N. Y.	Drake, Benj. B., w. c.	Chicago.	Elkgrove, Ill.
Cox, Snuu-l H., PRS.	Genesee.	Le Roy, N. Y.	Drew, Stephen E.	Madison.	.....
Cox, Geo. W., w. c.	Phila 4th.	Philadelphia, Pa.	Drummond, Wm., s. s.	Columbus.	Portland, Wis.
Coyner, David H., s. s.	Franklin.	Lexington, O.	Drysdale, W. S., P.	Phila. 3d.	Frazier, P. O., Pa.
Crabb, Isaac, w. c.	Monroe.	Fairfield, Mich.	Dubois, A. C., w. c.	Huron.	Plymouth, O.
Craighead, J. G., EDT.	Harrisburg.	New York, N. Y.	Dudley, A. S., L.	Dayton.	Walnut Hills, O.
Craighead, Rich., P.	Meadville.	Meadville, Pa.	Dudley, La Fayette, s. s.	Iowa City.	Atalissa, Iowa.
Crampton, R. S., AGT.	Rochester.	Rochester, N. Y.	Duffield, George, P.	Detroit.	Detroit, Mich.
Crane, Daniel, w. c.	Hudson.	Cornwall, N. Y.	Duffield, Jr., Geo., P.	Phila. 4th.	Philadelphia, Pa.
Crane, Oliver, F. M.	Chemung.	Aintab, Syria.	Dulles, J. W., sec.	Phila. 3d.	Philadelphia, Pa.
Crawford, John, s. s.	Oswego.	North Bay, N. Y.	Duncan, Alex. T.	Pataaskala.	Newark, O.
Crawford, Levi P., s. s.	Ottawa.	Sandwich, Ill.	Dunham, M. E. P.	Utica.	Chyville, N. Y.
Crittenden, S. W., w. c.	N. York 3d.	Phila., Pa.	Dunlap, A. B., w. c.	Geneva.	Ovid, N. Y.
Crocker, Amos, s. s.	Cayuga.	King's F., N. Y.	Dunlap, L. W., s. s.	Schuyler.	Mt. Sterling, Ill.
Crocker, Chas., s. s.	Buffalo.	Colden, N. Y.	Dunn, Ambrose, P.	Erie.	Fairview, Pa.
Cross, Marcus E., w. c.	Phila. 3d.	Darby, Pa.	Dunn, James R. s. s.	Bloomington.	Winona, Ill.
Crossett, R. bt., s. s.	Rockaway.	Bemerville, N. J.	Dunning, A. G., s. s.	Columbus	Arlington, Wis.
Crowell, John, P.	Newark.	Orange, N. J.	Dunning, C. S., s. s.	N York 3d.	Franklin, N. Y.
Culver, Andrew, P.	Phila. 4th.	Manayunk, Pa.	Dunning, Rich., w. c.	Onondaga.	Jordan, N. Y.
Cunniugham, J. W., P.	St. Joseph.	La Porte, Ind.	Dunsen, J. C., s. s.	Chicago.	Dundee, Ill.
Curry, Wm. F., w. c.	Geneva.	Geneva, N. Y.	Dwight, Benj. W., T.	Utica.	Clinton, N. Y.
Curtis, Chas. D., s. s.	Athens.	Hocking Pt., O.	Dwight, Jas. H., s. s.	N. York 4th.	Englewood, N. J.
Curtis, Eleroy, P.	Fort Wayne.	Ft. Wayne, Ind.	Dwight, S. G., F. M.	N. York 3d.	Molokai, S. Isls.
Curtis, Geo. C., P.	Monroe.	Adrian, Mich.	Dwight, Wm. B., T.	N. York 4th.	Englewood, N. J.
Curtis, Harvey, P.	Chicago.	Galesburg, Ill.	Dyer, Hiram, s. s.	Oswego.	N. Haven, N. Y.
Curtis, Wm. S., PRF.	Utica.	Clinton, N. Y.	Dysart, M. H., s. s.	Keokuk.	Troy, Iowa.
Cushman, John P., P.	Albany.	Sand Lake, N. Y.	Earle, Cornelius, P.	Phila. 4th.	Catasauqua, Pa.
Cuyler, Theo. L., P.	Brooklyn.	Brooklyn, N. Y.	Earle, W. W., L.	N. York 3d.	.....
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Darling, Henry, P.	Phila. 3d.	Philadelphia, Pa.	Eddy, Alfred, s. s.	Bloomington.	Bloomington, Ill.
Darrah, Jas. A., P.	N. Missouri.	West Ely, Mo.	Eddy, Ansel D., s. s.	Chicago.	Wilmington, Ill.
Dashiell, A. H., w. c.	Brooklyn.	Brooklyn, N. Y.	Eddy, Wm. W., F. M.	Newark.	Sidon, Syria.
Davidson, D. B., s. s.	Portage.	Farmersburg, Ia.	Edwards, Jos. S., s. s.	Alton.	Centralia, Ill.
Davies, David, P.	Dakota.	Butternut Val, M	Els, Ozias S., s. s.	Trumbull.	Johnsonville, O.
Davies, E. L., s. s.	Marshall.	Battle Creek, Mich	Egbert, James C., P.	N. York 3d.	Ilboken, N. Y.
Davis, Edwin R., P.	Onondaga.	Ononda, Val., N.Y	Egleston, A., w. c.	Chenango.	Deposit, N. Y.
Davis, George F., s. s.	Schuyler.	Mt. Sterling, Ill.	Eldred, Henry B., P.	Trumbull.	Kinsman, O.
Davis, James M., s. s.	Phila. 3d.	Philadelphia, Pa.	Eldridge, A. F.	Detroit.	Detroit, Mich.
Davis, John W., s. s.	Harrisburg.	Dauphin, Pa.	Ellenwood, F. F., T.	Rochester.	Rochester, N. Y.
Davis, Sim. R., T.	Newark.	New York, N.Y.	Ellers, Wm., P.	Cold Water.	Burr Oak, Mich.
Day, Alvin, s. s.	Ottawa.	Lisbon, Ill.	Elliott, Geo. W., ACT.	Milwaukie.	Milwaukie, Wis.
Day, Geo. E., PRF.	Cincinnati.	Walnut Hills, O.	Elliott, Mad., w. c.	Elyria.	Rochester, S. O.
Day, Henry N., PRS.	Hanilton.	College Hill, O.	Elmer, Nathani-l, P.	Chemung.	E. Avon, N. Y.
Day, Robert, s. s.	Troy.	Nassau, N. Y.	Ely, Ezra Styles, w. c.	Phila. 4th.	Philadelphia, Pa.
Day, Sam. M., P.	Chemung.	Havanna, N. Y.	Emerson, D. H., P.	Wilmington.	St. George's, Del.
Day, William, C. M.	Cleveland.	Cleveland, O.	Emmons, P. W., s. s.	Oswego.	Hanibal, N. Y.
Dehamater, Isaac, s. s.	Crawfordsv'e.	Thornstown, Ind.	Erdman, Wm. J. s. s.	Phila. 4th.	St Catharin's, CW
Delamater, J. A., L.	Cleveland.	Cleveland, O.	Essick, Wm. J., s. s.	Hamilton.	New Richmond, O

NAME.	PRESBYTERY.	POST-OFFICE.	NAME.	PRESBYTERY.	POST-OFFICE.
Eva, Wm. T., P.	Newark.	Newark, N. J.	Gilbert, L. C.,	Chicago.	.....
Evans, L. J., L.	Cincinnati.	Newark, O.	Gilbert, Lyman. P.	Catskill.	Malden, N. Y.
Everest, A. E., s. s.	Champlain.	Moers, N. Y.	Gillett, E. J., PRS.	Keokuk.	Kossuth, Iowa.
Everest, Geo. T., P.	Chenango.	Masonville, N. Y.	Gillet Ezra. H., P.	N. York 4th.	Harlem, N. Y.
Everett, Eben, w. c.	Geneva.	Geneva, N. Y.	Gillet, J. M., P.	Grand River.	Ashtabula, O.
Ewing, John C., s.	Des Moines.	Winterset, Iowa.	Gillette, Charles, s. s.	Otsego.	Miford, N. Y.
Fairechild, E. R., P.	Hudson.	Montgomery, N. Y.	Glass, John. W. c.	Detroit.	Ypsilanti, Mich.
Fairechild, John, s. s.	Fort Wayne.	Wabash, Ind.	Gleason, Anson. F. M.	Buffalo.	Irving, N. Y.
Fairley, Alex., s. s.	Iowa City.	Downey, Iowa.	Glover, L. M., P.	Illinois.	Jacksonville, Ill.
Fancher, Bela. P.	Marshall.	Homer, Mich.	Godden, Lewis, w. c.	Madison.	Columbus, Ind.
Fancher, Ezra B., s. s.	Cortland.	McGrawville, N. Y.	Goehring, Geo. C. P.	Newark.	Paterson, N. J.
Fanning, Chas., w. c.	N. York 3d.	New York, N. Y.	Goertner, N. W. AGT	Utica.	Clinton, N. Y.
Farrand, B., s. s.	St. Joseph.	Lima, Ind.	Goetschius, S. Z., w. c.	Rochester.	.....
Fay, Nathaniel T., P.	Maumee.	Prairie D., O.	Goldsmith, B. M., P.	Geneva.	Benton, N. Y.
Fellows, L. H., w. c.	Catskill.	.....	Goodale, A. B., F. M.	N. York 3d.	Marash, Syria.
Fellows, S. H., s. s.	Catskill.	Wauregan, Conn.	Goodale, G. W., s. s.	Alton.	Vandalia, Ill.
Fenn, Benj., w. c.	Trumbull.	Hartford, Ohio.	Goodell, Wm., w. c.	Chemung.	Auburn, N. Y.
Fennell, Andw. J., P.	Troy.	Glenn's F., N. Y.	Goodman, R. S., P.	Cold Water.	Cold Water, M.
Fenner, James, w. c.	Rochester.	Brooklyn, N. Y.	Goodman, S. S., s. s.	Otsego.	Unadilla, N. Y.
Ferry, Wm. M., w. c.	G'd River-Val.	G. Haven, Mich.	Goodman, T. S., L.	Cincinnati.	Chillicothe, O.
Field, Henry M., EDT.	N. York 4th.	New York, N. Y.	Goodrich, Chas., w. c.	Geneva.	Penn Yan, N. Y.
Fitch, H. W., L.	N. York 3d.	Hudson, N. Y.	Goodrich, C. E., c. P.	Utica.	Utica, N. Y.
Fish, Edw. F., s. s.	Buffalo.	Panama, N. Y.	Goodrich, E. W., L.	N. York 4th.	.....
Fisher, John B., s. s.	Catskill.	Big Hollow, N. Y.	Goodrich, W. H., P.	Cleveland, O.	Cleveland, O.
Fisher, John, s. s.	Chariton.	Centreville, Iowa.	Goodwiu, E. P., L	N. York 4th.	.....
Fisher, Josiah, P.	Rockaway.	Succasuna, N. J.	Gordon, James, s. s.	Cedar Valley.	Albion, Iowa.
Fisher, S. W., PRS.	Utica.	Clinton, N. Y.	Gordon, Joseph. D. M.	Alton.	Vandalia, Ill.
Fitch, Chester, P.	Utica.	N. Y. Mills, N. Y.	Gordon, Peter, P.	Troy.	S. Easton, N. Y.
Fitch, Octavius, w. c.	Ithaca.	Branch Pt., N. Y.	Goss, Simon S., P.	Cayuga.	Meridian, N. Y.
Fithian, Wm., s. s.	Iowa City.	Mt. Vernon, Io'a.	Gould, Nahm, P.	Ottawa.	Somonauk, Ill.
Fleming, Sam., s. s.	Kalamazoo.	Decatur, Mich.	Govan, Andrew, w. c.	Detroit.	Brandon, Pa.
Flint, Frederick W., L.	Geneva.	.....	Graley, Alfred A., s. s.	Onondaga.	Pompey, N. Y.
Floto, Rodolph, s. s.	Ottawa.	Mendota, Ill.	Grassie, Wm., P	Erie.	Wattsborough, Pa
Folsom, G. P., P.	Ontario.	Genesee, N. Y.	Graves, Benj., w. c.	Hamilton.	Dayton, O.
Foot, George, P.	Wilmington.	Glasgow, Del.	Graves, Fred., s. s.	Bath.	Howard, N. Y.
Foot, Horace, w. c.	Portage.	.....	Graves, F. W., s. s.	Chicago.	Corning, N. Y.
Foot, Chas. H., P.	Alton.	Jerseyville, Ill.	Gray, B. B., P.	Geneva.	Seneca C., N. Y.
Force, Chas. H., s. s.	Ottawa.	Ottawa, Ill.	Gray, Calvin, H. M.	Galena.	.....
Ford, John, s. s.	Rockaway.	Union, N. Y.	Gray, Geo. S., L.	Cayuga.	.....
Ford, J. E. F. M.	N. York 4th.	Beirut, Syria.	Gray, John, s. s.	Chemung.	Moreland, N. Y.
Ford, L. C., w. c.	Cincinnati.	Walnut Hills, O.	Gray, John, P.	North River.	Buttern'k F., N. Y.
Ford, Marcus, w. c.	Tioga.	Binghampton, N. Y.	Gregg, Hiram, AGT.	Columbus.	Dayton, O.
Foster, Thos., s. s.	Detroit.	Southfield, Mich.	Gregory, D. D., P.	Bath.	Prattsburgh, N. Y.
Foster, Gustav. L., P.	Washtenaw.	Ypsilanti, Mich.	Gregory, E. E., w. c.	Washtenaw.	Howell, Mich.
Fowler, John B., s. s.	Huron.	Plymouth, O.	Gridley, A. H., w. c.	Utica.	Clinton, N. Y.
Fowler, Henry, P.	Cayuga.	Auburn, N. Y.	Griffley, S. H., P.	Geneva.	Waterloo, N. Y.
Fowler, P. H., P.	Utica.	Utica, N. Y.	Griffes, L. A., L.	Washtenaw.	.....
Fox, Wm. A., P.	Rochester.	Spencer't, N. Y.	Griffin, Philan, s. s.	Buffalo.	Buffalo, N. Y.
Franklin, Benj., P.	Washtenaw.	Saline, Mich.	Griffiths, Thos., s. s.	Crawfordsv'e.	Montezuma, Ind.
Franklin, W. S., P.	Cayuga.	Five Cor's, N. Y.	Griggs, C. E., s. s.	N. York 4th.	Chaplin, Conn.
Fraser, Horace, s. s.	Geneva.	Canoga, N. Y.	Griswold, F. A., s. s.	Minnesota.	Monticello, Minn.
Fraser, Ori., s. s.	Bath.	Starkey, N. Y.	Grosvenor, D. A., s. s.	Elyria.	Madina, O.
Fraser, Wm., w. c.	Delaware.	Hamden, N. Y.	Gurley, R. R., L.	D.of Colum'ia	Washington, D. C.
Frear, Walter, s. s.	Sierra Nevada	Placerville, Iowa.	Haines, Selden, P	Champlain.	Champlain, N. Y.
Freeman, A. S., P.	N. York 4th.	Harvestown, N. J.	Haire, John P. s. s.	Hamilton.	Elizabethtown, O.
Freeman, A. N., P.	Brooklyn.	Hartford, Conn.	Hale, Albert, P.	Illinois.	Springfield, Ill.
Freeman, A. W., P.	Madison.	Anrora, Ind.	Hall, Chauncey L.	Columbus.	Baraboo, Wis.
Freeman, Geo., w. c.	Rochester.	Parma, N. Y.	Hall, Edwin. PRF.	Cayuga.	Auburn, N. Y.
Freese, A. P., s. s.	Catskill.	Aera, N. Y.	Hall, John H.	N. York 4th.	.....
French, C. R., s. s.	Dubuque.	Clermont, Iowa.	Hall, J. W., PRS.	Hamilton.	Oxford, O.
French, E. W., P.	N. York 3d.	Bergen, N. J.	Hall, Joshua B. P.	Onondaga.	Lysander, N. Y.
Frissell, A. C., P.	North River.	S. Amenia, N. Y.	Hall, Samuel, w. c.	Belvidera.	Geneva, Wis.
Frost, D. C., s. s.	Albany.	Putnam, Conn.	Hall, Samuel H., P.	Tioga.	Owego, N. Y.
Frost, Nath., CHP.	Phila. 3d.	.....	Halsey, Chas. F., s. a.	Champlain.	Wausau, Wis.
Fuller, Wm., s. s.	Cold Water.	Sturgis, Mich.	Halsey, Her., w. c.	Niagara.	E. Wilson, N. Y.
Furman, C. E., AGT.	Rochester.	Rochester, N. Y.	Hamilton, Laur, s. s.	San Jose.	San Jose, Cal.
Gale, Geo. W., w. c.	Knox.	Galesburgh, Ill.	Hamilton, Lewis, P.	St. Joseph.	Pike's Peak, Kan.
Gallagher, J. S., AGT.	Newark.	Bloomfield, N. J.	Hamlin, James T., s. s.	Long Island.	Mattituck, L. I.
Gallaher, W. G., s. s.	Illinois.	Jacksonville, Ill.	Hammer, Geo. H., s. s.	Meadville.	Titusville, Pa.
Gamage, S. P., H. M.	Champlain.	Constable, N. Y.	Hampson, G. W., P.	Meadville.	Woodcock, Pa.
Garland, E., s. s.	Pataaskala.	Johnstown, O.	Hancock, J. W., s. s.	Minnesota.	Red Wing, Minn.
Gardner, T. A., s. s.	N. York 4th.	Manhattan'e, N. Y.	Hancock, Wm., s. s.	Troy.	Fort Miller, N. Y.
Garnet, Henry H., P.	N. York 3d.	New York, N. Y.	Hanford, Wm., w. c.	Portage.	Tallmudge, O.
Gaston, A. H., s. s.	Kalamazoo.	Hastings, Mich.	Hardy, Seth, s. s.	Washtenaw.	Ypsilanti, Mich.
Gates, L. M., L.	Washtenaw.	New York, N. Y.	Harmon, Fisk, P.	Des Moines.	Swede Point, Ia.
Gaylord, H. J., P.	Wilmington.	New York, N. Y.	Harmon, S. S., s. s.	Sierra Nevada.	Sonora, Cal.
Gelston, Maltby, P.	Marshall.	Albion, Mich.	Harrington, A. L., s. s.	Schuyler.	Peru, Ill.
Gelston, M. B., s. s.	Bath.	Naples, N. Y.	Harrington, F., s. s.	Chemung.	Big Flats, N. Y.
Gerrish, John, P.	Madison.	N. Wash'gton, Ind	Harris, Hiram, s. s.	Cayuga.	Bordino, N. Y.
Gibbs, Chas., L.	Dayton.	Lima, O.	Harrison, Jas., s. s.	Cedar Valley.	Janesville, Iowa.
Gibbs, Daniel, s. s.	Utica.	Norwich Cor., NY	Harrison, Wm., s. s.	Iowa City.	Waterloo, Ia.
Gibbs, J. C., s. s.	Troy.	Philadelphia, Pa.	Hart, Chas. C., s. s.	Athens.	Logan, O.
Gibson, John, s. s.	Alton.	Mt. Vernon, Ill.	Hartshorn, T. C., AGT.	Portage.	Ravenna, O.
Gibson, John, w. c.	Iowa City.	.....	Haskell, T. N., P.	D.of Colum'ia	Boston, Mass.
Gilbert, H. W., w. c.	Chenango.	Bingham'n, N. Y.	Haskell, C. R., L.	Crawfordsv'e.	Crawfordsv'e, Ind
			Hastings, P. C., w. c.	Brooklyn.	Brooklyn, N. Y.



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NAME.	PRESBYTERY.	POST-OFFICE.	NAME.	PRESBYTERY.	POST-OFFICE.
Hastings, T. S., P.	N. York 4th.	New York, N. Y.	Hubbard, J. B., P.	Utica.	Whitesbo', N. Y.
Hatfield, E. F., P.	N. York 3d.	New York, N. Y.	Hubbard, W. G., P.	Cortland.	Wilson, N. Y.
Hawks, John, s. s.	Crawfordsv'e.	Rockville, Ind.	Hudson, T. B., P.	Cayuga.	Un'n Springs, NY
Hawley, Chas., P.	Cayuga.	Auburn, N. Y.	Huggins, M., P.	Belvid-re.	Rockford, Ill.
Hawley, Ransom, s. s.	Greencastle.	Putnamville, Ind.	Huggins, W. S., P.	Kalamazoo.	Kalamazoo, M.
Hay, Phillip C., T.	Troy.	Orange, N. J.	Hughes, David, P.	Athens.	N. Plymouth, O.
Hayden, Gard, w. c.	Troy.	Schaghtico', N. Y.	Hulin, Geo. H., EDT.	Newark.	Bloomfield, N. J.
Haydu, H. C., s. s.	N. York 4th.	Montville, Conn.	Humphrey, S. J., P.	Pataaskala.	Newark, O.
Hayes, H. H., w. c.	Galena.	Rock Island, Ill.	Humphrey, Z. M., P.	Chicago.	Chicago, Ill.
Heacock, G. W., P.	Buffalo.	Buffalo, N. Y.	Humphries, R. G., w. c.	N. York 3d.	New York, N. Y.
Headley, P. C., P.	Watertown.	Greenfield, Mass.	Hunn, D. L., w. c.	Rochester.	Buffalo, N. Y.
Hebard, G. D. A., s. s.	Iowa City.	Clinton, Iowa.	Hunt, N. A., w. c.	Alton.	Cot. Wood Gro., Ill
Helfenstein, J., P.	Phila. 4th.	German'tn, Pa.	Hunt, Thos. P., P.	Phila. 4th.	Reading, Pa.
Henderson, A. W., w. c.	Chicago.	Chicago, Ill.	Hunt, Timothy D., P.	Utica.	Waterville, N. Y.
Henderson, John, w. c.	Pataaskala.	Jacksonville, Ill.	Hunter, Wm., P.	Ontario.	Springwater, N. Y.
Hendricks, F., PRF.	Harrisburg.	New Berlin, Pa.	Huntington, A., s. s.	Cheunago.	Guilford C., N. Y.
Hendricks, W., s. s.	Schuyler.	Perry, Ill.	Huntington, E. A. PRF.	Cayuga.	Auburn, N. Y.
Hequemburg, C. L., s. s.	Buffalo.	Warren, Pa.	Hurd, Edwin L. P.	Schuyler.	Augusta, Ill.
Herrick, Henry, s. s.	Otsego.	Exeter, N. Y.	Hurd, Isaac N., s. s.	Chemung.	Colchester, N. Y.
Herrick, John R., s. s.	Champlain.	Malone, N. Y.	Hurd, Nath., s. s.	Rochester.	Bergen, N. Y.
Herritt, Wm., s. s.	Schuyler.	Liberty, Ill.	Hurlburt, Jos., s. s.	Troy.	Fort Atkinson, Ia
Hewison, G. H., T.	Cincinnati.	Portsmouth, O.	Hussey, John, P.	Hamilton.	Lockland, O.
Hibbard, O. D., s. s.	Buffalo.	Randolph, N. Y.	Hutchins, C. J., s. s.	Harrisburg.	Kenosha, Wis.
Hickey, Yates, D. M.	Chicago.	Chicago, Ill.	Hutchinson, C., P.	Salem.	N. Albany, Ind.
Hickock, L. P., PRS.	Troy.	Schenectady, N. Y.	Hyde, Orin, w. c.	Onondaga.	Fayetteville, N. Y.
Hickok, Henry, s. s.	Utica.	Vernon, N. Y.	Hyde, S. H., L.	Niagara.	Youngstown, N. Y.
Hicks, Marcus, s. s.	Minnesota.	Monticello, Minn.	Hyde, Wm. L., P.	Buffalo.	Dunkirk, N. Y.
Higbie, Daniel, P.	Hudson.	Bloom'g Gro., NY			
Higgins, C. W., s. s.	Ithaca.	Newfield, N. Y.	Ingram, Ira, a. s.	Geneva.	Geneva, N. Y.
Hildreth, S. P., P.	Pataaskala.	Dresden, Ohio.	Irwin, John W., T.	Phila. 3d.	Danbury, Ct.
Hill, Hiram, L.	Cayuga.	.....	Isham, Warren, EDT.	L. Superior.	Marquette, L. S.
Hill, Samuel N., s. s.	Detroit.	Birmingham, M.			
Hill, Timothy, s. s.	St. Louis.	St. Louis, Mo.	Jack, Andw. D. P. M.	Crawfordsv'e.	Nengenenge, WAF
Hillier, S. L. P.	Cleveland.	Brecksville, Ohio.	Jahucks, G. F. s. s.	Buffalo.	Buffalo, N. Y.
Hitchcock, E. W., L.	Cortland.	.....	James, Justus L., s. s.	Grand River.	Chester & R'ds, O
Hitchcock, H. L., PRS.	Portage.	Hudson, O.	James, L. R., L.	Delaware.	.....
Hitchcock, M. H., F. M.	Rochester.	Ceylon, India.	Jenkins, J. D., s. s.	Cincinnati.	Walnut Hills, O.
Hitchcock, R. D., PRF.	N. York 3d.	New York, N. Y.	Jenkins, John, P.	Phila. 3d.	Philadelphia, Pa.
Hodgman, T. M., s. s.	Genesee.	York, N. Y.	Jenkins, Warren, s. s.	Franklin.	Columbus, O.
Hof, Philip J., s. s.	Detroit.	Port Huron, Mich.	Jenney, Elisha, w. c.	Illinois.	Waverly, Ill.
Hogarth, Wm., P.	Detroit.	Detroit Mich.	Jennings, Wm. J., P.	Geneva.	Seneca P's., N. Y.
Hogsheal, C. P., w. c.	Athens.	Hanging R. O.	Jerome, Chas. P.	Buffalo.	Ellicottville, N. Y.
Holbrook, D. A., T.	Utica.	Clinton, N. Y.	Jervis, T. B., s. s.	Utica.	Oriskany, N. Y.
Holcomb, Chas., s. s.	Lyon.	Joy, N. Y.	Jessup, H. H., F. M.	Montrose.	Tripoli, Syria.
Hollister, Edw., w. c.	Alton.	Alton, Ill.	Jessup, Sam., w. c.	Hudson.	Florida, N. Y.
Holloway, C. P., s. s.	Catskill.	Ashland, N. Y.	Jewell, F. S., PRF.	Albany.	Albany, N. Y.
Holmes, H. B., P.	Belvidere.	Belvidere, Ill.	Jewell, Joel, s. s.	Pennsylvania.	French's M., Pa.
Holmes, I. C., s. s.	Milwaukee.	Manitowoc, Wis.	Jewell, J. B., s. s.	Saginaw.	Gaines, Mich.
Holmes, Mead, P.	Milwaukee.	Manitowoc, Wis.	Jewell, Moses, CLP.	D. of Colum.	Washington, D. C.
Holmes, S. W. C.	Watertown.	N. Bedford, Mass.	Jimison, A. A., P.	Athens.	Gallipolis, O.
Holmes, T. J. L.	N. York 4th.	Richmond, Va.	Jimison, M. P., w. c.	Hamilton.	Illioopolis, Ill.
Holt, E. D., w. c.	Blue Earth.	Ch'field, Minn.	Johnson, Asa, s. s.	Des Moines.	Wisconsin, Iowa.
Holtton, Isaac F., H. M.	Belvidere.	Lawrence, Ill.	Johnson, Dan., w. c.	Rochester.	Fairport, N. Y.
Homes, Wm., w. c.	St. Louis.	St. Louis, Mo.	Johnson, D. R., L.	Albany.	.....
Hood, Geo., T.	Wilmington.	Chester, Pa.	Johnson, E. S., P.	Dayton.	N. Carlisle, O.
Hood, H. W., L.	Washtenaw.	Lodi, Mich.	Johnson, H. L.	Buffalo.	.....
Hoover, Charles, P.	N. York 3d.	Jersey C., N. J.	Johnson, J. M., P.	Rockaway.	Hanover N., N. J.
Hopkins, D. C., w. c.	Cayuga.	.....	Johnson, O. M., P.	Hudson.	N. Hampton, N. Y.
Hopkins, Josiah, w. c.	Cayuga.	Geneva, N. Y.	Johnson, Adam, s. s.	Knox.	Chillicothe, Ill.
Hopkins, S. M., PRF.	Cayuga.	Auburn, N. Y.	Johnson, Chas., w. c.	Cayuga.	Ira, N. Y.
Hopkins, T. M., w. c.	Cayuga.	Geneva, N. Y.	Johnson, E. C., s. s.	Crawfordsv'e.	Bainbridge, Ind.
Hopwood, I. B. L.	Cayuga.	.....	Johnston, J. H., s. s.	Crawfordsv'e.	Crawfordsv'e, Ind
Horton, C. S., L.	N. York 3d.	Madeira, N. Y.	Johnston, T. S., P.	Phila. 3d.	W. Phila., Pa.
Horton, G. D., L.	Watertown.	.....	Johnston, W. J., s. s.	Belvidere.	Leona, Ill.
Hotchkin, B. E., P.	Phila. 3d.	Haverford, Pa.	Jones, Amos, s. s.	Logansport.	Delphi, Ind.
Hough, Jesse W., s. s.	N. York 4th.	.....	Jones, Daniel, s. s.	Monroe.	Dover, Mich.
Hough, John, w. c.	Fort Wayne.	Fort Wayne.	Jones, Ezra, s. s.	Niagara.	Bristol Centre, NY
Hough, J. S., w. c.	Ontario.	E. Bloomfield, NY	Jones, John L., s. s.	N. Missouri.	Emerson, Mo.
Hovey, E. O., PRF.	Crawfordsv'e.	Crawfordsville, Ia	Jones, J. I., w. c.	N. York 4th.	New York, N. Y.
Hovey, H. C., s. c.	Monroe.	Monroe, Mich.	Jones, S. J., w. c.	Scioto.	Bangor, Wis.
Hovey, Jonath., w. c.	Niagara.	Barre Cen., N. Y.	Jones, Williston, s. s.	Cedar Valley.	Iowa Falls, Iowa.
Hovey, J. P., P.	New York 4th	New York, N. Y.	Judd, Fred. F., P.	Rockaway.	Parsippany, N. J.
Howard, G. A., P.	Catskill.	Catskill, N. Y.	Judds, Benj., P.	Phila. 4th.	Allentown, Pa.
Howe, F. S., P.	Chemung.	Watkins, N. Y.	Judson, David F., s. s.	Chemung.	Addison, N. Y.
Howe, H. R., w. c.	Athens.	Pine Grove, O.			
Howe, S. S., s. c.	Iowa City.	Iowa City, Iowa.	Kaercher, G. J., s. s.	Chemago.	Preston, N. Y.
Howe, T. W., P.	Pataaskala.	Pataaskala, O.	Kain, Wm. M., a. s.	Des Moines.	GuthrieCentr. Ia
Howell, H. S., s. s.	Phila. 4th.	Dutosburg, Pa.	Kanouse, J. G., s. s.	Columbus.	Cottage Gro., Wis.
Hoyt, D. J. B., s. s.	Niagara.	Gaines, N. Y.	Kanouse, Peter, s. s.	Rockaway.	Deckertown, N. J
Hoyt, James, P.	Newark.	Orange, N. J.	Karr, Wm. S., P.	Brooklyn.	Brooklyn, N. Y.
Hoyt, John B., P.	Chemung.	Coventry, N. Y.	Keeler, Chas. A., s. s.	Niagara.	Gaines, N. Y.
Hoyt, Ova P., s. s.	St. Jos-ph.	Elkhart, Ind.	Kellogg, H. H., AGT.	Utica.	Clinton, N. Y.
Hoyt, Sherman, P.	North River.	Pleasant N., N. Y.	Kellogg, Lewis, P.	Ithaca.	Trumanburg, N. Y
Hoyt, W. M., P.	Chemung.	Nineveh, N. Y.	Kellogg, Norman, s. s.	Kalamazoo.	Paw Paw, Mich.
Hoyt, Z. T., s. s.	Albany.	Greenfield, N. Y.	Kellogg, Robt. R., s. s.	Ontario.	.....
Hubbard, C. H., s. s.	Troy.	Bennington, Vt.	Kelsey, Lvsan., AGT.	Franklin.	Columbus, O.
Hubbard, J. N., s. s.	Genesee Val.	Belmont, N. Y.	Kendall, Henry, P.	Pittsburg.	Pittsburg, Pa



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NAME.	PRESBYTERY.	POST-OFFICE.	NAME.	PRESBYTERY.	POST-OFFICE.
Kendall, John F., P.	Onondaga.	Baldwinsv'e,N.Y.	Lord, Nath. L., s. s.	Chicago.	Joliet, Ill.
Kendrick, Wm., H. M.	Hamilton.	.....	Loss, Lewis H., s. a.	Geneva.	Ovid, N. Y.
Kenmore, Chas., s. s.	Alton.	Mt. Vernon, Ill.	Lounsbury, T., w. c.	N. Missouri.	Walnut Fork, Ia.
Kennedy, Joel, s. s.	Niagara.	Allegan, Mich.	Lowry, Jos., w. c.	Dakota.	Sumner, Minn.
Kennedy, Wm. S. P.	Cincinnati.	Cincinnati, O.	Lowry, S. G., s. s.	Dakota.	Sumner, Minn.
Kent, Arastus, AGT.	Galena.	Galena, Ill.	Lowry, Theop., w. c.	N. York 3d.	Jersey City, N. J.
Kent, Braiwerd, T.	Columbia.	Chicago, Ill.	Lucas, Geo. C., P.	Long Island.	Wading R., L. I.
Kent, Eliphabet, w. c.	Indianapolis.	Shelbyville, Ind.	Luce, Abraham, w. c.	Oswego.	Oswego, N. Y.
Kessler, Raphael, s. s.	N. York 3d.	New York, N. Y.	Ludlow, H. G., P.	Alton.	Bellville, Ill.
Kerr, Geo., T.	Delaware.	Franklin, N. Y.	Luse, Andrew, s. s.	Columbus.	Piqua, O.
Ketchum, Alfred, P.	Chenango.	Sidney Ps., N. Y.	Lusk, William, P.	Champlain.	Chazy, N. Y.
Keys, John, w. c.	Cleveland.	Dover, O.	Luther, Z. M. P., w. c.	Erie.	Erie, Pa.
Keys, Rich. G., s. s.	Watertown.	Watertown, N. Y.	Lyon, G. A., P.	Cleveland.	Strongsville, O.
Kidd, John, s. s.	Milwaukie.	Joliet, Ill.	Lyon, Harvey, T.	Montrose.	Tripoli, Syria.
Kimball, Milton, w. c.	Schuyler.	Augusta, Ill.	Lyons, J. L., F. M.	Cayuga.	Waimea, Hawai.
Kimball, Peter, w. c.	Buffalo.	Boston, Mass.	Lyons, Lorenzo, F. M.	Galena.	.....
King, Barnabas, P.	Rockaway.	Rockaway, N. J.	McBride, H. C., P.	Logansport.	Monticello, Ind.
Kiog, Geo. I. P.	Schuyler.	Quincy, Ill.	McBride, Robert, s. s.	Washtenaw.	Howell, Mich.
King, Geo. P., w. c.	Detroit.	Jackson, Mich.	McCabe, F. S., s. s.	Logansport.	Peru, Ind.
King, Rufus, P.	Buffalo.	Jamestown, N. Y.	McCarer, W. H. P.	Salem.	Evaosville, Ind.
King, Sam. B., s. s.	Crawfordsv'e.	Newtown, Ind.	McCarthy, R. G. L.	Detroit.	Dearborne, Mich.
Kingsbury, A., P.	Pataskala.	Putnam, O.	McCarthy, C. W., L.	Cayuga.	.....
Kingsbury, E., H. M.	Wabash.	Danville, Ill.	McClure, David, s. s.	San Francisco	Martinez, Cal.
Kingsley, D. H., s. s.	Chicago.	Dunton, Ill.	McCall, Alex., P.	Niagara.	Niagara Falls, NY
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			Schaeffer, S., w. c.	Montrose.	Waverly, Pa.
Quick, James, F. M.	Knox.	Ceylon, Ind.	Scofield, A., s. s.	Sagjauw.	Corunna, Mich.
Quigly, T. H., s. s.	Genesee.	Java, N. Y.	Scofield, E., s. s.	Indianapolis.	Anderson, Ind.
			Scott, John, s. s.	Buffalo.	Hamburg, N. Y.
Raidt, G. S., s. s.	Cincinnati.	Cincinnati, O.	Scott, Jos. H., s. s.	Iowa City.	W. Liberty, Ia.
Raid, Francis, s. s.	Pennsylvania.	Nelson, Pa.	Scovel, Ezra, s. s.	Tioga.	W. Newark, N. Y.
Randall, S. G., w. c.	Champlain.	Rockford, Ill.	Scovil, Dwight, P.	Onondaga.	Ridgeville, N. Y.
Rankin, J. G., s. s.	Illinois.	Carrollton, Ill.	Seaman, C. W., s. s.	Detroit.	Port Huron, Mich
Rankin, W. C., w. c.	Schuyler.	Quincy, Ill.	Searle, M. C., s. s.	Utica.	Bowen's Prair., Ia
Ranney, J. A., P.	Cold Water.	Three Rivers, Mich	Seaton, C. M., P.	Champlain.	Charlotte, Vt.
Ransom, C., s. s.	Champlain.	Moriah, N. Y.	Seeley, A. W., w. c.	Utica.	Frankfort, N. Y.
Ransom, Geo., Jr., L.	Champlain.	.....	Seelye, L. C., L.	Cleveland.	.....
Rawson, S. A., s. s.	Bath.	Jasper, N. Y.	Seelye, S. T., P.	Albany.	Albany, N. Y.
Raymond, A. R., s. s.	Montrose.	Hamilton, Pa.	Sessions, John, T.	St. Lawrence.	Watertown, N.Y.
Raymond S. W., w. c.	Utica.	Clinton, N. Y.	Severance, J. F., a. s.	Niagara.	Niagara City, NY
Raynor, J. W., s. s.	Montrose.	Springville, Pa.	Seward, A., P.	Hudson.	Middletown, N.Y.
Read, H. H., s. s.	Brooklyn.	Craneville, N. J.	Seward, D. M., P.	New York 3d.	Yonkers, N. Y.
Read, Jas. F., P.	Pittsburg.	Buchanan, Pa.	Seward, John, P.	Cleveland.	Solon, O.
Redfield, H. S., s. s.	Troy.	Chestertown, N. Y.	Sewall, J. N., s. s.	Troy.	N. Granville, N.Y
Reed, Frye B., w. c.	Fox River.	Omro, Wis.	Seymour, Eben, T.	Newark.	Bloomfield, N. J.
Reed, Royal, w. c.	Chicago.	Joliet, Ill.	Seymour, Ora H., P.	Cortland.	Cortland, N. Y.
Reese, A. T., s. s.	St. Joseph.	Brockville, Ind.	Shailer, Israel, CLP.	Portage.	Richfield, O.
Reese, Tappan S., P.	Scioto.	Ironton, O.	Sharp, Benj. F., P.	Cleveland.	Independence, O.
Reid, A. S., s. s.	St. Joseph.	Vevay, Ind.	Sharp, Elias C., P.	Portage.	Atwater, O.
Reid, John, P.	Long Island.	Jamesport, L. I.	Shaw, Arch. M., s. s.	St. Lawrence.	Waddington, N.Y
Reid, Lewis H., P.	Onondaga.	Fayetteville, N. Y.	Shaw, Jas., P.	Cleveland.	Windham, O.
Remley, M. A., w. c.	Madison.	Tripton, Ind.	Shaw, Jas. B., P.	Rochester.	Rochester, N. Y.
Rendick, John, F. M.	Schuyler.	Madura, E. India	Shearer, S. B., w. c.	Chemung.	Havannah, N. Y.
Rendt, G. T., s. s.	Cincinnati.	Cincinnati, O.	Shedd, Henry, P.	Franklin.	Mt. Gilead, O.
Rice, Daniel.	Logansport.	Fayette, Ind.	Shedd, J. H., F. M.	Franklin.	Oronoohi, Persia.
Richards, Chas., s. s.	Maumee.	Maumee, O.	Sheldon, A., AGT.	Long Island.	New Haven, Ct.
Richards, E. J., P.	Phila. 4th.	Reading, Pa.	Sheldon, F. E., s. s.	Madison.	St. Joseph, Mo.
Richardson, J., AGT.	Geneva.	Geneva, N. Y.	Sheldon, J. B., s. s.	Elyria.	Lyme, Ohio.
Richardson, J. C., L.	Genesee.	.....	Shepard, Paul, s. s.	Monroe.	Clayton, Mich.
Richardson, L. T.	Montrose.	Harford, Pa.	Shepherd, L. M., s. s.	Lyons.	Huron, N. Y.
Richardson, S., F. M.	Knox.	Arakbir, W. Asia.	Shepherd, T. J., P.	Phila. 4th.	Philadelphia, Pa.
Richardson, W., s. s.	Montrose.	Kirkwood, N. Y.	Sherard, Thos., L	Cayuga.	.....
Riggs, H. C., s. s.	New York 3d	St. Catharine, CW	Sherwood, E. B., s. s.	Kalamazoo.	Buchanan, Mich.
Riggs, Jos. L. C. M.	Pennsylvania.	Elmira, N. Y.	Sherwood, J. M., w. c.	Newark.	Bloomfield, N. J.
Riggs, S. R., F. M.	Dakota.	Pajutazee, Minn.	Sherwood, N. B., w. c.	Niagara.	Millville, N. Y.
Riggs, Zenas, w. c.	Newark.	Plainfield, N. J.	Shumway, G. R., s. s.	Lyons.	Newark, N. Y.
Riley, Benj G., s. s.	Columbus.	Lodi, Wis.	Silliman, J., P.	North River.	Cornwall, N. Y.
Riley, H. A., P.	Montrose.	Montrose, Pa.	Sinclair, Jas., P.	Long Island.	Catogue, L. I.
Robbins, F. L. P.	Phila 3d.	Philadelphia, Pa.	Sinclair, John H., L.	N. York 4th.	.....
Roberts, B., s. s.	Green River.	Hickman, Ky.	Skinner, L. A., w. c.	Buffalo.	Westfield, N. Y.
Robertson, A. S., w. c.	Schuyler.	Tennessee, Ill.	Skinner, T. H., PRF.	N. York 3d.	New York, N. Y.
Robinson, C. S., P.	Brooklyn.	Brooklyn, N. Y.	Slocum, J. J., w. c.	Chicago.	New York, N. Y.
Robinson, E., PRF.	N. York 3d.	New York, N. Y.	Smalley, Seth, H. M.	Kalamazoo.	Augusta, Mich.
Robinson, M., s. s.	Cedar Valley.	Steamboat R., Io.	Smith, Albert, P.	Alton.	Godfrey, Ill.
Robinson, N. C., P.	Iowa City.	Vinton, Iowa.	Smith, Asa D., P.	New York 3d.	New York, N. Y.
Robinson, P., P.	Delaware.	Jefferson, N. Y.	Smith, B. B., w. c.	Ontario.	N. Bristol, N. Y.
Robinson, R., w. c.	Oswego.	New Haven, N.Y	Smith, B. C., P.	Bath.	Prattsburg, N. Y.
Robinson, S. N., s. s.	Cortland.	Guildf'd Cen., NY	Smith, Carl's, s. s.	Portage.	Tallmage, O.
Robinson, T. H., P.	Harrisburg.	Harrisburg, Pa.	Smith, Chas. A., P.	Phila. 3d.	Philadelphia, Pa.
Robinson, Wm. M., P.	Cayuga.	Genoa, Illow NY	Smith, C. s. s.	Gr. Riv. Val.	Grand Rap., M.
Rogers, E. P., P.	Newark.	Newark, N. J.	Smith, E. G., w. c.	N. York 4th.	Washington, D.C.
Rogers, L. B., L	Niagara.	Albion, N. Y.	Smith, C. M., P.	Cortland.	Texas Valley.
Rogers, W. H., s. s.	Hamilton.	Mason, O.	Smith, H. A., P.	Phila. 3d.	Philadelphia, Pa.
Rollo, Eber M., P.	Albany.	Greenbush, N. Y.	Smith, Harvey, P.	North River.	S. Amenia, N. Y.
Rood, Lorrain, w. c.	Fox River.	Pekin, N. Y.	Smith, Henry, PRF.	Cincinnati.	Walnut Hills, O.
Root, L. I., P.	Saginaw.	Ionia, Mich.	Smith, H. B., PRF.	N. York 4th.	New York, N. Y.
Rosenkrans, C. E., P.	Columbus.	Columbus, Wis.	Smith, Hiram, s. s.	Huron.	Castalia, O.
Rosenkrans, Jos., P.	Geneva.	Romulus, N. Y.			



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NAME.	PRESBYTERY.	POST-OFFICE.	NAME.	PRESBYTERY.	POST-OFFICE.
Smith, I. B., s. s.	N. York 4th.	Pleasant Mt., Pa.	Taylor, W. W., w. c.	Geneva.	Philadelphia, Pa.
Smith, Jas. C., s. s.	Cortland.	Red Creek, N. Y.	Temple, C. M., p.	Old Water.	W. Pigeon, Mich.
Smith, Jas. R., s. s.	Bath.	Plum River, Ill.	Tenney, R., w. c.	Athens.	Marietta, O.
Smith, John, w. c.	D. of Colum.	Penn Yan, N. Y.	Terry, Parshall, s. s.	Cortland.	Thomson, O.
Smith, John C., p.	Newark.	Washington C.	Thatcher, Moses, s. s.	Champlain.	Covington, N. Y.
Smith, J. F., p.	Mill Point, Mich.	Newark, N. J.	Theberath, C. H., c. m.	Newark.	Newark, N. J.
Smith, L. S., w. c.	G'd River Val.	Collamer, N. Y.	Thomas, Thos., w. c.	Utica.	Trenton, N. Y.
Smith, Marcus, s. s.	Onondaga.	Buffalo, N. Y.	Thompson, E., s. s.	L Superior.	Houghton, L. S.
Smith, Nath., w. c.	Dayton.	Morrow, O.	Thompson, G. W., w. c.	Onondaga.	Syracuse, N. Y.
Smith, S. D., w. c.	Alton.	Greenville, Ill.	Thompson, J. W., p.	Franklin.	Constantia, O.
Smith, Socrates, w. c.	N. York 3d.	New York, N. Y.	Thompson, Lewis, p.	Rockaway.	Whippany, N. J.
Smith, T. R., p.	Saginaw, M.	E. Saginaw, M.	Thompson, M.,	Salem.	Berrien Spring, M
Smith, W. C., s. s.	Ottawa.	.....	Thompson, M. L. P., p	Cincinnati.	Cincinnati, O.
Smith, W. H.,	Franklin.	Columbus, O.	Thompson, R. K., s. s.	N. York 3d.	New York, N. Y.
Smyth, Anson, AGT.	Phila. 4th.	Whitemarsh, Pa.	Thompson, W. M., p. m	Cincinnati.	Sidon, Syria.
Snyder, A. J., p.	Watertown.	Watertown, N. Y.	Thomson, Jas., s. s.	Blue Earth.	Mankato, Minn.
Snyder, Peter, p.	Pittsburg.	Pittsburg, Pa.	Thomson, S. E., PRF.	Crawfordsv'e.	Crawfordsville, Ia
Sparks, S. M., p.	Bath.	Canisteo, N. Y.	Thornton, A. G., L.	Cayuga.	.....
Spaulding, Geo., p.	N. York 4th.	New York, N. Y.	Thurston, C. S., s.	Chemung.	Athens, Pa.
Spaulding, J., w. c.	Brooklyn, N. Y.	Dayton, O.	Tiffany, J. A., s. s.	Greencastle.	Toronto, Ind.
Spears, S. T., p.	Dayton.	Gustavus, O.	Timlow, D. O., L.	N. York 4th.	.....
Spees, Shubael, p.	Hudson.	Shortsville, N. Y.	Timlow, Wm., w. c.	Hudson.	Amity, N. Y.
Spelman, Jas. H., s. s.	Lyons.	N. Hartford, Ct.	Tindall, Geo. P., p.	Indianapolis.	Indianapolis, Ind
Spencer, A., AGT.	Utica.	Chicago, Ill.	Tinker, J. E., L.	Buffalo.	.....
Spencer, F. A., p.	Chicago.	Newark.	Todd, Geo. N., s. s.	Tioga.	Maine, N. Y.
Spencer, Theo., SEC.	Newark.	S. Orange, N. J.	Toelke, Henry, p.	N. York 3d.	New York, N. Y.
Spencer, Wm. H.,	Newark.	Caldwell, N. J.	Tomb, J. S. L., s. s.	Troy.	Hebron, N. Y.
Sprague, D. G., p.	Keokuk.	Decatur, C. Io.	Tompkins, John, p.	Cayuga.	Marcellus, N. Y.
Sprague, Isaac N.,	Belvidere.	Geneva, N. Y.	Toof, Eben M., p.	Rockester.	Holley, N. Y.
Springer, B. O., s. s.	Cold Water.	Jonesville, Mich.	Torrey, David, p.	Ithaca.	Ithaca, N. Y.
Squier, M. P., PRF.	Rochester.	Auburn, N. Y.	Towler, Thos., s. s.	Scioto.	Jackson C. H., O.
Stanley, H. L., p.	Newark.	Newark, N. Y.	Townsend, E. G., s. s.	Onondaga.	Syracuse, N. Y.
Starr, Fred., AGT.	Knox.	Galesburgh, Ill.	Townsend, J. B., w. c.	St. Louis.	Bloomington, Ill.
Stearns, J. F., p.	Cincinnati.	Moscow, O.	Townsend, T. R., s. s.	Montrose.	Dunmore, Pa.
Stebbins, C. E., p.	Crawfordsv'e.	Covington, Ind.	Tracy, H. A., SEC.	Cincinnati.	Cincinnati, O.
Steele, T. A., s. s.	Harrisburg.	WilliamSPORT, Pa.	Tracy, S. J., w. c.	Otsego.	Springfield, N. Y.
Steele, Wm. N., s. s.	L Superior.	Marquette, N. Y.	Tracy, Wm., F. M.	Harrisburg.	Pasumalis, Ind.
Sterling, Wm., p.	Trumbull.	Newton Falls, O.	Travelli, J. S., T.	Pittsburg.	Sewicklyville, Pa
Stevens, C. B., s. s.	Genesee Val.	Franklinville, NY	Traver, Allen, s. s.	Onondaga.	Ludlowville, N. Y.
Stevens, S., s. s.	Alton.	Greenville, Ill.	Treadwell, C. W., s. s.	Watertown.	Theresa, N. Y.
Stewart, E. J., p.	N. York 3d.	New Haven, Ct.	Treat, Selah B., SEC.	Newark.	Boston, Mass.
Stewart, Robt. s. s.	Buffalo.	Dunkirk, N. Y.	Trotter, Alex., p.	Catskill.	Livingston, N. Y.
Stiles, Jos. C., SEC	Indianapolis	Franklin, Ind.	Trowbridge, J. H., p.	Dubuque.	Dubuque, Ia.
Stillman, T., SEC.	North River.	Angelica, N. Y.	Trowbridge, T. C., F. M	Brooklyn.	Constantinople.
Stimpson, W. N., w. c	Franklin.	Columbus, O.	Tucker, E. R., p.	Maumee.	Defiance, O.
Stoddard, E. W., s. s.	Champlain.	Au Sable F., N. Y	Tucker, N., s. s.	Detroit.	Dearborn, Mich.
Stone, Collins, T.	Brooklyn.	Ihafa, S. Africa.	Turner, D. K., p.	Phila. 4th.	Hartsville, Pa.
Stone, John S., H. M.	Lyons.	Manchester, N. Y.	Turner, Wm. C., s. s.	Maumee.	Fosterio, O.
Stone, Seth, B., F. M.	Geneva.	Canandaigua, N. Y.	Tuttle, Amos C., s. s.	Kalamazoo.	Paw Paw, Mich.
Stoulenberg, W. J., s	Genesee.	Varysburg, N. Y.	Tuttle, A. Y., w. c.	Portage.	Edinburg, O.
Stowe, A. M., AGT.	Harrisburg.	York, Pa.	Tuttle, Jacob, w. c.	Pataaskala.	Jersey, O.
Stratton, E. H., s.	Rochester.	Penfield, N. Y.	Tuttle, Jos. F., p.	Rockaway, N. J.	Madison, N. J.
Street, Thos., p.	Munroe, Mich.	Monroe, Mich.	Tuttle, S. L. P.	Newark.	Crawfordsv'e.
Strickland, Wm. E., s	San Jose.	Oakland, Cal.	Twining, Wm., w. c.	Crawfordsv'e.	Cherry Valley, NY
Strong, A. K. P.	Utica.	Clinton, N. Y.	Twombly, A. S., p.	Otsego.	Pomeroy, O.
Strong, John D., s. s.	Bloomington.	Urbana, Ill.	Twombly, I. S., s.	Athens.	Litchfield, N. Y.
Strong, Salmon, w. c.	Belmond, Ia.	Shellsburg, Ia.	Tyler, D. C., s. s.	Utica.	Clinton, N. Y.
Stryker, I. P., s. s.	Washington C.	Parsippany, N. J.	Upson, A. J., PRF.	Utica.	Clinton, N. Y.
Stuart, Benj. F., s. s.	Chicago, Ill.	Chicago, Ill.	Vail, F. Y., AGT.	Cincinnati.	College H., O.
Summers, John, s. s.	Iowa City.	Shellsburg, Ia.	Vanauken, E. B., L.	Cayuga.	.....
Sunderland, B. p	D. of Colum'is	Washington C.	Vance, Jas. E., s. s.	Erie.	Belle Valley, Pa.
Sutton, Jos. F., w. c	Rockaway.	Parsippany, N. J.	Vance, Joseph, p.	Cleveland.	Chatham, O.
Swazy, Arthur, p.	Galeua.	Chicago, Ill.	Van Deurs, Geo., s. s.	Phila. 3d.	Philadelphia, Pa.
Swift, Alford B., p.	Troy.	M. Granville, NY	Van De Vere, D. W., p.	Milwaukie.	Milwaukie, Wis.
Swift, E. Y. p.	Utica.	Clinton, N. Y.	Van Dyck, L. B. p.	Catskill.	Windham C., NY
Swift, Warr'n., s. s.	Pata-kala.	Honor. O.	Van Houghton, II., p.	Montrose.	Hawley, Pa.
Sylvester, C. S., s. s.	Columbia.	Spencertown, NY	Van Lennep, H. J., FM	Brooklyn.	Tocat, Turkey.
Talcott, Joel w. c.	Elyria.	Wakeman, O.	Van Nest, P. S., s. s.	Iowa City.	Iowa City, Ia.
Tappan, H. P., PRS.	New York 4th	Ann Arbor, M.	Van Stavoren, A. s	Keokuk.	Montrose, Ia.
Tarbet, Wm L., p.	Illinois.	Virden, Ill.	Van Valken'g, D. s	Otsego.	Springfield, N. Y.
Tatlow, T. H., s. s.	N. Missouri.	Newark, Mo.	Van Vleck, Wm., w. c.	Cleveland.	E. Cleveland, O.
Taylor, A., SEC.	Phila. 3d.	Charleston, S. C.	Van Zandt, Benj., w. c	Belvidere.	Freeport, Ill.
Taylor, C. H., p.	Alton.	Alton, Ill.	Veale, Jas. A., s. s.	Fort Wayne.	Huntington, Ind.
Taylor, D. H., L.	Washtenaw.	.....	Vorhis, Stephen,	.....	Hamondsp'rt, NY
Taylor, Eph. s. s.	Buffalo.	Randolph, N. Y.	Vrooman, D., F. M.	Portage.	Canton, China.
Taylor, H. S. F. M.	Huron.	Mandehasalie, I.	Wadsworth, C., w. c.	Otsego.	Cherry Valley, NY
Taylor, H., w. c.	Belvidere.	Belvidere, Ill.	Wadsworth, H. F., p.	Hudson.	Unionville, N. Y.
Taylor, Jas. H., p.	N. York 4th.	New Rochelle, NY	Waith, Jr., W. s. s.	Buffalo.	Lancaster, N. Y.
Taylor, O. S., w. c.	Cayuga.	Auburn, N. Y.	Wakeman, Joel, p.	Genesee Val.	Almond, N. Y.
Taylor, P., s. s.	Kalamazoo.	School-raft, Mich	Wakeman, M., s. s.	Onondaga.	Lafayette, N. Y.
Taylor, S. D., s. s.	Buffalo.	Evans' C., N. Y.	Waldenmeyer, M., s. s	Schuyler.	Nauvoo, Ill.
Taylor, T. E., w. c.	North River.	Honolulu, San. Is	Waldo, E. F., s. s.	Milwaukie.	Jefferson, Wis.
Taylor, V. D., s. s.	Cleveland.	Cleveland, O.	Waldo, L. B., AGT.	Utica.	Eaton, N. Y.
Taylor, Warren, s. s.	Scioto.	McNairn P. O., O.	Waldo, Milton, s. s.	Knox.	Lacon, Ill.
Taylor, W. A., s. s.	St. Louis.	High Hill, M.			
Taylor, Wm. S., AGT.	Marshall.	Detroit, Mich.			

NAME.	PRESBYTERY.	POST-OFFICE.	NAME.	PRESBYTERY.	POST-OFFICE.
Walker, A. S., s. s.	N. York 3d.	Lodi, N. J.	Wilder, R. G., F. M.	ChAMPLAIN.	.....
Walker, Benj., s. s.	Trumbull.	Hartford, O.	Wile, Benj. F., P.	North River.	Pleasant V. N.Y.
Walker, E. P., L.	Athens.	Andover, Mass.	Willard, L., P.	Rockaway.	Sparta, N. J.
Walker, James, s. s.	Galena.	Tekonsha, Mich.	Willett, Jos. T., P.	ChAMPLAIN.	Essex, N. Y.
Walker, John, s. s.	Monroe.	Palmyra, Mich.	Wiley, S. H., P.	San Francisco	San Francisco, Cal
Walker, Rich., P.	Phila. 4th.	Allentown, Pa.	Williams, C. A.,	Ottawa.	Keokuk, Ia.
Wallace, B. J., SEC.	Phila. 3d.	Philadelphia, Pa.	Williams, D., W. C.	Montrose.	Wysox, Pa.
Wallace, C. C., w. c.	N. York 3d.	Morrisania, N. Y.	Williams, D., s. s.	Utica.	Cleveland, N. Y.
Walsworth, E. B., P.	Sierra Nevada	Marysville, Cal.	Williams, E. E., P.	Utica.	Warsaw, N. Y.
Walter, J. H., P.	Huron.	Milan, O.	Williams, E. C., w. c.	Buffalo.	Dunkirk, N. Y.
Walton, J. S., T.	Altou.	Pana, Ill.	Williams, F. W., w. c.	N. York 4th.	New York, N. Y.
Ward, Eben, w. c.	Cleveland.	Solon, O.	Williams, S. H., H. M.	ChAMPLAIN.	Chazy, N. Y.
Ward, Elias O., s. s.	Montrose.	Bethany, Pa.	Williams, W. F., F. M.	Utica.	Mosul, Assyria.
Ward, John, w. c.	Newark.	Philadelphia, Pa.	Williams, W. H., D. M.	Keokuk.	Keokuk, Ia.
Ward, J. J., s. s.	Niagara.	Kuowlesville, N.Y.	Williams, W. W., P.	Maumee.	Toledo, O.
Ward, Sam., s. s.	Wabash.	Big Spring, Ill.	Williamson, John P., L.	Dakota.	.....
Ward, T. S., P.	Montrose.	Carbondale, Pa.	Williamson, J. G., P.	Phila. 4th.	Sidney, N. J.
Warner, G. W., s. s.	Cayuga.	Weedsport, N. Y.	Williamson, R. H., L.	N. York 4th.	Dodgeville, Wis.
Warner, J. K., s. s.	Geneva.	Canton, Wis.	Williamson, Thos., FM	Dakota.	Pajutaze, Minn.
Warren, F. V., s. s.	Bath.	Harmony'Ve, NY	Willis, E. D., s. s.	Belvidere.	Pecat-nica, Ill.
Warren, H. V., P.	Cincinnati.	Georgetown, O.	Williston, T., s. s.	Columbus	Reedsburgh, Wis
Warren, W. N., s. s.	Troy.	N. Berkshire, Vt.	Willoughby, B. E., P.	Geneva.	Canoga, N. Y.
Wason, Hiram, s. s.	Chicago.	West Creek, Ind.	Willoughby, E. C., s. s.	Galena.	.....
Wastall, W. P., s. s.	Detroit.	White Lake, Mich	Wilson, D. M., F. M.	Cincinnati.	Homs, Syria.
Waterbury, C., w. c.	Knox.	Freeport, Ill.	Wilson, J. B., w. c.	Ottawa.	Somonauk, Ill.
Waters, John, w. c.	Knox.	.....	Wilson, J. P., P.	Newark.	Newark, N. J.
Waters, M. V. D., s. s.	Utica.	Gravesville, N. Y.	Wilson, J. J., w. c.	N. Missouri.	Newark, Mo.
Watson, C. L., s. s.	Illinois.	Richland, Ill.	Wilson, J., s. s.	Wabash.	Charleston, Ill.
Waugh, John, P.	St. Lawrence.	Canton, N. Y.	Wilson, J. G., s. s.	Greencastle.	Terre Haute, Ia.
Webber, L. P., L.	Dayton.	Walnut Hills, O.	Wilson, Levi B., P.	Trumbull.	Youngstown, O.
Weed, Ira M., AGT.	Chicago.	Waukegan, Ill.	Wilson, R. E., P.	Lyons	Clyde, N. Y.
Weed, J. E.,	Franklin.	Cincinnati, O.	Winans, I., s. s.	Trumbull.	Mecca, O.
Weed, Thos. A., P.	Oswego.	Mexico, N. Y.	Wing, C. P., P.	Harrisburg.	Carlisle, Pa.
Wells, A. S., s. s.	Des Moines.	Palmyra, Ia.	Winnies, W., s. s.	Cincinnati.	Cincinnati, O.
Wells, Benj., s. s.	Marshall.	Concord, Mich.	Winslow, H., P.	Geneva.	Brooklyn, N. Y.
Wells, D. E., L.	Scioto.	New Philadel., O.	Winter, G., s. s.	Saginaw.	Vassar, Mich.
Wells, E. D., w. c.	Pennsylv'nia	Lawrenceville, Pa	Wishard, S. E., P.	Schuyler.	Rushville, Ill.
Wells, John O., P.	Catskill.	Greenville, N. Y.	Wisner, W., w. c.	Ithaca.	Ithaca, N. Y.
Wells, N. M., c. M.	Detroit.	Detroit, Mich.	Wisner, W. C., P.	Niagara.	Lockport, N. Y.
Wells, W. W., s. s.	Ottawa.	Waltham, Ill.	Wiswell, G. F., P.	Wilmington.	Wilmington, Del.
Welton, A., P.	Otsego.	Middlefd Cen, NY	Witter, D., s. s.	Grand River.	Burton, O.
West, Amasa, w. c.	Buffalo.	.....	Wolfe, A. R., T.	Newark.	W. Bloomfield, N.J
Wetherill, I., w. c.	Phila. 3d.	.....	Wood, A. A., P.	Geneva.	Geneva, N. Y.
Whaley, S. s. s.	Montrose.	Providence, Pa	Wood, A. T., s. s.	Geneva.	Winslow, Ill.
Wheeler, F. B., P.	North River.	Poughkeepsie, NY	Wood, J. C., AGT.	Alton.	Jacksonville, Ill.
Wheeler, L. H., F. M.	L. Superior.	Odanah, Wis.	Wood, G. W., SEC.	N. York 4th.	New York, N. Y.
Whipple, W. W., P.	N. Missouri.	La Grange, Mo.	Wood, G., AGT.	Keokuk.	Denmark, Ia.
Whitaker, Epher P.	Long Island.	Southold, L. I	Wood, J. W., P.	Hudson.	Chester, N. Y.
Whitaker, J. A., P.	Phila. 4th.	Belvidere, N. J.	Wood, J., AGT.	Alton.	Duquaine, Ill.
White, A. F., s. s.	San Jose.	Gilroy, Cal.	Woodbridge, T., w. c.	Columbia.	Spencertown, N.Y
White, Chas., PRS.	Crawfords'Ve.	Crawfordsville, I.	Woodin, S. F., r. m.	N. York 4th.	Fuh Chau, China
White, Chas. T., F. M.	Bath.	Pulney, Ind.	Woodruff, J., w. c.	Tioga.	Cshocton, Mich.
White, F. S., w. c.	Huron.	Fremont, O.	Woodruff, J. A., s. s.	Saginaw.	Allison, Mich.
White, G. H., F. M.	Indianapolis.	Morash, Syria.	Woodruff, S. B., s. s.	ChAMPLAIN.	Backmant'n, N.Y
White, O. H., s. s.	N. York 4th.	Meriden, Ct.	Woods, W. W., ACT.	Dubuque.	Iowa C. Ia.
White, O. D. W., a. s.	Marshall.	Mt. Carrol, Ill.	Worthington, A., s. s.	Lyons.	Red Creek, N. Y.
White, Samuel, w. c.	Bath.	Starke, N. Y.	Wrage, H. D., s. s.	N. York 3d.	Hyde Park, N. Y.
White, S. J., s. s.	Delaware.	Cannonsville, NY	Wright, A., F. M.	Buffalo.	Irving, N. Y.
White, T. F., P.	Rockaway.	Mendham, N. J.	Wright, E., AGT.	St. Louis.	St. Louis, Mo.
White, W. C., P.	Genesee Val.	Cuba, N. Y.	Wright, E. S., P.	Buffalo.	Fr-donia, N. Y.
Whitfield, J. W., s. s.	Utica.	Verona, N. Y.	Wright, J. R., s. s.	Maumee.	Ridgeville, O.
Whiting, F. L. w. c.	Chemung.	Big Flats, N. Y.	Wright, T., s. s.	Washtenaw.	Ypsilanti, Mich.
Whiting, L. P.	Brooklyn.	Brooklyn, N. Y.	.....	.....	.....
Whitman, John S., L	New York 3d.	Williamstown, M.	Yale, C., w. c.	Watertown.	Martinsburg, N.Y
Whitney, J. C., s. s.	Minnesota.	Forest City, Minn	Young, Claiborne, wC	Indianapolis.	Thorntown, Ind.
Whittaker, Wm. P.	Columbia.	Vatatie, N. Y.	Young, Geo. D., s. s.	Iowa City.	Caruache, Ia.
Whittmore, I. T., s s	Bloomington	Poultice, Ill.	Young, J. R., P.	ChAMPLAIN.	Plattsburgh, N.Y
Whittlesey, E., P.	Genesee.	Le Roy, N. Y.	Young, Wm., s s.	Lyons.	Rose, N. Y.
Whittlesey, S. H., w. c	Portage.	.....	Youngs, E., w. c.	Long Island.	Cutchogue, L. I.
Wickes, T. S., w. c.	North River.	Poughkeepsie, NY	.....	.....	.....
Wight, J. A., P.	Chicago.	Chicago, Ill.	Zonne, P., P.	Milwaukie.	Holland, Wis.
Wilber, F. A., P.	Elyria.	Elyria, O.	.....	.....	.....

# THE UNITED PRESBYTERIAN CHURCH

OF

## NORTH AMERICA.

THE FOURTH GENERAL ASSEMBLY OF THE UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA met in the Second United Presbyterian Church, Pittsburg, Pa., on Wednesday, May 21, 1862, at seven and a-half o'clock, P.M. It was opened with a discourse by the retiring Moderator, Rev. R. D. HARPER, from 1 Samuel iv. 13: "For his heart trembled for the ark of God." After the discourse, the Principal Clerk reported the following commissioners to the

### Fourth General Assembly of the United Presbyterian Church of N. A.

MINISTERS.	PRESBYTERIES.	RULING ELDERS.	MINISTERS.	PRESBYTERIES.	RULING ELDERS.
Adair, J. M.	Big Spring.	William Young.	Lytle, J. P.	Muskingum.	.....
Anderson, John	Michigan.	.....	Macdill, David	Chillicothe.	T. McCague.
Armstrong, J. G.	Sidney.	E. R. Glenn.	Moffet, W. T.	Chicago.	E. Stewart.
Armstrong, Robert	New York.	John Harper.	Morrison, M.	Monmouth.	W. D. Henderson
Barnet, James	Egypt.	.....	Morrow, S. F.	Albany.	.....
Bell, J. R.	Michigan.	.....	McAllister, J. R.	Le Claire.	T. McConnell.
Black, W. A.	Butler.	Archibald Glenn.	McArthur, S.	Keokuk.	S. E. Hawthorne.
Bisakie, Alexander	Boston.	.....	McConnell, W. A.	Mansfield.	W. Hutchinon.
Blair, H. H.	New York.	John Reed.	McConnell, W. L.	Westmorel'd.	W. Shaw.
Brownlee, E. A.	Kansas.	.....	McCracken, R.	Bloomington.	.....
Brown, Thomas	Kansas.	Wm. Anderson.	McFarland, W. H.	Muskingum.	Alex. Baird.
Bryson, John	S. Indiana.	.....	McGaw, J. A. P.	Monmouth.	.....
Bryson, J. C.	Monongahela.	J. Walker.	McHenry, D. S.	Caledonia.	John Kennedy.
			McKee, W. R.	Argyle.	.....
Campbell, R. K.	Ohio.	James Patterson.	Ormond, B. K.	Mercer.	J. Mitchell.
Carson, D. W.	Frankfort.	F. Purdy.	Patterson, D. D., J.	Mercer.	J. P. Cowden.
Carson, J. G.	Chartiers.	James McPeak.	Prestley, D. D. James	Monongahela.	William Hall.
Clark, D. D., A. D.	Allegheny.	D. Gilliland.	Prestley, W. H.	Chillicothe.	.....
Clark, S. W.	Staubenville.	R. G. Ramsay.	Purdy, J. L.	Frankfort.	James McNary.
Clarke, M.	Bloomington.	R. C. Greer.	Price, James	Philadelphia.	W. K. Carson.
Collins, D. W.	Mansfield.	J. H. Downing.	Reed, S. B.	Monongahela.	N. Ballentine.
Collins, S.	Indiana.	.....	Scott, D. D., John	Monmouth.	Stephen White.
Conner, A.	Wheeling.	.....	Scott, J. P.	Detroit.	.....
Cooper, D. D., Jos. T.	Philadelphia.	S. C. Huey.	Scouler, J. Y.	Ohio.	.....
Davidson, W.	Ohio.	R. C. Stewart.	Slentz, John R.	Lakes.	W. Dennison
Dales, D. D., J. B.	Philadelphia.	.....	Shafer, A. G.	Allegheny.	John Dean.
Easton, D. D., J. S.	Staubenville.	James Stewart.	Steele, J. C.	Allegheny.	John Taggart.
Edgar, John	Caledonia.	.....	Stewart, Jonathan	Le Claire.	.....
Eddie, J. A.	Monmouth.	.....	Story, A.	Keokuk.	.....
Ewing, R. B.	Xenia.	J. F. Stewart.	Taylor, J. E.	Delaware.	.....
Frazier, J. I.	Indiana.	Robert Taylor.	Todd, H. W.	New York.	.....
French, D. H.	Chartiers.	John Jamison.	Thompson, H. H.	Lakes.	J. C. Smith.
French, D. W.	Mercer.	A. J. Burgers.	Trusdale, J. C.	Conemaugh.	A. S. Pattison.
Glenn, J. W.	St. Louis.	.....	Waddle, Benjamin	Sidney.	S. I. Gamble.
Gray, Robert	S. Indiana.	.....	Walkinshaw, J. D.	Westmorel'd.	J. M. McElroy.
Greer, J. C.	Conemaugh.	.....	Wallace, R. G.	Delaware.	.....
Herron, S. T.	Cleveland.	George Boyd.	Wallace, W. L.	Big Spring.	.....
Jackson, W. C.	Chicago.	.....	White, I. N.	Argyle.	.....
Jamison, W. H.	Butler.	Alexander Brown.	Whitten, J. B.	Butler.	.....
Kirkpatrick, N. R.	Chillicothe.	Samuel Kerr.	Wilson, J. B.	Stamford.	.....
			Wishart, W.	Wheeling.	H. Alexander.
			Young, J. H.	Des Moines.	.....

MINISTERS.....81.                      ELDERS.....48.                      TOTAL.....129.

JOS. T. COOPER, of Philadelphia Presbytery, was elected Moderator.



## Bills and Overtures.

JAMES PATTERSON, D.D., Chairman of this Committee, reported the following

**OVERTURE, No. I.**—On the Amended Version of the Psalms. Thirty-six Presbyteries have reported on it; of these twenty-three report against its adoption, fourteen of these oppose its adoption, either unconditionally or by assigning as reasons that they are satisfied with the present version; that this movement tends to alienate other branches of Psalm-singing Churches, or they deem it inexpedient at this time. Ten Presbyteries reporting negatively desire that the efforts to improve the version be continued, whilst the amendments shall be restricted to obsolete words, corrections of grammar, and defective lines. Five Presbyteries report affirmatively, believing that some improvements have been made, and desiring that the Assembly would not cease in their efforts. Four Presbyteries make no report, but approve the effort, and recommend its continuance. One Presbytery is divided, and two are doubtful in their position. It was

*Resolved*, That the Amended Version of Psalms be referred to a Committee of three members; that this Committee be limited in the amendments which they shall propose to the removal of obsolete words, the corrections of errors in grammar, errors of punctuation, and defective lines, and that they report to the next General Assembly."

**No. II.**—On the Form of Government and Book of Discipline, twenty-six Presbyteries have reported on the Book of Discipline, sixteen of these report favorably, proposing some amendments, whilst the remaining Presbyteries either make no distinct report, or report adversely, or propose some alterations and postponement for the present. It was

*Resolved*, That the Assembly proceed and pass on the amendments proposed, and that the 'Book' thus amended be published as early as Nov. 1, 1862, and ovetured to Presbyteries and Sessions, with directions to vote or aye or nay, and report to the next General Assembly."

**No. III.**—A communication from The General Assembly of the Presbyterian Church in session at Columbus, Ohio, in which they propose friendly relations, and a stated annual and friendly interchange of commissioners between the General Assemblies of the two Churches. It was

*Resolved*, That the General Assembly of the United Presbyterian Church most cordially reciprocate the kind and fraternal feelings expressed in this communication by the General Assembly of the Presbyterian Church of the United States.

"That this General Assembly, believing that our common Lord has glorious objects to be accomplished on behalf of the truth, and the evangelization of the world by the Presbyterian Churches of the United States, regard this as the initiation of a deeper feeling of mutual sympathy, and as calculated to draw these branches of the Church into closer proximity in the bands of love, and to lead ultimately, through the blessed influence of the same spirit, to that unity which is so lovely and so becoming among the children of God.

"That this Assembly appoint one Minister and one Ruling Elder to sit as Commissioners in the next General Assembly of the Presbyterian Church, which meets next year at Peoria, Illinois.

"That the General Assembly of the United Presbyterian Church extends to the General Assembly of the Presbyterian Church, the assurance that Commissioners from their venerable body will be cordially welcomed by this Assembly.

"That an attested copy of the foregoing resolutions be transmitted to the General Assembly of the Presbyterian Church in the United States."

DAVID A. WALLACE, D.D., of Monmouth, Illinois, and JOHN BRINKERHOOF, Ruling Elder of Wooster, Ohio, were appointed Commissioners to attend the General Assembly of the Presbyterian Church, to meet in Peoria, Illinois, May, 1863.

No. IV.—A memorial from James Trumbull and others containing four points. The first refers to the adopting act, which the memorialists say, makes provision for modification and amendments. The second refers to the same act, which they believe guaranties the right of reasonable dissent against any of the principles of the Church, whilst such individuals retain their membership in the Church; the third refers to the interpretation and application of the article of the Testimony on Secret Societies; and the fourth to the bond for social covenanting.

In responding to the memorialists, the Committee do not deem it necessary that the Assembly should make any new deliverance on these points. All that appears to be required for the satisfaction of these brethren is to put them in remembrance of former deliverances of the Assembly. To the first point of the memorial, answers have been given already by former Assemblies, either directly or indirectly, sufficiently explicit to indicate that the Assembly fully and cordially endorses the entire standards of the United Presbyterian Church. (See Minutes of Assembly, 1859, page 121; also, Minutes of 1860, pages 22, 23.)

In answer to the second point in the memorial, we refer the brethren to the explicit statement made by the Assembly in 1860, (Minutes, pages 22, 23.) But, at the same time, we lay down this necessary rule as the result of that charity that "rejoiceth in the truth," yet "beareth long and is kind," viz: that those who have not such a degree of light respecting any article of our distinctive principles as would lead them fully to embrace it, whose minds are yet open to conviction, who are seeking to know the truth, who are not determinedly opposing the principle, and who conduct themselves in an orderly and Christian manner, may be admitted and retained in the fellowship of the Church. This has been the common faith and practice of the bodies comprising the United Presbyterian Church.

The memorialists, in a subsequent part of their paper, refer to some cases in which they suppose there has been a departure from the established principles of the Church, under the plea of reasonable dissent. It may be sufficient to say, in answer to this affirmation, that no countenance is given to such courses by our standards. We refer particularly to the fact that "adherence to the Westminster Standards and to the declarations contained in the Testimony, is required of those seeking communion with us." (See Minutes of Assembly, 1859, page 121; also, Minutes 1860, page 17, and Introduction to Testimony; also, Article 16.)

In reply to the third point in the memorial, we refer to the report of the Judicial Committee of the Assembly, 1860. (Minutes, pages 16, 17.) The Assembly declare it to be the duty of sessions to require, as a condition of admission to the Church, that persons connected with the Order of Odd Fellows withdraw from their connection, and that those who become or continue members of this society not only violate the declaration in the Testimony, but also act in opposition to the unquestionable scriptural doctrines laid down in the Confession, chapter 22.

The same remarks apply with equal force and obligation with respect to all other secret societies, against which we testify.

On the fourth point proposed by the memorialists, we have nothing to say beyond what is known to themselves—that the Assembly of 1860 appointed a Committee to prepare a draft of a bond for covenanting. This matter is still in the hands of that Committee, and we may presume they will report as soon as practicable. This report of the Committee was adopted.

No. V.—From The First Synod of the West, asking for a division of the Synod. It was

"Resolved, 1. That the Presbyteries of Big Spring, Conemaugh, Westmoreland, Monongahela, Chartiers, and Frankfort, be constituted into a Synod, to be called the Synod of Pittsburgh, to meet at Indiana, Pa., on the first Tuesday of October, 1862, at 2 o'clock, P. M., to be opened with a sermon and constituted by Dr. Scroggs.

"Resolved, 2. That the Presbyteries of Muskingum, Mansfield, Steubenville, and Wheeling, now subordinate to The First Synod of the West, be

constituted a Synod, to be called the Synod of Ohio; that it be directed to meet at Steubenville, Ohio, on the first Tuesday of October, 1862, at seven o'clock, P. M., and that it be constituted with prayer by Dr. Taggart.

No. VI.—From the Synod of New York in relation to the admission of ministers and licentiates from other Churches. It was

“*Resolved*, That the Presbyteries shall carefully examine as to their doctrinal views all ministers and licentiates from other denominations applying for admission to this Church, and they shall subject those admitted from foreign Churches to a probation of not less than six months previous to their settlement over any congregation. It was also

“*Resolved*, That this report be sent down to the Presbyteries, whether it shall become a rule of the Church, aye or nay.”

No. VII.—On Systematic Beneficence. It was

“*Resolved*, 1. That a Standing Committee of five, to be called the Committee on Systematic Beneficence, be appointed.

“*Resolved*, 2. That the duties of this Committee shall be to examine Presbyterian reports with a view to ascertain what system, if any, the Presbyteries have adopted for raising the benevolent funds of the Church, and to recommend such plans or measures as in their judgment are best adapted to secure system in our financial operations, and thus replenish the treasuries of the church.

No. VIII.—On Theological Seminaries. It was

“*Resolved*, That the following Overture be sent down to Presbyteries: ‘Shall the General Assembly have the power of establishing and regulating the Theological Seminaries of the Church?’”

## Judicial Committee.

A. D. CLARK, D.D., Chairman of this Committee, reported as follows:—

JUDICIAL CASE, NO. I.—A Protest and Petition from Sealkote Presbytery in the case of Rev. R. A. Hill. It was

“*Resolved*, 1. That the Presbytery be directed to restore Mr. Hill to his former standing upon declaring his willingness to submit to the authority of Presbytery, and declaring his resolution to abide by our professed principles, on the subjects that have occasioned these troubles, and to study the things that make for peace.

“*Resolved*, 2. That if any of the parties—that is, Mr. Hill or any other member of the Mission—cannot accede to this as a final end to all their disastrous troubles, the Board of Foreign Missions be directed to recall him or them from the field, and take measures to supply their places, that this once prosperous mission may be restored to the confidence and support of the Church.

“*Resolved*, 3. That a certified copy of this paper be ordered to be forwarded to the Presbytery of Sealkote.”

No. II.—A Dissent from the action of the General Assembly of the United Presbyterian Church, at its meeting in Monmouth, Illinois, in 1861, in the case of Rev. R. A. Hill. It was

“*Resolved*, That as this is the same case which has been before the Assembly, on protest and petition, from the Presbytery of Sealkote, and which has been already disposed of, your Committee deem no further action in the case necessary, and would therefore refer the dissenters to that action as an answer to their paper.”



## Board of Home Missions.

THE *Third* Annual Report is as follows:—

During the year one hundred and eight ministers have labored in connection with this Board, in forty Presbyteries for periods varying from one to twelve months. The Board recommend to the Assembly the propriety of establishing an aged and infirm Ministers' Fund, also to establish a Mission at the South, now that the Providence of God is calling us to enter upon fields of missionary labor among the people of our southern coast in places where the power of slavery (which once drove us away from the South) is now broken, and where it is important that the anti-slavery Churches of the land should establish themselves as a means of securing freedom of speech, and promoting the interests of truth and righteousness in those parts of our country. They also recommend the establishment of a Mission in California.

The Treasurer reports a balance on hand at the beginning of the year of \$281 64; received, \$17,933 46; total, \$18,215 10. The payments have been \$16,918 30; leaving a balance of \$1,296 80.

THE OFFICERS OF THE BOARD ARE AS FOLLOWS:

- Rev. R. D. HARPER, *Corresponding Secretary*, Xenia, Ohio.
- JOHN FLEMING, Esq., *Treasurer*, Xenia, Ohio.

## Board of Foreign Missions.

THE *Third* Annual Report is as follows:—

During the year they have sent out Rev. Andrew Watson and wife to join the mission in *Egypt*; they started September 28, 1861. Rev. James S. Barr and wife sailed November 6, 1861, for *Sealkote*, India. They have all reached their fields of labor.

A Miss Sarah Hart, a Jewess of the city of *Cairo*, Egypt, having made a profession of religion, has joined the mission and is employed as a teacher of a girls' school.

In *China* Rev. Mr. Nevan and wife are laboriously employed. In *Syria* Rev. John Crawford who had been driven away by the outbreak of 1860, has returned to *Damascus*. He found wide-spread desolation and the losses sustained by the mission have been admitted by the Government and payment promised.

In *India* the past year has been one of great trial. Mr. Barr and his wife, with the others of this mission, are pursuing a judicious course. In *Egypt* we have three special places of operation, viz: *Alexandria*, *Cairo*, and the valley of the Nile. In *Alexandria* there is preaching and two or three large schools. In *Cairo* there is preaching, and a school for boys, and two schools for girls. In the *Valley of the Nile* a boat has been procured by which voyages have been made to the highest navigable point up the river. In places schools have been opened, the Bible distributed, and Bible readers stationed.

Owing to the state of the country, it was feared that the means for sustaining our Foreign Missions would be deficient when the Board received a letter from James Buchanan, Secretary of the Missionary Society of the Theological Hall of The United Presbyterian Church of Scotland, stating that that Society had, according to custom, selected some one Mission station for whose benefit the members of the Society would seek special contribu-

tions during their ensuing vacation, had fixed upon our Mission in Egypt, and that a liberal sum would no doubt be raised.

The Free Church of Scotland, in view of the unhappy condition of affairs in our country, recommended that a collection be taken up for our Missions in Turkish Egypt, Damascus, in Syria, and India. The result was a collection of \$4,320, with a request that it should be spent in support of the native agency.

The *Mission to Italy*.—The Board have commended this Mission, and re-committed Rev. W. G. Morehead, of Sidney Presbytery. He will also labor in connection with The American and Foreign Christian Union.

The *Missionary* paper has not yet been started, owing to the state of the country.

The Treasurer had on hand at beginning of the year \$810 42; received, \$22,305 91; total, \$23,116 33. Payments, \$21,955 00; balance on hand, \$1,161 33.

THE OFFICERS OF THE BOARD ARE AS FOLLOWS:

J. B. DALES, D.D., *Corresponding Secretary*, 1628 Filbert st., Philadelphia.  
T. B. RICH, Esq., *Treasurer*, 190 Elizabeth street, New York.

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## Board of Education.

THE Annual Report is as follows:—

During the past year unexpected prosperity has attended the operations of the Board. Grants to the amount of \$1,568,00 have been made to seventeen young men from fourteen Presbyteries and all the Synods of the Church.

The Board did not feel at liberty to make grants exceeding the sum named as a minimum by the last Assembly. Hence many applications were made which could not be granted. The Board are satisfied that this branch of their operations has been greatly blessed, and they hope that the Assembly will feel encouraged to authorize appropriations to a much larger number next year. With the view of facilitating applications, the Board invite attention to the following directions:—

1. Let young men desiring aid make application directly to the Presbytery for a certificate; if it is impracticable to lay the matter before the Presbytery in season, let a certificate be obtained from three members, and then, at the next meeting of the Presbytery, let a regular certificate be obtained.

2. Let the certificate be forwarded directly to the Corresponding Secretary of the Board, accompanied by a statement of the following facts: 1. The name of the beneficiary in full. 2. His post-office, town, county, and State. 3. His standing as a student—if Literary, of what class; if Theological, of what year. 4. The College or Seminary he purposes attending. 5. The smallest sum that will carry him through the year.

3. Let the applications be forwarded in time to be laid before the Board at their meeting in August, if possible.

4. Let Presbyteries be careful to certify to all that is required by the Constitution of the Board. No grants can be made without proper certificates. Applications made in regular form to the Board, through its proper officers, will, in all cases, receive prompt attention. Many vexatious and unnecessary delays grow out of inattention to the regulations adopted by previous Assemblies, which the Board cannot disregard.

The Board desire it to be remembered that in all ordinary cases the responsibility for the character of the beneficiary rests with his Presbytery, and that it is absolutely necessary, in order to avoid the misappropriation of funds, that the Presbyteries see to it that no beneficiary is recommended to

the Board who does not need and deserve the amount named in his certificate.

The Treasurer received during the year \$1,792 04; payments, \$1,750 75; leaving a balance on hand of \$41 29.

THE OFFICERS OF THE BOARD ARE AS FOLLOWS :

REV. J. A. EDIE, *Corresponding Secretary*, Monmouth, Illinois.  
 THOMAS JOHNSTON, Esq., *Treasurer*, Monmouth, Illinois.

### Board of Publication.

THE *Third* Annual Report is as follows :—

During the year but little has been done. The whole sum contributed has been only \$1,301 31, which is only about one-half of the sum recommended to be raised by the last Assembly. We have published through the year "Patterson on the Shorter Catechism," 500 copies; "Crook in the Lot," 500; "Constitution and By-Laws of the Boards of our Church," 1,000; "New Testament, with Psalms," 5,000; "Psalm-Book," (Small Pica), 500; "Shorter Catechism," 10,000; "Brown's Shorter Catechism," 10,000; "Explication of the Shorter Catechism," 2,500; "Proof Catechism," 3000; "New Proof Catechism, with Notes and Analysis," 3,500; making *ten* publications, 36,500 copies printed.

The sales have fallen off considerably of what they were the previous year, owing to the general prostration of business, together with the difficulties that usually attend religious enterprises. It is evident from the smallness of the contributions during the year that the people do not understand the objects this Board has in view.

The Treasurer reports the following as the pecuniary condition of the Board :—

The amount in Permanent Fund at beginning of the year was \$6,278 80; contributions, \$1,200 31; total, \$7,479 11. This amount is divided as follows: Stock on hand, \$6,935 34; book accounts due the Board, \$1,198 23; cash, \$467 05; total, \$8,600 62. The liabilities are \$880 00; leaving the balance to be \$7,720 62, showing a net gain of \$241 51 for the year.

THE OFFICERS OF THE BOARD ARE AS FOLLOWS :

JAMES PRESTLEY, D.D., *Corresponding Secretary*, 76 Third st., Pittsburg, Pa.  
 JAS. RODGERS, D.D., *Superintendent of Depository*, 76 Third st., Pittsburg, Pa.  
 JAMES McCANDLESS, Esq., *Treasurer*, 103 Wood street, Pittsburg, Pa.

### Board of Church Extension.

THE *Third* Annual Report is as follows :—

During the year this Board has assisted various feeble congregations in their efforts to erect and complete houses of worship. Applications for aid have, in some instances, been made by congregations which have not given the requisite evidence of their compliance with the regulations prescribed by the Assembly for the government of the action of the Board, in consequence of which aid has been withheld, when it was in our power to have afforded



it. In other instances, the want of means has rendered us unable to comply with the request of those who have desired assistance.

To prevent, in future, the inconvenience to applicants themselves, as well as to the Board, resulting from fruitless applications for aid, it would be well that the rules by which the Board is to be governed were in all cases observed. One of these rules, to which we would call particular attention, is: "That any congregation, settled or vacant, which shall fail to contribute to the funds of the Church, shall not be entitled to benefit from any of the funds, except by a special act of the Assembly during that year." Another directs that, "No appropriation shall be made to any Church, not under the control of one of our Presbyteries, nor without the recommendation of the Presbytery to which it belongs." It is, therefore, the duty of the Presbytery to see that the preceding regulation has been complied with before any congregation is recommended to the attention of the Board.

The Treasurer reports a balance on hand at beginning of the year of \$141 19; contributions, \$2,195 81; total, \$2,337 00. Payments, \$2,760 15; leaving a balance of \$576 85.

THE OFFICERS OF THE BOARD ARE AS FOLLOWS:

ROBERT GRACEY, D.D., *Corresponding Secretary*, Arsenal, Pa.  
JAMES McCANDLESS, Esq., *Treasurer*, 103 Wood street, Pittsburg, Pa.

## MISCELLANEOUS RESOLUTIONS

ON THE STATE OF THE COUNTRY.

THE Committee appointed on this subject reported as follows:—

Our country is involved in deep and sore trouble. God is pleading his controversy with our nation, because of the oppressions done in the land. Slavery has culminated in acts of high-handed treason and open rebellion. Having trampled upon every principle of right in the case of the slave, it has at the same time eradicated the nobler attributes of humanity from the heart of the master.

For many years have the bodies composing the United Presbyterian Church boldly maintained their Testimony against this system of grievous oppression. It has now become a distinctive principle of the United Presbyterian Church. She refuses to have fellowship with slavery or its abettors. This testimony has, however, been disregarded by politicians and slaveholders, and by many professing the gospel. The friends of the oppressed have been compelled to pass through fiery ordeals; yet, being defamed, they entreat. The groans of millions have ascended to the Judge of the oppressed. Our testimony has been recorded on high. The tears of the oppressed, God has put into his bottle. Their cries have been heard. The storm has gathered. The bolts of destruction have been hurled abroad. Death in its most terrible forms has entered into the windows of many peaceful habitations; and the land is filled with mourning, lamentation, and woe.

These results, too terrible to contemplate, we believe have flowed from this system of American slavery, which is at war with every attribute of God, and with every principle of right and justice. The struggle which is now convulsing our country is to maintain constitutional liberty.

To give expression to the views of this Assembly, we recommend the adoption of the following resolutions:—

*Resolved*, 1. That in the judgment of this Assembly, this wicked rebellion, which imperils the existence of the Government, which aims to found a confederacy upon the ruins of crushed humanity, and which brutally assassinates and murders our fellow-citizens, is pre-eminently the result of the practical workings of American slavery.

2. That the true remedy for the evils which now surround us and threaten our national existence, lies in turning to the living God, acknowledging the

sovereignty of Him who rules in the affairs of men, and in complying with the demands of his law, which requires that "liberty be proclaimed throughout all the land to all the inhabitants thereof;" "then shall our light break forth as the morning, and our health shall spring forth speedily."

3. That this Assembly has an abiding confidence in the national Government; bids it God-speed in suppressing this rebellious; and we pledge ourselves to its support in maintaining the principles of civil and religious liberty, by all scriptural means.

4. That a copy of this paper be transmitted to the President and Heads of Departments, to assure them of our sympathy and co-operation, and to urge upon them the necessity of taking immediate and effective measures to remove the causes of our national troubles, that we may be restored to the favor of God.

THE COMMITTEE appointed to meet a Committee of the Reformed Presbyterian Synod then in session in Allegheny City, Pa., and jointly memorialize Congress on the subject of Emancipation, reported as follows:—"Believing that the holding of human beings as slaves is a sin against the God of heaven, a manifest transgression of the law of Him who came to preach deliverance to the captives, a gross violation of the rights of man, utterly irreconcilable with the principles of human liberty, destructive to the best interests of the land, a foul blot upon the national escutcheon, a prime cause of the existing atrocious rebellion, and if continued, a sure provocative of farther and greater judgments of God upon the nation, would earnestly appeal to the Congress of the United States to adopt at once all the measures competent to it to secure the immediate emancipation of all human beings now held in this oppressive and degrading bondage in any part of this land; and so far as such an act of justice may avail, avert the just indignation of God most High, and secure the United States from the recurrence of any similar iniquitous assault upon our national civilization and liberties."

COMMUNICATION FROM THE UNITED PRESBYTERIAN CHURCH OF SCOTLAND.—(The Synod of this Church adopted a series of resolutions concerning the enormity of Slavery in the United States, which were published in *The Presbyterian Historical Almanac* for 1862. The following communication was sent to the United Presbyterian Church of North America with a copy of the resolutions already published in *The Presbyterian Historical Almanac*.)

To REV. JAMES PRESTLEY, D.D., Stated Clerk of the United Presbyterian Church of North America.

REV. SIR:—I beg to transmit to you the foregoing Resolutions, and to state that the Synod by which they were unanimously adopted, consists of the Ministers and representative Elders of five hundred and forty Congregations, with a membership, in full communion, of 163,554.

"The different Bodies of which it consisted," before their Union in 1847, were the United Secession and the Relief Churches—the former formed in 1733, by a Secession from the Established Church, on account of its defections in doctrine and in discipline, its enforcement of Patronage in the appointment of ministers in opposition to congregational election, and its repression of ministerial fidelity in testifying either in the pulpit or in church courts against its delinquencies—the latter formed in 1753, by a second Secession from the Established Church, on account of its oppression of ministers, to the extent of deposition, who declined to be its instruments in ordaining the obnoxious presentees of patrons over resisting congregations.

Cherishing from their origin the principles of civil and religious liberty, the Synods of the two Churches were before their union, as since, unanimous in their opposition to Slavery. With great interest and delight have the office-bearers and members of the United Body witnessed the astonishing growth of Christian Churches in the United States of America, without state endowments and repudiating their principle; and their sympathies and satisfaction have especially rested on Presbyterian Churches holding the same Confessions and Catechisms with themselves; while the valuable contributions which have emanated from the latter to sound theology, to practical re-

ligion, and to Biblical literature generally, have justly received their warm admiration, respect, and gratitude.

But the defection of some of these Bodies on the subject of Slavery from the position they once held, and the equivocal and unfaithful conduct in the greater number in relation to that sin, have been to the overseers and members of this Church, as to myriads of fellow-Christians in this country, an occasion of great and growing offence, grief, and perplexity, and the one obstacle to cordial sympathy and intercourse with many whom they should rejoice to honor and love as brethren.

What "the accursed thing" was in the camp of Israel, that Slavery appears to us to be in the United States. "Israel hath sinned, and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff." (Joshua vii. 11.) The remedy demanded appears to us to be one and the same, if peace and prosperity are to be restored, and the Divine favor enjoyed. "Thou canst not stand before thine enemies, neither will I be with you any more, until ye take away the accursed thing from among you." In the crisis which has arisen, a great opportunity is given to the American Churches in the Northern and Western States, to clear themselves in this matter, and the call is urgent: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

Unto these churches and particular congregations, ministers, and individuals, who, amid painful, difficult, and it may be very dangerous circumstances, are maintaining a consistent and faithful testimony against Slavery as sin, we would humbly and affectionately say, "Faint not, be strong, and of good courage; wait upon the Lord, consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds; in due season ye shall reap; therefore, beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor shall not be in vain in the Lord."

I remain, sir, respectfully yours,

HENRY RENTON, *Chairman of Committee.*

ON THE STATISTICS OF THE CHURCH.—The Committee to whom this was referred reported as follows:—"That forty-one out of forty-four Presbyteries under the supervision of this Assembly, have this year reported statistical tables to the Assembly. Of the three not reporting two are in foreign countries—Sealkote and Egypt. The Presbytery of Mercer is the only one in the United States not reporting. It will thus be seen that in this regard there is quite an improvement over last year. In 1861, fourteen Presbyteries failed to report.

"*Resolved*, That Presbyteries are enjoined to report more fully than they have heretofore done on the following points: Names of Licentiates, Students of Theology, and correspondents for vacancies. Designate the Clerk of Presbytery, Financial Agent, and Stated Supply by the appropriate abbreviations.

"*Resolved*, That Clerks of Presbyteries are requested to be careful and not confound the Post-offices of vacancies with those of unsettled ministers, also that they report dollars only in their statistics, and add up the columns ready for publication.

"*Resolved*, That a Standing Committee be appointed at the opening of each General Assembly, to be called the Committee on Statistical Tables, whose duty it shall be to take charge of the Statistical Tables of the Presbyteries and prepare them for publication."

NARRATIVE OF THE STATE OF RELIGION.—The report of the Committee is as follows:—"During the past year there have been thirty-eight licenses, twenty-nine ordinations, forty-seven installations, and twenty-eight dissolutions of the pastoral relation. Thirteen ministers have died, two have left the church and formed other connections, two have come from other



churches to us, one has been deposed, and twenty-three students of Theology have been received. Thirteen congregations have been organized, and three new stations established. For lack of the requisite facilities, your Committee cannot state the amount of funds contributed to the Boards, Synods, and Presbyteries, nor the net increase in our membership.

"*The Spiritual Condition of our Congregations.*—On this subject the Presbyterian reports are meagre and unsatisfactory; but as far as can be learned from them, our pastors seem to be laboring with commendable industry and reasonable success. Attendance upon the word preached has been encouraging. Prayer-meetings are very generally established; so also are Sabbath-schools. A few precious revivals and refreshings are reported; but they do not seem to have been general. There seems to be a good degree of harmony, steadfastness, charity, and zeal; but some complaints are made concerning the beverage use of intoxicating liquors, and one Presbytery speaks of opposition as being made to the distinctive principles of our Church. But little is said of Sabbath sanctification, family worship, or the religious education of our children beyond what is attempted in the Sabbath-school; and the reports are diverse as to the influence of the war on the spiritual interests of our people. And while some of the reports speak of an increased liberality among their people, most of them, on this point, are silent. Upon the whole, the Committee believe that in these reports—take them all in all—the church may find abundant reason to thank God, and take courage."

THE PRESBYTERIAN HISTORICAL ALMANAC.—On motion of JAMES PRESTLEY, D.D., Joseph M. Wilson, of Philadelphia, Pa., was requested to address the Assembly in behalf of his *Presbyterian Historical Almanac and Annual Remembrancer of the Church*. At the conclusion of his address, S. C. HUEY, a Ruling Elder, offered the following preamble and resolution, which were adopted unanimously:—

WHEREAS, *The Presbyterian Historical Almanac* is an annual remembrancer of the Presbyterian Church, giving a full record of the acts and deliverances of the highest judicatories of each branch of the Church, with an account of their various plans of benevolence, with Historical Sketches of churches where the annual sessions are held, also a memoir of all the Presbyterian ministers who have died during the year—thus combining within the limits of a yearly volume the complete and faithful chronicles of the Presbyterian family throughout the world. Therefore,

"Resolved, That *The Presbyterian Historical Almanac*, prepared and published by Joseph M. Wilson, is in every way worthy of the confidence and support of the members of the churches under the care of this General Assembly."

The thanks of the Assembly were voted to the members of the United Presbyterian Churches and others in Pittsburg and vicinity for their hospitality, also to the following Railroad Companies for their kindness and liberality in granting reduced fare over their respective roads—the New Jersey Central, Lehigh Valley, Eastern Pennsylvania, Lebanon Valley, Lackawanna and Bloomsburg, Pennsylvania Central, Pittsburg, Fort Wayne and Chicago, Ohio and Mississippi, Terre Haute and Richmond, Buffalo, New York and Erie, Allegheny Valley, Northern Central, and Indianapolis and Bellefontaine.

It was then, on motion, "Resolved, That this Assembly be now dissolved, and that another Assembly, constituted in a similar manner, be called to meet in the Second United Presbyterian Church, in Xenia, Ohio, (Rev. R. B. EWING, *Pastor*), on the fourth Wednesday (27th) of May, 1863, at two o'clock, P. M."

The Minutes were read and approved. The Assembly dissolved. Closed with prayer by the Moderator, singing the 133d Psalm, and pronouncing the apostolic benediction.

JAMES PRESTLEY, *Principal Clerk*. JOSEPH T. COOPER, *Moderator*.

PERSONAL AND FINANCIAL STATISTICS OF THE UNITED PRESBYTERIAN CHURCH—REPORTED 1862.

Presbyteries.	Pastors.	Eld., Tea, St. Sup. & W Ch	Total Ministers.	Licentiates.	Churches with Pastors.	Vacant Churches.	Churches reporting Add.	Total No. of Churches.	Comm. added on Examination	Comm. added on Certificate.	Total num. of Communicants.	Adults Baptized.	Infants Baptized.	Am. given to Home Missions.	Am. given to Foreign Missions.	Am. given to Education.	Am. given to Publication.	To Church Extension.	To Assembly & Synod F'd.	Am. given to Salaries.	Am. given to General Contributions	Total for all Causes.	
1 Albany.....	6	2	6	3	6	1	6	6	33	10	872	5	45	\$312	\$498	\$67	\$21	\$20	\$900	7699	\$2342	\$1,158	
2 Allegheny.....	14	2	10	3	18	3	10	21	201	16	3358	14	207	1373	1478	118	163	114	255	7699	5074	18,080	
3 Argyle.....	8	1	9	1	10	6	14	17	94	22	2136	16	129	618	634	73	381	72	265	6630	1895	8,806	
4 Big Spring.....	7	1	8	1	10	6	10	17	39	32	982	2	59	307	371	54	33	618	93	3646	1453	6,668	
5 Bloomington.....	7	2	9	1	7	4	6	11	35	35	629	4	58	163	191	26	19	24	92	3733	360	4,183	
6 Boston.....	4	2	6	1	7	3	11	13	35	35	629	4	58	163	191	26	19	24	92	3733	360	4,183	
7 Butler.....	14	2	16	3	25	2	25	27	168	116	2833	21	248	457	650	67	33	48	123	8078	865	10,292	
8 Caladonia.....	10	2	12	1	10	3	15	16	80	15	1069	5	75	291	319	31	22	22	25	4982	2146	7,929	
9 Charters.....	11	1	12	1	13	3	16	16	71	66	721	7	87	544	691	48	32	45	86	6698	634	8,655	
10 Chicago.....	8	3	10	1	10	6	10	14	31	66	1066	8	106	237	206	48	20	133	27	3162	1665	6,331	
11 Chillicothe.....	8	3	10	1	10	6	10	14	31	66	1066	8	106	237	206	48	20	133	27	3162	1665	6,331	
12 Cleveland.....	5	2	7	1	8	2	7	8	33	35	649	1	6	112	105	12	3	17	2638	83	2,994		
13 Coneyaugh.....	13	1	14	1	25	2	23	35	162	75	2843	14	221	275	433	47	21	86	5727	1026	6,450		
14 Delaware.....	9	1	10	1	9	5	12	13	45	43	1345	15	78	193	270	32	12	13	4874	2249	7,908		
15 Dea Moines.....	4	1	5	1	6	1	5	6	47	15	626	7	48	170	66	19	2	20	1783	187	2,393		
16 Detroit.....	4	1	5	1	6	3	6	8	34	8	413	...	26	123	25	...	...	...	1586	628	2,262		
17 Egypt.....	12	4	16	4	12	3	13	15	112	60	1380	13	105	913	598	94	93	219	5890	1304	9,419		
18 First of Ohio.....	9	1	10	3	11	4	11	15	65	39	1634	12	57	361	444	10	1	101	4400	606	5,820		
19 Frankfort.....	7	1	8	1	8	3	8	11	33	22	875	5	40	249	227	24	20	15	114	3620	592	4,791	
20 Indiana.....	5	1	6	1	7	6	7	13	45	43	858	2	22	39	28	1	...	...	...	830	218	1,140	
21 Kansas.....	8	5	13	1	14	10	18	24	95	49	1351	4	135	191	169	26	22	19	44	2650	205	3,306	
22 Keokuk.....	5	1	6	1	7	6	7	13	45	43	858	2	22	39	28	1	...	...	...	830	218	1,140	
23 Lakes.....	11	1	12	1	14	10	18	24	95	49	1351	4	135	191	169	26	22	19	44	2650	205	3,306	
24 Le Claire.....	8	1	9	1	10	3	13	23	65	42	612	63	63	369	454	22	18	13	112	6150	1928	8,619	
25 Mansfield.....	11	1	12	1	14	10	18	24	95	49	1351	4	135	191	169	26	22	19	44	2650	205	3,306	
26 Mercersburg.....	14	1	15	2	17	10	20	27	119	136	2465	12	103	...	...	...	...	...	...	5362	387	6,557	
27 Michigan.....	10	1	11	3	14	8	17	18	105	38	1137	13	91	131	187	41	26	10	229	3915	89	4,499	
28 Monmouth.....	12	1	13	1	14	12	16	21	136	177	2362	15	180	472	656	76	129	122	7017	1498	10,000		
29 Monongahela.....	14	4	18	5	19	6	19	20	142	178	3929	17	225	1033	1701	73	81	89	233	11809	7282	21,334	
30 Muskingum.....	13	1	14	6	19	8	12	21	91	90	2066	6	110	951	251	23	20	19	24	111	4696	605	4,760
31 New York First.....	7	2	9	1	7	1	7	7	77	64	905	1	73	200	228	23	20	15	16	4050	4381	9,231	
32 New York Second.....	6	1	7	1	8	1	7	8	6	62	92	1370	...	153	161	213	30	20	...	3200	1654	6,462	
33 Oregon.....	4	2	6	1	5	5	5	10	11	11	208	...	18	471	966	431	67	84	46	8111	7305	17,283	
34 Philadelphia.....	11	1	12	1	12	1	12	13	156	73	2441	6	175	...	...	...	...	...	...	...	...	...	...
35 Seakoto.....	6	1	7	1	8	1	7	8	31	31	989	...	13	107	153	25	15	5	72	3219	705	4,232	
36 Sidney.....	5	2	7	1	8	1	7	8	19	19	735	7	52	109	65	6	3	14	64	2198	187	3,073	
37 Southern Indiana.....	3	1	4	1	5	3	3	6	19	3	463	1	86	133	83	5	5	...	...	1322	238	1,874	
38 Staunton.....	10	4	14	2	16	4	13	20	63	59	1369	10	86	218	368	32	69	29	41	4492	962	5,663	
39 Steubenville.....	6	1	7	1	8	5	4	11	36	12	506	2	47	...	...	...	...	...	...	...	...	...	...
40 St. Louis.....	1	1	2	1	3	1	2	3	4	4	291	1	9	64	24	...	...	...	...	...	...	...	...
41 Vermont.....	9	1	10	1	11	2	11	12	118	86	1978	11	123	418	644	116	98	76	136	5757	624	7,578	
42 Westmorland.....	2	1	3	1	4	1	2	3	10	10	418	1	9	363	416	32	37	31	330	5680	125	6,662	
43 Wheeling.....	5	2	7	1	8	1	7	8	25	100	47	1515	13	106	363	416	32	37	31	330	5680	125	6,662
44 Xenia.....	5	1	6	1	7	5	6	8	13	83	62	892	14	61	361	256	78	21	83	227	3550	814	5,296
<b>TOTAL.....</b>	<b>349</b>	<b>114</b>	<b>413</b>	<b>78</b>	<b>430</b>	<b>241</b>	<b>478</b>	<b>671</b>	<b>1,001</b>	<b>2184</b>	<b>57514</b>	<b>301</b>	<b>3902</b>	<b>11859</b>	<b>14717</b>	<b>1876</b>	<b>1102</b>	<b>2298</b>	<b>2519</b>	<b>179259</b>	<b>54230</b>	<b>268,179</b>	

## In Memoriam.

THIS TABLE GIVES THE NAMES OF THOSE WHO HAVE DIED DURING THE YEAR. ITEMS

CONCERNING THEM ARE ALSO SET FORTH IN THE HEAD LINES OVER EACH COLUMN.

THE LETTERS AT THE END OF EACH NAME HAVE THE FOLLOWING INDICATIONS:—

P. STANDS FOR PASTOR ; W. C. WITHOUT CHARGE.

	NAMES.	WHERE EDUCATED.	STUDIED THEOLOGY AT	LICENSED BY THE PRESBYTERY OF	
1	Adams, John, w. c.	Glasgow University.	<i>Privately.</i>	As. Burg. Synod.	1
2	Andrews, Thomas, P.	Jefferson College, Pa.	A. R. Seminary, Pa.	Steubenville.	2
3	Boyce, William M., P.	.....	.....	Ohio First.	3
4	Dunn, John B., w. c.	Jefferson College, Pa.	Asso. Seminary, Xenia, O.	Albany.	4
5	Forrester, Robert, w. c.	.....	Associate Seminary.	Richland.	5
6	Lusk, H. K., w. c.	Washington College, P	Seminary, Washington, Pa.	Chartiers.	6
7	McClanahan, A. W., w. c.	Miami University, O.	Seminary, Oxford, Ohio.	Chillicothe.	7
8	Neil, John, w. c.	Washington College, P	A. R. Sem., Allegheny, Pa.	Monongahela.	8
9	Ramsay, James P., w. c.	Jefferson College, Pa.	Associate Seminary.	Chartiers.	9
10	Smart, D.D., John G., w. c.	Jefferson College, Pa.	Asso. Seminary, Phila.	Philadelphia.	10
11	Stewart, R. E., P.	Miami University, O.	Seminary, Oxford, O.	Indiana.	11
12	Thompson, Joseph R., P.	.....	.....	.....	12
13	Wilson, Matthew H., P.	Western University, P	A. R. Sem., Allegheny, Pa.	Blairsville.	13

	NAMES.	ORDAINED BY THE PRESBYTERY OF	MEMBER OF THE PRESBYTERY OF	YEAR OF ORD'N.	YEAR OF DEATH.	AGE.	CAUSE OF DEATH.	
1	Adams, John, w. c.	Philadelphia.	Big Spring.	1833	1862	76	Suddenly.	1
2	Andrews, Thomas, P.	Steubenville.	Steubenville.	1861	1862	27	Consumption.	2
3	Boyce, William M., P.	Ohio First.	Keokuk.	1832	1862	55	Typhoid Fever.	3
4	Dunn, John B., w. c.	Cambridge.	Argyle.	1857	1862	30	Consumption.	4
5	Forrester, Robert, w. c.	Richland.	Xenia.	.....	1861	...	Consumption.	5
6	Lusk, H. K., w. c.	Cambridge.	Monongahela.	1847	1862	...	Consumption.	6
7	McClanahan, A. W.,	Chillicothe.	Chillicothe.	1848	1862	41	Typhoid Fever.	7
8	Neil, John, w. c.	Lakes.	Lakes.	1838	1862	58	Paralysis.	8
9	Ramsay, James P., w. c.	Ohio.	Mercer.	1835	1862	53	Bron. Consumption	9
10	Smart, D.D., J. G., w. c.	Cambridge.	Argyle.	1829	1862	58	Inflam. of Bowels.	10
11	Stewart, R. E., P.	Indiana.	Xenia.	1850	1860	39	Cong. of the Lungs	11
12	Thompson, Jos., R., P.	.....	Chartiers.	.....	1861	...	Typhoid Fever.	12
13	Wilson, Matthew H., P.	Blairsville.	Conemaugh.	1848	1862	42	Consumption.	13



## In Memoriam.

THEREFORE ARE THEY BEFORE THE THRONE OF GOD, AND SERVE HIM DAY AND NIGHT IN HIS TEMPLE; AND HE THAT SITTETH ON THE THRONE SHALL DWELL AMONG THEM.—*Revelation* vii. 15.

ADAMS JOHN—Was born March 7, 1785 in the Townland of Lissadean, Parish of Lough Gilly, County Armagh, Ireland. He was educated at the University of Glasgow, where he remained four years from 1811 to 1814. He studied Theology under William Taylor, D.D., of Perth, till October 1818, and in 1819 he was licensed by the Associate Burgher Synod of Scotland. He entered upon his Master's service as a missionary, preaching to the vacant congregations in connection with that Synod, until 1832, when he decided to emigrate to the United States of America. He reached America in August, 1832, arriving at the port of New York, and soon after joined the Associate Presbyterian Church, at the meeting of Albany Presbytery, at Bovina, New York. After supplying one of the vacancies in that Presbytery for some weeks, he removed to the bounds of Philadelphia Presbytery, and was appointed to preach at Guinston and Lower Chanceford, in York County, Pa. He began his labors here in December, 1832, and in April, 1833, he received a call to become their pastor, and on September 11th following he was ordained and installed at Guinston. After laboring in these congregations nearly twenty-three years, he resigned in April, 1855. Though laid aside from the active duties of his calling, he continued when opportunity offered to labor on in his Master's service. He was taken ill and died suddenly, January 14, 1862. The day before his death he was as well as usual, came down in the evening from his library to supper, complained of a numbness in one of his arms, which however did not prevent him from using it, attended as usual to family worship and retired. After reading a Psalm and preparing for rest, he lay down in his bed, remarking to his wife that he felt a creeping sensation in the flesh of his arms, and over his breast, but made no complaint of pain. In a few minutes he was heard to gasp and expired.

He married, May 18, 1848, Miss Martha Smith, daughter of the late Joseph Smith, Esq., of Lower Chanceford, Pa., who survives him.

Rev. WILLIAM EASTON, of Smyrna, Pa., speaks of him as follows:—  
 "There were some distinguishing traits in the character of our departed brother. Conscientiousness uniformly marked the conduct of this faithful man. All who watched his course could not but feel that he might adopt the language of the Apostle: 'Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, we have had our conversation in the world.' Fidelity to God and the dictates of conscience was his principle of action. He seemed ever to act as under a solemn sense of his responsibility to the Most High. To prophesy smooth things to sinners against whom the thunders of a broken law were uttering their voices, to seek popularity by perverting or concealing the truth, to sell thus, for the breath of dying worms, the cause of God and the life of souls, seemed to him the very frenzy of sinful folly, 'A vanity tossed to and fro of them that seek death.'

"Another trait in the character of our deceased friend worthy of imitation, and for which he was remarkable, was his diligence in improving every opportunity for recommending the truth, standing up for Jesus, and seeking to save souls. Our brother was not only faithful to his sacred trust in public, following the example of the Master in the house of Martha, and at the well of Samaria, he was prompt in seizing every opportunity in private to warn, and counsel, and bring sinners to Jesus. I remember hearing one of his members remark, that you could not meet Mr. Adams on the road, without hearing from him, before parting, some affectionate counsel, something to commend the Saviour, and encourage in pressing on to the heavenly Zion.

"He was faithful in his ministry. Under the influence of the constrain-

ing love of Christ, and 'knowing the terrors of the Lord,' he besought sinners to be reconciled to God, and sought to save from eternal ruin the precious souls committed to his care. The fear of man could never drive him away from the defence of the truth. Believing that he was bound, as a disciple of Jesus, to bear witness for the truth, he reminded his hearers it was their duty and their honor to stand up for Jesus; faithfully warned them against all Samaritan modes of worship, and seemed to have a trembling dread lest any of his flock should prove false to their profession, and unfaithful to Christ.

"If all the Lord's servants should die as suddenly as our brother, the Church would lose many momentous lessons to be learned from the humble submission to God's will, manifested by his saints in seasons of sore sickness, and under agonizing pain. We would lose, too, many lessons of encouragement given us, when called to witness not only the Christian's willingness to die, the calm and holy trust with which he casts himself on the covenant God, and falls asleep in Jesus; but, also, the joy arising from seeing the victory often visibly gained by the expiring believer, passing through the dark valley exulting and triumphant. Still, there cannot be a doubt that it is mercy to his servant, when God permits him to die without sickness, and causes him, in sudden death, to hear the voice of his Beloved, 'Arise, and come away.' From the life of this excellent man, we may judge what his counsels and exercises would have been, had he been permitted to speak as he felt the approach of death. It cannot be deemed out of place here, to mention what I have just learned from a friend of the deceased respecting the last conversation held by him with his family and friends. He had been depressed on account of the perturbed state of the Church, and on the evening of his death, not two hours before his spirit passed into the Master's presence, he expressed his deep regret and sorrow at the effort making by some to alter our excellent metrical version of the Psalms.

"After Mr. Adams resigned his charge, as his health was declining, he preached but seldom; still, to the last, he gave himself to reading and meditation, and was, beyond what many imagined, a ripe scholar and a thorough theologian. His manner and expression in prayer were peculiarly becoming, solemn, and fervent; and even the careless must have felt that he was near the throne of that God who is greatly to be feared. As a steward of the Lord's bounty, he was careful and prudent, but it was that he might have to give, for the relief of the destitute, and the spread of the life-giving gospel. While he had given liberally through life to promote the interests of Zion, by his last Will and Testament, made in 1855, he has bequeathed his whole estate, personal and real, to the "Associate Synod of North America, for the aid of Home and Foreign Missions;" one thousand dollars to be paid over to the Synod as soon as convenient after his decease, and the residue to be paid after the decease of his widow."

**ANDREWS, THOMAS**—The son of Thomas and Annie Andrews, was born in Ashland County, Ohio, April 10, 1835.

In early life he gave evidence of deep piety, and united with the Associate Reformed Church, in the congregation of which his brother Joseph was then pastor. He graduated at Jefferson College, in the class of 1856, and entered the United Presbyterian Seminary, in Allegheny, at the opening of its following session. He was licensed to preach the gospel by the Presbytery of Steubenville, in April, 1859; and, in May of the following year, he was delegated by the General Assembly as missionary to Kansas.

In consequence, however, of the famine and troubles in that Territory, he returned home the next December. And having received a call from the united congregations of Calcutta and East Liverpool, Ohio, he was installed as pastor, April, 1861. But he was not able to perform the duties of that office longer than February, 1862.

During his protracted and consuming illness, which was often very severe and prostrating, he was generally hopeful of recovery. Nevertheless he "set his house in order," arranged his worldly effects, not forgetting to bequeath a part to the church for the work of Christ in foreign lands.

The Gospel which he preached to others was his own great consolation in the time of affliction; it gave him comfort and satisfaction. He always expressed himself as resigned to the will of his "good Master" in all things. His latter end was peace.

He died October 6, 1862, of consumption. He married Miss Rachael Frazier, of Allegheny City, Pa., who survives him.

**BOYCE, WILLIAM M.**—The son of Robert Boyce, was born in 1807. He was the youngest of four brothers, the eldest of whom was the first pastor of Hopewell congregation, Chester District, South Carolina. His mother was a sister of the late Rev. S. P. Magaw.

He was licensed to preach the Gospel by the First Presbytery of Ohio in the year 1832, and was soon after ordained and installed in the pastoral charge of the congregations of Richmond and Ebenezer. After laboring in this joint charge for about twenty years, he removed to Keokuk, where for some time he had charge of an infant congregation. He was an earnest preacher of the Gospel, and of a blameless life. An extract from a letter received from the ministerial brother who watched by his bedside will be acceptable to the reader:

"His illness was very painful, and yet not a murmur of impatience escaped him. His patience and calm submission were remarkable throughout the whole. His strong consolation in his bodily sufferings were the exceeding great and precious promises he had so long preached to others. These, too, were the anchor to his soul in view of approaching death. On one of them he seemed to dwell with earnest faith and joy, frequently repeating it, and in its emphatic and liberal rendering, 'I will never, no never leave thee, nor forsake thee.' His exercises throughout were those of a Christian. A day or two before his death we sang with him the 23d Psalm—that blessed Psalm which has been to many a child of God his dying song of victory. He was then so feeble as scarcely to be able to speak above a whisper. He attempted to join with us in singing, but with great difficulty, until we came to the verse—

'Yea, though I walk through death's dark vale,'

when the animated spirit gathered such strength for the feeble body that he sang it throughout in a clear, full voice, distinctly audible above us all. We could not doubt it was the faith of the Christian singing his victory in the face of the enemy."

He died of typhoid fever, Oct. 31, 1862, at his residence in Keokuk, Iowa.

**DUNN, JOHN B.**—The son of John and Elizabeth (Doig) Dunn, was born in Delaware County, New York, March 17, 1832. He was educated at Jefferson College, Canonsburg, Pa., and graduated in 1853. He studied Theology in the Associate Theological Seminary, at Xenia, Ohio, and was licensed in the spring of 1856 by the Associate Presbytery of Albany. In the autumn of 1857 he was ordained and installed pastor of the Associate, now United, Presbyterian Congregation of East Greenwich, New York, by the Associate Presbytery of Cambridge. This relation existed until September 24, 1861, when, on account of declining health, it was dissolved. He died February 2, 1862, of consumption. He was never married.

**FORRESTER, ROBERT**—Was born in 1806, and was admitted by the Associate Presbytery of Philadelphia as a student of Theology in 1833. The following narrative is taken from *The Christian Instructor*:—"The death of this brother has awakened deep emotions in the heart of one of the editors of this paper who was for a time associated with him in the Seminary. The writer had become acquainted with him prior to that time, as a member of the Associate Congregation of Baltimore, and a resident in the family of Dr. James McIntire of that city. We find in the Report of the Board of Managers of the Theological Seminary, presented in the year 1834, his name, along with that of William Y. Hamilton, Edward Small, James P. Smart, Alexander Tedford, and William H. Walker, as students of the first year. Of these only one now remains. All but brother Small have been called to give in their account. Brother Tedford died while at the Seminary. We



were present when he breathed his last. Most distinctly do we remember the sad scene, and the earnest and fervent prayer which our venerable Professor, Dr. Ramsey, offered up at his bedside a short time before his death. Brother Walker was the next to receive his summons, after him Brother Hamilton, and then Brother Smart, and now we are called upon to record the death of Brother Forrester.

"After having attended four winters at the Seminary, he was, in the year 1838, licensed by the Presbytery of Chartiers to preach the everlasting gospel. In the following year he was ordained, by the Presbytery of Richland, over the Congregation of Truro, in Franklin County, Ohio. That relation has continued from that day until the present time, and is now, alas! dissolved by death. Most sincerely do we sympathize with the bereaved congregation, and especially with the widow and her children. May their husband's and father's God, and, we trust, their own God, sanctify this bereavement to their souls, and comfort their hearts under it.

"Having spent three winters with this brother at the Seminary, we may be permitted to give utterance to the impressions produced upon our mind relative to his character and attainments. We do not remember ever having had the pleasure of hearing him preach since he left the Seminary, though we have had several very pleasant interviews with him at the meetings of the Associate Synod. Mr. Forrester was not a man of brilliant parts. His talents were not of the showy class. There were, however, few men in the Associate Church whom we regarded as possessed of more solid good sense than this brother, and we have not a doubt that his sermons were highly edifying. Possessing an amiable disposition, we feel quite sure that he must have been greatly beloved by his people, who, for more than a score of years, enjoyed his ministry. That he was faithful and laborious in his Master's work, we infer from the evidence of piety which his intercourse with us in former days afforded. Many very pleasant scenes has memory recalled since we sat down to pen these lines, as a recognition of our appreciation of the worth of this beloved brother. Many a hearty laugh have we had over some of the anecdotes which Mr. Forrester brought with him from Scotland, and which he was accustomed to relate with a peculiar *naïveté*."

LUSK, H. K.—(The following narrative was prepared by a Committee of Monongahela Presbytery.)

"The subject of this notice prosecuted and completed his college studies at the Western University in this city. His standing for talent and close application was very respectable, while he graduated with considerable credit to himself, as well as to his instructors. Having selected, as the business of his life, 'the work of the ministry,' he entered the Theological Seminary, at Canonsburg, Washington County, Pa., in 1842. While at the Seminary his studies were pursued with the same diligence and energy which had characterized his collegiate course. His reading and examination of the Scriptures was attended with deep impressions of their importance and an unusual degree of fervor.

"His mind appeared to be deeply impressed with the importance of the work for which he was preparing, and under that impression he taxed the energies of a clear and discriminating mind to a commendable extent. Having completed the usual course of study in the Theological Seminary, he was licensed by the Presbytery of Chartiers, in the spring of 1846, to preach the everlasting gospel as a probationer for the holy ministry. For a time he labored with acceptance in many of the vacant places of the Church, and was afterwards called by the Congregation of Cambridge, Washington County, New York, where he labored for a number of years with comfortable evidence of success, as well as the proper appreciation of his labors by those amongst whom he preached with so much fidelity and affection.

"In consequence of changes in the neighborhood, and other local circumstances, he felt it to be his duty to demit the charge of the Cambridge Congregation. Soon after he came to the vicinity of this city, and, having received a call from the Congregation of Hulton, which he accepted, the remaining portion of the ministry was measurably spent amongst his people. Familiar

with the government and discipline of the Church, he filled an important place in our Church courts. His convictions of truth and duty were such as to prompt a fearless and unswerving advocacy of what he deemed to be right and proper. There was a simplicity and gracefulness in his manners which made them both agreeable and attractive. Unassuming himself, he was perfectly accessible by all. At home and abroad he was eminently social, while the domestic circle was the place where the kindness of his heart was most happily manifested. 'Given to hospitality,' he was most generous in his entertainment of friends, and especially did he enjoy the society of his ministerial brethren.

"For strict conscientiousness, generous impulse, warm-hearted sympathy, and untiring zeal for his Master's honor, it is believed our departed brother had few superiors. His life was a happy exemplification of the principles which he professed, and an impressive commendation of the Gospel which he preached. Possessing a constitution at no time vigorous, he was frequently disqualified for the work to which he had consecrated his life. Under the influence of that fell destroyer, consumption, his strength was gradually wasted until he sunk in the arms of death. Nor did the season of his protracted illness in any degree dim the lustre of his character. Aware that his disease was wasting his strength, and rendering him unequal to the duties of a pastoral charge, he returned to Presbytery the call from the Hulton Congregation, which he had simply accepted, but over which he had never been installed as pastor, in consequence, it is believed, of the feeble state of his health.

"Soon after he removed to Mechanicsburg, Cumberland County, with his family, to pass the winter with the friends of his wife. This he was not permitted to do, as from this period his decline was rapid. Aware that his end was approaching, he had arranged his worldly affairs so as to be as free as possible from all solicitude from that source. He had been able to move about his room until a very few days previous to his departure; and, as is often the case in that disease, his death took place ere it was expected."

He died October 25, 1862, at Mechanicsburg, Cumberland County, Pa. He was a member of Monongahela Presbytery, latterly its Clerk, and was endeared to all the brethren of this Presbytery by his truly courteous and Christian deportment.

McCLANAHAN, A. W.—Was born on the 28th of November, 1821, near West Union, Adams County, Ohio. His parents were Scotch Presbyterians, and had those marked traits of character which are peculiar to that class of Christians—honesty, firmness in regard to principle, and strictness in regard to religious duties. They received bountifully of one of those blessings which the Bible accounts among the greatest, a large family of children. Alexander, the subject of this sketch, was one of seventeen children. They were early taken to the house of worship, instructed in the catechism, and taught to reverence the Sabbath. The schools of his early day were not of a high order, but were such that any one so disposed might acquire in them the rudiments of knowledge. Though the children of the new settlements of that day—and at that time Ohio was yet a new State—were taught little of science, those of Presbyterian parentage were instructed at the fireside in the deepest of sciences—Theology. The catechism and the Bible developed their powers and taught them to reason upon the profoundest themes.

When a young man Alexander commenced preparing for college, at Ripley, Ohio, in a collegiate Institute, under the care of Rev. William Taylor. From there he went to Miami University, Oxford, Ohio, where he graduated with honor in 1844. Soon after graduating at Oxford he entered the Theological Seminary, at the same place, being then in the twenty-third year of his age. He was licensed by the Chillicothe Presbytery in the spring of 1847, and ordained by the same Presbytery the following year.

His first and last charge was at Decatur, Brown County, Ohio. He preached for a time after his settlement at Decatur alternate Sabbaths to a congregation at Unity, not far distant, and subsequently in the same way to the United Presbyterian Church at West Union, Adams County, Ohio. In

1855 he resigned his charge at Decatur, and removed to Illinois with a view of settling permanently there, but receiving a few months after he left an urgent call to return to Decatur, he went back, and remained there till the time of his death.

In May, 1847, he was married to Miss Mary C. Blair, of Nicholas County, Ky., a lady, who united, with culture and great vivacity of spirit, a remarkable sweetness of disposition. After a lingering illness she died in the year of our Lord, 1859. She was the mother of five children, four of whom survive, and give promise of great usefulness.

In the summer of 1862, after mature deliberation and much prayer, he married Miss Hattie Blair, sister of his deceased wife. He carefully studied the teaching of the Bible upon the lawfulness of marrying the sister of a deceased wife, and could find nothing in the Scripture which prohibited such a marriage. He consulted with his brethren in the ministry in reference to the matter. He became aware that many of the distinguished divines of the Presbyterian Church had taken a similar course, and in view of all the circumstances acted as he thought was for the best. For this step he was suspended by his Presbytery—the United Presbyterian Presbytery of Chillicothe—and subsequently, when on his dying bed, without an opportunity of presenting an elaborate defence, which he had prepared with great ability and which will soon be published, he was deprived of his ministerial office and church membership by his Synod. It is due to these bodies to say that they took this course with reference to a regulation in the Confession of Faith, which in most Presbyterian bodies has become practically null and void, rather than through any want of confidence in Mr. McClanahan, who always held a very high position among his associates in Presbytery and Synod. The action of his Presbytery was a sore trial to him; he did not live to learn of the action of Synod.

He was a man of calm demeanor, but his feelings when once aroused were intense and very deep. None but his most intimate friends knew how strong and deep was his nature, or how keenly he felt this the last and the great, trial of his life. It, however, was sanctified to his good. He was led to a deeper humility, an increase of fraternal feeling toward the friends of our Lord, and broader views of Christian fellowship. His afflictions affected his health, and doubtless aggravated the disease which caused his death. After a lingering illness of three weeks, he died at his residence in Decatur, October 29, 1862. During his sickness the deepest interest was felt in his behalf. Not only was he watched over in his sickness by his loving and affectionate wife with the utmost attention and tenderness, but from comparative strangers as well as friends and relatives he received grateful proofs of esteem and affection.

His death produced a profound impression in the community and surrounding region. Many had learned to love and appreciate him the last months of his life to whom before he had been a comparative stranger. It is not an easy task to give a full estimate of his character. His life was spent amid quiet scenes, and not under circumstances favorable for bringing his name with great prominence before the world, or of developing his full capacity. He had a Websterian head and Websterian mind. His intellect was always clear, and when thoroughly aroused acted with great power. As a pastor, he pursued his work quietly and perseveringly, commanding the affection and respect of his congregation and securing the growth of his church. His presence in other congregations was always hailed with delight, few ministers in the region having equal pulpit popularity.

The following outline of his character is believed to be eminently just:—  
 “As a man, he was noted for his kindness of heart and readiness to serve others. One well acquainted with him writes thus: ‘I have known but one person whose kindness of heart seemed as great as his. It doubtless sometimes dimmed the eye of his judgment. I have been deeply impressed by his uncompromising sacrifice of his own feelings and convenience. Self-sacrifice seemed habitual. I am used to it, said he, quietly, when offering to give up his own best plans and time to save another from doing the same.’ He had a massive intellect capable of broad and comprehensive views. When aroused to high mental activity, he wrote and spoke with rare power.



It was only on rare occasions that his mind was stirred to its highest capabilities.

Conscience and principle rather than emotion predominated in his religious character. Though his feelings were not easily aroused, he was not destitute of strong sensibility. Few knew of his capacity for suffering. Even his intimate friends knew not the depth of his sufferings the latter part of his life, so serene and calm was his outward demeanor. At times, however, his feelings have been known to so overcome him, that he would cry and sob like a child. His recent trials seem to have contributed to Christian humility and charitableness of opinion, fitting him for a more abundant entrance into the kingdom of heaven, as it would have done for increased usefulness had his life been prolonged.

His style and manner as a preacher were peculiarly happy. Possessed of a full but mellow voice, there was a peculiar charm about his delivery. He aimed at no fanciful illustrations in preaching, but presented his thoughts in a lucid, logical manner, which proved to the edification of his hearers. He was highly esteemed by his ministerial brethren, always commanding their respect. At the late meeting of the Brown and Adams Counties' Ministerial Association, the brethren present passed resolutions expressive of their bereavement and the loss of the church in his death.

His earthly work was cut short in the prime of life, when he had just completed his fortieth year. Why he should at this time have been taken away from the Church and his family, when he apparently was so much needed, is only known to Him who doeth all things wisely and well. Knowing that it is through infinite love that he has been removed, we would meekly submit. He was not afraid or unwilling to depart. Like his Master, he said, "Not my will but thine be done."

NEIL, JOHN,—The son of James and Nancy (Crawford) Neil, was born in 1804, in Antrim County, Ireland. His parents, emigrating to the United States, settled upon a farm in Washington County, Pa. He was trained to habits of industry, and also early taught the great truths of the Bible, and the way of salvation according to the faith and practice of the Associate Reformed (now United) Presbyterian Church. As he grew up he was anxious to have a liberal education, and devoted himself to study, and entered Washington College, Washington, Pa., where he graduated. He studied theology at the Associate Reformed Seminary at Allegheny City, Pa., under the care of Rev. Dr. Pressly. He was licensed by Monongahela Presbytery, April 14th, 1836, and soon after receiving a call to the congregation of Mount Jackson, Centre and Mahoning, Pa., he was ordained and installed by Lakes Presbytery, October, 1838.

Here he labored earnestly and faithfully for eleven years, when he was released from Mahoning Congregation. But his health gave way under the many cares and duties of a widely extended charge. The churches were twelve miles apart, and being an earnest, self-denying pastor, he never spared himself, and was compelled to give up one of his congregations; this he did in 1857, resigning Centre Congregation.

His labors were continued, for the greater part of his time, in the congregation of Mount Jackson, until March, 1860, when he became unable to preach, and retired from the ministry.

He occupied the office of stated pastor for about twenty-two years; and, by the union of 1858, became connected with the United Presbyterian Church of North America. The three congregations to which he ministered are in this connection, and are prospering.

Rev. C. CUMMINS, of Jamestown, Ohio, speaks of him thus:

Doubtless, the secret of Mr. Neil's success, as an ambassador of Christ, lay partly in his diligence, perseverance, and faithfulness; but chiefly in the effectual operations of the Spirit. He was more instructive than attractive in the pulpit. He endeavored to teach sound doctrine, rather than to gratify itching ears with new things.

It is not the minister who is the most admired by men, who is the most successful in God's account. "He hath chosen the foolish things of the

world to confound the mighty." The Lord hath put the gospel treasure in earthen vessels, that the excellency of the power might be of God. But the human instrumentality must be exerted to secure success. We feel authorized to state that Mr. Neil was a judicious expositor of the Scriptures; that he bestowed much labor upon his pulpit preparations, and occasionally wrote them a second time before delivery; also that he had a goodly share of common sense, general intelligence, and conversational talent; that he was generous and hospitable; that he diligently visited the sick, and conversed and prayed with them, and was peculiarly punctual in attending church courts, and all his pastoral and secular appointments. He was esteemed as he was known, though tenacious of opinions and associations previously formed. He showed his attachment to Christ and his ordinances by attending public worship while he could.

His disease was paralysis. Its progress was gradual, and its effects variable, and apparently flattering to himself. For many months, while health was declining, he was accustomed to say that he "felt better." It is believed that he had symptoms of this disease about seven years before his decease. But these symptoms were not observable, (except by very intimate friends,) for years afterward. It is said that during the last year of his ministry, he preached with more feeling and interest than usual. Not long after his retiring from the ministry, a sudden stroke developed his disease; his increased nervousness and debility were succeeded by occasional attacks of weeping, which he said he could not restrain. In the meantime his natural powers of mind, body, and speech became seriously impaired; he was partially prostrated, and full of tossings night and day, and demanded assistance in his often repeated change of position. For nearly eight months he continued in this state, though declining, having also a distressed countenance and unnatural appetite. The energies of Mrs. Neil, and other friends, were nigh exhausted, while they gave him their wakeful and kind attentions.

A few weeks previous to his death, he obtained a refreshing sleep, and was for a while much restored in mind. Conscious that his departure was near, he gave directions relating to his secular affairs, and to his burial; and requested that the Scripture, "I know that my Redeemer liveth, and he shall stand at the latter day upon the earth," &c., be inscribed upon his tomb-stone. This event, and the fact that when he was much disturbed by disease, he would suddenly be quieted and attentive while prayer was made in his hearing, are evidences that the Lord did not forsake him in his deep distress.

He married Miss Michel Waugh, in 1837, who, with three sons and a daughter, survives him.

RAMSAY, JAMES P.—The only son of the late James Ramsay, D.D., was born near Canonsburgh, Pa., August 26th, 1809. He was carefully trained, and graduated from Jefferson College, Canonsburgh, Pa., in the autumn of 1827. A writer in *The Evangelical Repository* writes thus:

He prosecuted the study of theology under his venerated father, then sole Professor in the Theological Seminary of the Associate Church. He continued his studies during five consecutive years, though the usual time allotted was four years. This may seem strange to many, who are now rushing into the gospel ministry almost as the horse rushes into the battle. But we knew Mr. Ramsay, and spent a portion of this favored time with him, enjoying the friendship and instructions of his venerable father, and the hospitalities of his kind mother, who still, at the advanced age of eighty-four, survives; and we can assure our readers it was not because he was destitute of talents, or slow in apprehending divine truth, or backward to engage in the Master's work, but because he deeply felt the solemn responsibilities of the service to which he had consecrated his life. He realized the fact that much preparation was necessary, that he might be able "to show himself approved of God, a workman that needed not to be ashamed, rightly dividing the word of truth."

Nor were his preparatory studies in vain. He became familiar with the system of divine truth, and imbibed largely from the pure fountains of the gospel the knowledge of the Saviour. His own soul was cast into its mould, and when he delivered the Lord's message, he spoke what he *knew* to be true.

His sermons were always such as manifested an intimate acquaintance with the Scriptures.

He was licensed to preach at Noblestown, August 27th, 1833, by the Presbytery of Chartiers. He itinerated a little over a year, and was favorably received by the church. In November, 1834, he accepted a call from the congregation of Deer Creek, New Bedford, Lawrence County, Pa., and was ordained and installed in the charge July 1st, 1835, by the Associate Presbytery of Ohio.

From the first Sabbath in which he officiated as a licentiate, he dated the commencement of an affection of his throat, which finally compelled him to relinquish public speaking.

For a period of about twenty-two years he continued faithfully testifying the gospel of the grace of God among the people, over whom the Holy Ghost had made him an overseer. And those among whom he labored bear witness how "holily, and justly, and unblamably he behaved himself among them." His remarkable characteristics were meekness and patience, in giving instructions to those that opposed themselves, and in dealing with all men with whom he had intercourse. On the "present" truths and duties, his voice was heard mildly, yet firmly urging right against might, whilst he pleaded for the oppressed in the land of the free. His testimony was received and believed, except by a few who fled from his ministry to enjoy more congenial associations.

The diseased affection already mentioned having increased, accompanied with general debility, he was compelled to demit his pastoral charge. This was no easy matter to accomplish. The cords of tender affection and mutual sympathy which had been strengthening and growing for so many years, could not be suddenly snapped asunder without producing deep emotions on both the congregation and himself. They mutually felt the trial, but submitted to the wise dispensations of the Master.

Mr. Ramsay subsequently located himself in New Wilmington, and occasionally, for a time, exercised his ministry when his health permitted.

But lapse of time and change of business made no permanent improvement in his health. A bronchial affection was superadded to his general debility. Against their combined influences the healing art found no remedies. He calmly awaited the approach of the messenger, which would relieve him from his frail tabernacle. He waited in hope of God's salvation. He died January 30th, 1862.

During his last illness, and a few weeks before he was called to his rest, came the mournful tidings of the death of his oldest son William. He had volunteered in his Country's service, and enlisted in the "Roundhead" regiment, Pennsylvania Volunteers. With them he went to Port Royal, S. C., where he endured much hard labor and exposure. He was attacked with the measles, which carried him to an early grave. These heavy tidings were received with deep emotions, but with the submission of the Christian: "I will go to him, but he will not return to me."

As a friend, Mr. Ramsay was always kind and obliging: as a pastor, faithful, vigilant and affectionate: as a preacher, serious, reflective and impressive. As he lived the life, so he died the death of the righteous, and his last end was like his. His mortal remains lie interred in the church-yard of the congregation in which he so long ministered, pointing out to the people the way of escape from death, and the way to the tree of life. Though dead, he yet speaks to that people. Though they will see his face no more, nor hear his living voice, yet when they visit his silent grave they may be reminded that while "he was yet with them, he told them these things."

SMART, D.D., JOHN G.—The son of John and Mary (Hemphill) Smart, was born in Huntingdon, Pa., August 3d, 1804. He was educated in Jefferson College, Pa., where he graduated, 1826, and studied theology under the care of the Rev. Dr. Banks, in the Eastern Hall of the Associate Church of Philadelphia. Whilst a student of theology, he edited the "Orations of Cicero" for Tower & Hogan, publishers in that city. He was licensed by the Associate Presbytery of Philadelphia, August 17th, 1826, and laboring for



some time in the bounds of the Presbytery, he was called to the Associate Church in Johnstown, N. Y., where he was ordained and installed November 5th, 1829, and continued to labor in the congregation until the autumn of 1837, when he removed to Baltimore, Md., and in the spring of 1838, he was installed pastor of the church in that city.

The relation existed until 1850, when it was dissolved. He removed to Cambridge, New York. After his removal to Cambridge, although without charge, he was engaged in preaching almost constantly in the many vacancies which have occurred in the Presbytery of Cambridge to which he belonged.

During the winter of 1861-2, his labors were very arduous, and it is thought that exposure, induced by long rides in cold weather, injured his health. He was an active member of the community, identifying himself with every cause that would be productive of good. A warm friend of education and reform.

JOSEPH T. COOPER, D.D., of Philadelphia, in *The Evangelical Repository*, speaks of him thus: "He was a pious man. His office and labors in the ministry might be regarded as presumptive evidence of this, but the remark is made on no presumptive evidence, it springs from a conviction that is the result of years of intimate social intercourse. Few good men had less disposition than Brother Smart to display before others his religious or devotional sensibilities. He had an instinctive abhorrence of everything approaching ostentation on this subject. Under its influence he was, we think, often kept from giving utterance to the feelings of his heart.

"He was a man of very superior mental power. His perceptions were clear and vigorous. Few men possessed in a higher degree the power of analyzing an abstruse subject, and of viewing it in its various relations and bearings. This peculiarity of his mind manifested itself in his public discourses, and detracted somewhat from the popularity of his sermons.

"He was an instructive and profitable preacher. Those who came to the house of worship to be instructed in the oracles of God, always heard him with interest and profit. We sat for some time under his ministry, and can testify to the clearness and fidelity with which he exhibited the doctrines of our holy religion, and duties which that religion enjoins upon all. His style of preaching was not after the popular models of the present age. Those who heard him would naturally conclude that his favorite authors were the divines of a past century; but it is, to us at least, very questionable whether he would have served his Master better had he fallen in with those modes of preaching that have of late become so popular. Perhaps he was at the one extreme. It is, however, an extreme to which we freely confess we have not the most serious objections.

"He was a man of a warm and tender heart. Those who were not well acquainted with him will, perhaps, be disposed to question the truth of this statement. There was, indeed, an apparent sternness in his manners which might lead a person to suppose that his emotional susceptibilities were not lively. No mistake, however, could be greater. He had a peculiarly warm and genial flow of feeling, as his most intimate friends will all testify.

"He was a man of very extensive information. We have known few men who seemed to have a more enlarged and correct knowledge of the state of the world, and especially of our own country, and who could more readily impart information on topics outside of his profession. His acquirements in this respect were often, with us, a matter of surprise. We have ascribed it to his superior powers of analysis. He had a well cultivated mind, was well skilled in the languages, particularly the Latin, was a close observer of men and things, and accustomed to reflect on subjects that were brought before his mind, and owing to the faculty of analyzing and classifying, which he possessed to a remarkable degree, the information which he derived from observation, reading and reflection, was safely stored away for future use.

"He was well acquainted with the rules of church order. This was, perhaps, his distinguishing characteristic. We very much doubt if his equal, in this respect, is to be found in the United Presbyterian Church. Such was his reputation, as an ecclesiastical disciplinarian, that he was chosen by the General Assembly of the United Presbyterian Church as chairman of the





J. R. Thompson



committee to draft a book of discipline. This service was performed by him in such a way as to reflect great credit upon his judgment in this department."

He died July 18th, 1862, at the house of the Hon. Isaac Chapman, Shoreham, Vt., after an illness of four days. The event was wholly unexpected by his friends. He left home on Thursday, the 10th, to visit his son, the Rev. Wm. S. Smart, at Benson. On Saturday he went with his son to Shoreham to spend the Sabbath. He seemed unusually cheerful all day until the evening, when he began to complain of pain in the bowels and side. On Monday he continued to suffer much pain in his side. This was allayed from time to time by the use of opiates. On Thursday, at 11 o'clock, A. M., he was seized with a severe chill, and from that time sank rapidly. On the next Friday morning, at 4 o'clock, he departed very quietly, having slept from 8 o'clock the preceding evening. So gently did he go, that it was difficult to tell when the change occurred.

He married Anna Maria Stevenson, a daughter of the late W. Stevenson, Esq., of Cambridge, N. Y., who died in 1851. He leaves five children, the eldest of whom is pastor of the Congregational Church at Benson, Vt. He was a brother of the late Rev. James P. Smart, whose biography is in *The Presbyterian Historical Almanac* for 1862.

**THOMPSON, JOSEPH RUSSELL**—The son of Joseph and Margaret Thompson was born September 15, 1823. His parents were members of the Associate Presbyterian Church, and trained their children in the nurture and admonition of the Lord, and their efforts were greatly blessed, several of their sons becoming ministers of the gospel.\*

\*REV. ALEX. WILSON THOMPSON, a brother of Rev. J. R. Thompson, was born December 26, 1816. His attention towards religion was awakened in 1835, and he united with the Mount Pleasant Church, Pa. A discourse preached by Rev. Dr. Rogers, then pastor at Noblestown, Pa., on the day after the dispensation of the Lord's Supper, from the text: "Because thou art lukewarm, and neither cold or hot, I will spew thee out of my mouth," made a lasting impression on his mind, and after serious and prayerful self-examination he came to the conclusion he was still unconverted. This idea preyed upon his mind, and though still retaining his membership he remained in this state of doubt and darkness four years. In the summer of 1839 his religious convictions became more pungent and strong, and in addition to his daily study of the Bible he read the "Marrow of Modern Divinity." This great book was the means of giving him clearer views of divine truth, and after a painful struggle, and just as he felt that all was lost, the light of God's countenance shone upon his troubled soul, and the voice of his Saviour was heard, "Son, be of good cheer, thy sins are forgiven thee."

He at once resolved to study for the ministry, and preach the gospel. From this time, September 4, 1839, until November, 1842, he was preparing for college when he entered the Junior class of Jefferson College, Canonsburg, Pa.

In 1844 he was in the senior class, and in order to obtain funds to enable him to prosecute his studies without interruption, he concluded to teach school for three months, during the first part of the session, then return to college and graduate with the class. But his health failed, and giving up teaching he tried to attend to his college duties, but his health failed, and early in July he gave it up.

During the following autumn and winter his health was quite delicate, and the ensuing spring he was so much prostrated that he supposed his disease would soon prove fatal. He, however, rallied though suffering from a nervous malady, and being a mere wreck, both of body and mind, his great source of distress being his want of strength, both nervous and physical. He gradually recovered, and as his strength returned, he engaged as a colporteur, first with a few books which he took from house to house in the neighborhood. This exertion tended to increase his strength, and he some time after was able to make extensive tours through the country with a horse and wagon.

As soon as he was relieved of his sickness, his earnest desire to preach the gospel again became the uppermost thought of his soul, and during his tours he studied Hebrew. He was also a careful observer, and would make a note of incidents falling under his observation. In this way he spent the time from 1846 to 1853. For nine years he had been in the furnace of affliction, a regular child of sorrow. In the spring of 1853 he visited New York City, N. Y., and was appointed by the American Tract Society as city colporteur. He became much interested in the work, and was very useful. The members of the Associate Presbyterian of Albany, New York, encouraged him to prepare for licensure. His illness had prevented him enjoying the usual theological course, but his intelligence, earnestness, and piety were all that could be desired. He was licensed in the autumn of 1853, and preached constantly during the following winter in the congregations of Argyle, N. Y., and Bovina, Delaware County, N. Y. In May, 1854, the congregation of South Argyle, N. Y., gave him a call which was accepted, but before his ordination and installation he was to labor at

He received the usual academical education of boys in Western Pennsylvania, laboring at the same time upon his father's farm, until 1841, when he felt desirous of obtaining a collegiate education. The winters of 1841 and 1842 he spent in teaching a public school, and began the study of Latin at this time. He took up the subject of religion with that seriousness its importance demands, and after a careful preparation he made a profession of his faith and joined the Associate Presbyterian Congregation of Mount Pleasant, Washington County, Pa., at that time under the pastoral care of Rev. Alexander Dougan. He continued his studies, dividing his labors between working on the farm and teaching, until November, 1845, when he entered the sophomore class of Jefferson College, Canonsburg, Pa. Not being as fully prepared as was necessary, he read Greek in the Freshman class.

He graduated in the autumn of 1848, and the ensuing winter he entered upon the study of divinity in the Associate Theological Seminary, at Canonsburg, Pa., where he graduated in 1851, and was licensed by the Associate Presbytery of Chartiers. His synodical appointments were within the bounds of the Associate Presbyteries of Philadelphia, Pa., and Cambridge, N. Y. (This latter is now the Presbytery of *Argyle* in the United Presbyterian Church.)

In fulfilling these appointments he visited New York City, and in the spring of 1852 he received a call from the Mission Church of New York, (at present known as the West Twenty-fifth Street United Presbyterian Church, and under the pastoral care of his brother, Rev. James Thompson.) He continued to labor in obedience to his synodical appointments, preaching at various places and in the cities of Philadelphia, Pa., and Baltimore, Md. Receiving at this time a call from the Mount Pleasant Church, Pa., the same congregation he joined when making a public profession of religion he accepted it. The Synod released him from his appointments and in January, 1853, he returned to his home, and there amid the scenes of his childhood and surrounded by those who had prayerfully watched the development of his Christian life and walk, he entered upon the pastoral relation, and on April 25, 1853, he was ordained and installed pastor of the Mount Pleasant Church. This was his only charge; from this time until his death he was the faithful, earnest, conscientious minister of the gospel; the tender, thoughtful, and considerate friend.

His style was popular, though he carefully prepared his sermons, and usually memorized them. His address as an orator gained the attention of the people. During his synodical appointments he received several calls from congregations where he had labored; one from the Mission Church, New York City, one in Baltimore, Md., and another in South Argyle, Cambridge Presbytery, N. Y. He submitted these calls to the judgment of the Synod, with characteristic modesty deferring to the opinions of his brethren in the Lord.

His labors in Mount Pleasant congregation were highly blessed. He was a constant worker, every thing was carefully done. His preparations for the pulpit were written out in full. His remarks at the weekly prayer meetings were generally written; every speech he made in an official capacity was submitted to the same ordeal, also his funeral orations. He was ever ready to visit the sorrowful and afflicted, teaching sinners the "way of life," cheering and comforting the dying saint with words of Christian tenderness. Whilst pastor of Mount Pleasant Church he was appointed by Synod, in the spring of 1854, to visit and preach four months for a mission station at Frankford, Pa., the Presbytery of Chartiers supplying his pulpit during the interval. (This mission station has since become the Seventh United Presbyterian Church of Philadelphia, Pa., Rev. James Price, Pastor.) Here his preaching was very acceptable, and it went far to give stability to the enterprise. On his return home he entered with his usual zeal upon his Master's cause until his death.

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a mission station at Wilkinsonville, Mass., until the following autumn. He entered upon his appointment with zeal, but the burden was too great for his constitution. Early in August the typhoid fever set in, and after a few weeks he apparently recovered, when chronic dysentery supervened, and without much suffering he died on Sabbath, November 12, 1854. His remains were taken to his early home and buried in the church-yard of Mount Pleasant congregation.

He died at his residence near Hickory, Washington County, Pa., of typhoid fever, December 16, 1861.

He married December, 1858, Miss Annie E. Wylie, who survives him.

Whilst following the "even tenor of his way," as a minister in a rural district, he was always up to the times in which he lived, he was prompt to declare the whole counsel of God to his people. Believing that good citizenship was a necessary development of Christian character, he sought to explain the political changes taking place in the land by the teaching of the word of God. Politics with him were elevated to the department of morals, taking the lamp of truth to guide his steps and through him the steps of his people, consequently he never hesitated to denounce the sin of Slavery, and when the cup of God's wrath was full, and he permitted the slave-holders' rebellion to break forth in the land, from the pulpit and the platform he urged his fellow-Christians to come up to the work of the Lord, and by the fierce demands of war blot slavery from the country.

The last sermon prepared by him was one preached on Thanksgiving Day, in Pennsylvania, from the text: "O give thanks to God, for he is good, for his mercy endureth for ever," (Psalm cvii. 1,) in which he says, among many other causes for thankfulness, "We should be thankful as a nation for any evidence that God is giving us this day of deliverance from this great national sin and curse of slavery. For many years I have been convinced that God would overthrow the system of slavery in this nation. Although it has struck down its great roots, though it has thrown out its branches until its dark shadow has covered half our land, and to some extent the whole of it, though it has been growing and strengthening since the organization of the government, still I have long felt as sure that it must go down as I have felt sure that there is a holy, righteous God who rules over the affairs of men."

The incidents connected with his last illness and death are told in the following extract from a letter written by Rev. J. C. Campbell, of Paris, Washington County, Pa. It appears that the day after Thanksgiving he left home to assist Mr. Campbell at a communion service, making the journey on horseback, though feeling unwell at the time. He conducted the exercises of public worship, preaching from 1 Cor. xi. 28: "But let a man examine himself, and so let him eat of that bread, and drink of that cup."

"On Saturday evening he continued unwell, though whilst he lay upon the bed he conversed freely and pleasantly with the family and one or two visitors. During the night he slept little, was restless, and suffered from headache, but which cold applications seemed to relieve. At daylight on Sabbath morning I became convinced that there were clear indications of typhoid fever and my physician confirmed our worst fears. On the following morning the doctor said he would be sick for some time, and unless he would agree to stay with us, he had no time to lose in getting home, that his travelling that day would not injure him, but that on to-morrow he would not be able to go."

Being anxious to return home, a carriage was prepared, and a friend who had accompanied him to Paris took care of him. Arriving at home in the afternoon of Monday, he lay down somewhat exhausted. Several physicians were called in, but their efforts were of no avail. He lingered for two weeks, and died Monday, December 16, 1861.

Owing to the nature of his disease very little opportunity was afforded for conversation. During his lucid intervals he contemplated with calmness his approaching change; to some he spoke of the love of God and the pleasure which the contemplation of the divine love afforded him.

The day following his death his remains were buried in the church-yard, within a short distance of the spot where for nearly nine years he had proclaimed the gospel of peace, good-will to men, and had earnestly besought dying sinners to become reconciled to God.\*

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\* His brother, Rev. James Thompson, has had published in a 12mo. volume of 390 pages, Biographical Sketches of Rev. J. R. and Rev. A. W. Thompson, with selections from their diaries, and a number of their Sermons, illustrated with a Portrait of Rev. J. R. Thompson. The price of the book is \$1 25.



WILSON, MATTHEW HENDERSON—Was born in the bounds of the congregation of Bethesda, Allegheny County, Pa., September 16th, 1820. His parents were H. M. and Mary H. Wilson, now both advanced in years. His maternal grandfather, and two granduncles were in the ministry. He obtained his collegiate education at the Western University, Pittsburgh, Pa., under the tuition of Drs. Bruce and Black, graduating August 9th, 1842. His college attainments only served to awaken a mind, grasping as was his in his researches after knowledge. Continually exploring the hidden depths of science, he could not be satisfied until he became a proficient in those branches which he deemed beneficial or useful. After leaving college, he entered the Seminary of the Associate Reformed Church, at Allegheny City, Pa., under the care of John T. Pressly, D.D. Here his talent was shown in the various exercises of Seminary duty. He was licensed by the Associate Reformed Presbytery of Blairsville to preach the gospel, to which his talent had been devoted. And by the same Presbytery was ordained and installed pastor of the United Congregations of Jacksonville, Olivet and Smyrna, Pa., in June, 1848. He was subsequently released from Smyrna, and his whole time devoted to the remaining two, Jacksonville and Olivet. This relation he sustained for a considerable length of time with very great acceptance. His labors were blessed by the Head of the Church, and many there are in that community who can claim him as their spiritual father. In August, 1847, he married Miss Mary Blasdell, of Pittsburgh, Pa., a lady of eminent piety; and whose Christian graces not only aided and comforted her husband in his arduous labors, but greatly endeared herself to all the people of his charge; and who, with three children, now mourn the loss of a kind husband and father. About the year 1850, he opened in Jacksonville an academy, and this he continued to teach with but a short intermission until the year 1860, when he was severely attacked with pleurisy, causing him to retire from such arduous duties as those in which he had before engaged. In the school-room, in a more conspicuous light perhaps, shone forth the versatility of talent of which he was possessed. All the resources of his brilliant mind, cultivated by earnest and arduous study, lent their attractions to give to the school a charm which such a place seldom attains. His explanations were peculiarly lucid and clear, and expressed in language not to be misunderstood. All his pupils loved him, and the influence which he exerted over them was such as was possessed by very few. It was a common remark of his pupils, as well as of those who had observed the progress of those under his instruction: "He appears perfectly *at home* in everything he undertakes."

A man possessing such an acquaintance with all branches of scholastic attainment as did he, is rarely found. In April, 1857, having been elected President of Madison College, located at Antrim, Guernsey County, Ohio, he removed with his family to that place, but the prospects of the institution not meeting his expectations, or not appearing to him in anywise encouraging, he was ready to accept an invitation from his former congregation to labor in their midst. Consequently he returned in the fall of 1857. After the formation of the United Presbyterian Church by the union between the Associate and Associate Reformed Churches, in 1858, he resigned the charge of Olivet, and took charge of Crete, which relation he held until a few months prior to his death. He was modest and retiring in his disposition, never claiming the attention of the public as an author, though his mental perceptions were keen, and his command of language copious. His earnest desire was to make the talent, with which he was endowed, useful in the Master's kingdom, and also to do the most good to his fellow citizens. The disease of which he died, was that scourge of northern climates, pulmonary consumption. In its nature flattering, he was sometimes deceived by the nature of his feelings, and what is common in that disease, the very marks which lead others to see signs of speedy dissolution, were hailed as sure harbingers of returning health and strength. But a short time before his death, he was assured in his own mind, and assured others, that he would yet weather the storm and regain his lost health. But if the disease was flattering, it was no less sure, and his release from earth came about 7 o'clock on the evening of the Sabbath day, November 30th, 1862. Thus he fell asleep in Jesus, dying

as only a Christian can die, in the blessed assurance of a blissful immortality.

Concerning the character of our deceased brother but one opinion can be given. That he was a man of no ordinary talent is admitted by all who knew him, and was possessed of an energy which the greatest obstacles placed in his pathway could not daunt. In social intercourse, in the bosom of his own family, around his own fire-side, and in the meeting of the ecclesiastical courts, he was esteemed and loved by all who came in contact with him. In no way can this be shown so well as in the influence which he exerted in the community in which he resided. His mind was of that character which cannot but exert a powerful influence upon all those who came in contact with it. As a minister he took a leading place among his brethren. His sermons always good, were at times brilliant, laden with gems of thought, and though not always interesting in manner, the subject matter of his discourses could not fail to produce a beneficial effect. As a member of ecclesiastical bodies, his opinions were sound, and his counsel was listened to with attention. Rarely ever noted for his much speaking, his mental acumen unloosed the tightest knot and unravelled the deepest sophistry. Logical almost to a fault, he made plain the tangled intricacies of argument, and cleared to the minds of his brethren those things involved aforesaid in mystery. He was much devoted to the interests of the church, especially to the United Presbyterian Church of which he was a minister. Without bigotry, he was exceedingly tenacious of her distinctive principles, loved her order and worship, and viewed with a jealous eye the least departure from, or attempted innovation of, the customs of her fathers. He delighted in the work of the ministry, and felt as though the exclamation of the apostle might be his, "Woe is me if I preach not the gospel!" Nothing appeared to grieve him so much as the being compelled to resign his charge; nor did he do so until constantly increasing weakness rendered it impossible for him longer to fill the pulpit. He has gone to his rest, and his place will not easily be filled. "Blessed are the dead who die in the Lord."

One who was greatly endeared to him writes as follows:—"His personal appearance was noble and commanding, his disposition cheerful, his manners dignified and polished. He was a man of much refinement and delicacy, upright and honorable in all his dealings. He never sided with the oppressor, or caused the widow's and the orphan's tears to flow. In his intercourse with the world he exemplified the scriptural injunction, "forbearing one another in love." He was at all times a friend of peace, hence he exerted a wide and elevating influence wherever he was known, and in private life was singularly beloved by all who were admitted to his intimacy.

"His habits of study were peculiar. He had no private study; his library was in the sitting room, surrounded by his family where he pursued his studies, seldom disturbed by the noise of little children playing about him; on the contrary, they added to the charms of his domestic circle, so much so that he spent but few hours in apartments isolated from his family. His mind was so disciplined that he could also study to great advantage while engaged in any mechanical employment, thus adding to his mental resources whilst developing his physical nature.

"Being a man of large experience in life, careful observation, and having an easy, graceful style of expression, he was ready to obey any call made upon him, as a man of superior talents and high scholastic attainments."

## History of the Second United Presbyterian Church, Pittsburgh, Pa.

IN preparing this sketch, I have drawn in part from the memories of the very few still living, who were members from the first organization of the Associate Reformed Church, Pittsburgh. These are rapidly passing away, and must soon be no more. Part has been drawn from the records of the trustees; but the most satisfactory and important source is the minutes of Presbytery. Previously to the year 1803, the ministers of the Associate Reformed Church west of the Alleghenies had been organized and known as the Second Associate Reformed Presbytery of Pennsylvania. At a meeting held in Robinson's Run Church on the 27th of April, that year, the Presbytery, by the direction of General Synod, assumed the name of Monongahela; and we find on the roll of its membership at that meeting, Rev. Messrs. Matthew Henderson, John Riddell, David Proudfit, Alexander Calderhead, ministers; and Wm. Robb, ruling elder. Messrs. Henderson, Riddell and Proudfit, were settled in their respective charges of the Forks of Yough, Robinson's Run and Laurel Hill. Mr. Calderhead had only connected himself with the Presbytery at its previous meeting, being recently from Scotland.

The earliest notice of preaching by any of the Associate Reformed fathers in Pittsburgh is found in the minutes of Presbytery for 1807. Mr. Riddell received an appointment on the 25th of August, at a meeting held at Robinson's Run Church, to preach one Sabbath in Pittsburgh before the next meeting of Presbytery, which was to take place in Mifflin on the 29th of September following. This appointment was reported fulfilled; but the day, the audience, the subject, the effects, and even the place, seem to have passed from the memory of man.

Similar appointments were subsequently given to Mr. Joseph Kerr at two successive meetings, and a third to Mr. M. Henderson, for the non-fulfilment of which their reasons were sustained.

From this latter period, April 12th, 1809, until November 11th, 1812, there appears no notice, on the minutes of Presbytery, of Pittsburgh as a place of preaching. At a meeting held in St. Clair Church on the above date, Mr. Kerr was again appointed to preach one day in Pittsburgh before the next meeting. Whether or not this appointment was fulfilled we are not informed in the minutes; but a similar appointment was given, to be fulfilled before the next meeting. In the minutes of a subsequent meeting held at Cadiz, O., on the 9th of November, 1814, we find that Mr. Kerr was appointed to preach — Sabbaths, and Mr. Riddell one Sabbath in Pittsburgh before the next meeting of Presbytery to be held in Pittsburgh, April, 1815.

From this time Pittsburgh occupies a prominent place in the records of the Associate Reformed Church, and may be regarded as in some degree a central point of operations. At this meeting a petition was presented for supply of preaching; but the minutes give us no information as to who were the petitioners, what their number, or the



prospects of the field. Only one appointment was made at this meeting for Pittsburgh; but at the next meeting held in St. Clair Church on the 28th of June, of the same year, the following list was made out: Messrs. Henderson, Kerr, Proudfit, Findley and Riddell, each to supply one day in Pittsburgh, before the next meeting of Presbytery. Regular supply of preaching appears to have been granted by Presbytery from this time, and the field was not unfruitful. During the summer of 1816, a call was made out for Mr. Joseph McElroy, a licentiate under the care of Presbytery; and in November, of that year, he was ordained and installed pastor of the congregation.

It appears from the report of Mr. McElroy to Presbytery that Messrs. Matthew Clarke and James Morison had been members of session, and were elected and installed by the congregation and their pastor to that office. The first communion was held September 21st, 1817, in the Reformed Presbyterian (Rev. Dr. John Black's) Church, at which it is supposed that about sixty may have communed.

From the records of the trustees we learn that the Board consisted of the following members at its meeting, November 30th, 1816: Messrs. Archibald Shaw, Andrew Scott, Matthew Clarke, Thomas McKee and Silas Engles. At a meeting held February 7th, 1817, Mr. McKee was directed to prepare a plan for a church building, and to report to the next meeting. Mr. McElroy was subsequently authorized by the Board to visit the eastern part of this State and New York to raise funds for the erection of a house of worship. A lot was secured, situated on Sixth, between Smithfield and Grant streets; and during the summer of 1817, a large, substantial and commodious house was erected. In the meantime, since the settlement of Mr. McElroy, public worship had been conducted in the court-house; and owing to pecuniary embarrassments, the house was not occupied till August, 1818, and then in an unfinished state, and with a heavy debt resting on the congregation.

The difficulties and discouragements arising from this source doubtless operated to some extent against the growth of the congregation. But much more serious difficulties sprung up along with these, by which the peace of the congregation was destroyed, and even its very existence for a time greatly jeopardized. Mr. McElroy resigned January 4th, 1824, and removed to New York City, where he is at present pastor of the Scotch Presbyterian Church on Fourteenth Street.

The congregation, again vacant, was regularly supplied by Presbytery; and in April following a call was made out for Rev. Joseph Kerr, and presented to the next meeting of Presbytery in June following. This call Mr. Kerr declined. Subsequently a call was made out for Rev. Samuel Hill, of the Presbytery of Huntingdon, of the Presbyterian Church (O. S.), which was declined.

Application was again made immediately by the congregation for supply of preaching and the moderation of a call, which was afterward made out for Rev. Joseph Kerr a second time. After taking the regular steps prescribed in such cases, the Presbytery decided that Mr. Kerr should be transferred from the pastoral charge of St. Clair to that of Pittsburgh. He was installed in the latter charge on the last Wednesday of October, 1825.

KERR, JOSEPH—The name of Joseph Kerr occupies a prominent place in the history of the Associate Reformed Church of Pittsburgh, of the Presbytery of Monongahela, and of the Synod of the West. His memory is embalmed in the affections of many yet living, and something more than a mere passing notice is here appropriate and necessary.

He was a native of county Antrim, Ireland, and born in the year 1778. He received his classical education in the University of Glasgow, and prosecuted his theological studies under the direction of the Associate Presbytery of Derry. He came to America in 1801, and put himself under the care of the First Associate Reformed Presbytery of Pennsylvania as a student of theology; but before delivering all his trials which had been assigned him by that Presbytery, he found it expedient to come West. On a certificate of his standing as a member of the church and as a student of theology from the First Presbytery of Pennsylvania, he was received by the Second Presbytery at its meeting at Robinson's Run, the same meeting at which and from which it assumed the name of Monongahela. At this meeting Mr. Kerr was licensed to preach the gospel.

The licensure of Mr. Kerr may be regarded as an epoch in the history of the Associate Reformed Church west of the Alleghenies. It seems to have inspired the fathers of the Presbytery with new life and hope. The names of these fathers will be cherished in the memory of all who knew them, and especially of those who enjoyed their ministry, either statedly or occasionally. Literally they endured hardness as good soldiers of Jesus Christ. As laborers in the vineyard of their Master, they had already scattered the seed from which was to germinate and spring up the future harvest of the Associate Reformed Church from the ridges and valleys of the Alleghenies on the east, far into the interior of Ohio on the west, and from the lakes on the north, beyond Mason and Dixon's line on the south. The accession of Mr. Kerr was providential and timely for the cultivation of this extensive field. With an athletic physical constitution, of more than ordinarily prepossessing appearance, he was endowed with intellectual powers of the first order, highly cultivated, and possessed of all the essential elements of a natural orator. With undoubted, yet unostentatious piety, mild, kind, affable, affectionate, benevolent, liberal, and hospitable almost to a fault, he at once won the friendship and affections of his acquaintances, and the confidence of the congregations to whom he ministered, and without assuming it, or even being apparently conscious of it, he occupied from the commencement of his ministry the position of a master spirit, which was accorded to him without envy and without opposition by his co-presbyters.

Mr. Kerr's first appointment may serve to give those acquainted with the geography of the country and the locality of the stations for preaching, some idea of the extent of the field of his labors. In the minutes of Presbytery they stand thus:—Harmon's Creek, Middletown, Coneconessing, Conneaut, Slippery Rock, Hannah's Town. Petitions for supply of preaching were sent in to the next meeting, held June 13th, of the same summer, 1803, from Union, Slippery Rock, Muddy Creek, Harmon's Creek, Mount Pleasant, St. Clair, Indian Short Creek, Piney Fork, Wheeling, Knox, Conneaut and Coneconessing. Mr. Kerr's next appointments were Mount Pleasant, Coneconessing, Conneaut, Slippery Rock, St. Clair, Morgantown, Dunlap's Creek and Harmon's Creek. In fulfilling this appointment for eight Sabbaths in the heat of July and August, it would be necessary for him to travel more than 350 miles. These labors, however, were followed by immediate fruit. Petitions for supplies were multiplied on the table of Presbytery at every subsequent meeting, and at least four calls from as many different places, were addressed during the year to Mr. Kerr to become their pastor. These calls were declined: but, at a meeting of Presbytery, held at Short Creek, April 25th, 1804, he was, after the regular steps and the delivery of trials which were approved, ordained, and fully invested with the office of the ministry of reconciliation. During the same summer a call was made out for him by the united congregations of Mifflin and St. Clair, which was accepted; and on the 17th of October, at the house of Nathaniel Plummer, of St. Clair township, he was installed pastor of that united charge.

Previously to his transfer the whole of Mr. Kerr's pastoral labors had been granted to St. Clair; and so devotedly were they attached to their pastor, that the members of the congregation knew no bounds to their indignation against the Presbytery on account of the transfer, which was regarded as unjust and tyrannical. This feeling, however, gradually subsided and passed away, as the design of the Presbytery was not merely to supply the congregation of Pittsburgh with a pastor, but also to prepare the way for the establishment of a theological seminary under his supervision as professor, which took place soon after.

Mr. Kerr's labors in Pittsburgh as a pastor were pre-eminently successful; but in the mysterious dispensations of an all-wise Providence, they were of but short duration. The last notice of his presence in the earthly courts of Christ's house is found in the minutes of Presbytery for October, 1829. From this time forward his name is wanting on the roll of Presbytery, as his seat has been vacant among the fathers and brethren. His last illness was violent, and his death sudden. It was, however, in itself peaceful and triumphant as the death of the righteous, and such as the righteous might desire—an immediate transfer from a scene of toil and labor to the enjoyment of rest and glory. He died November 15th, 1829, in the fifty-first year of his age, and the twenty-sixth of his ministry.

The death of Mr. Kerr shed a gloom, not only over the large circle of his friends and acquaintances, and the families of his pastoral charge, but over the entire Synod of the West, as it seemed at once to dash the brightening prospects of the infant Theological Seminary intrusted to his supervision. At the meeting of Synod immediately preceding the last which Mr. Kerr attended, his eldest son, Mr. Joseph R. Kerr, had been licensed to preach the gospel. Having passed through an extensive literary course under the supervision of Drs. Bruce and Black, of the Western University, he graduated with honor to himself and to the institution while yet too young to commence the study of a profession. A year was spent in teaching in Meadville Academy, now Allegheny College, before he commenced the study of theology. A ripe scholar, with the rare advantages of experience and maturity of intellect while yet a youth, he was licensed at the close of his second session at the Theological Seminary, at the age of twenty-three years.

No sooner had the first shock, occasioned by his father's death, subsided, than the mind of the congregation, and indeed of the Presbytery, was directed to him as his father's successor in the pastoral charge of the congregation of Pittsburgh. A call was accordingly made out, and accepted; and at a meeting of Presbytery, held in Pittsburgh, April 28th, 1830, he was ordained and installed in that important charge. The son inherited all the noble and commanding traits and characteristics of the father in a pre-eminent degree, with perhaps a single exception—that was a slender, though tall and wiry frame. But, with all its elasticity, the spirit and intellect by which it was tenanted, were too powerful for long endurance of the physical system. It is highly probable that the responsible position and the exciting circumstances in which he commenced his ministry, served to shorten his earthly pilgrimage and hasten the work allotted him in the Master's vineyard. His labors were abundantly blessed and pre-eminently successful. His audiences on the Sabbath rapidly increased. A large house was ordinarily well filled, and on special occasions even to overflowing. Numerous accessions from time to time were made



to the actual membership, and the want of room to accommodate applicants for seats began to be felt as an urgent reason why a second congregation should be organized somewhere in the vicinity.

At a meeting of Presbytery held in Pittsburgh, October 18th, 1831, a petition was presented and granted for the organization of a congregation in Allegheny City, from which a call was subsequently made out for Rev. Moses Kerr, younger brother of Rev. J. R. Kerr, by whom it was accepted at a meeting of Presbytery held April 24th, 1832. Owing to the feeble health of Mr. Kerr, this call was afterwards returned to Presbytery. This congregation has since enjoyed the pastoral labors of Dr. John T. Pressly.

The First Church did not long enjoy the pastoral care of Rev. J. R. Kerr. Physical debility and decline gradually came. Calmly he went down into the valley of the shadow of death, and peacefully and sweetly he fell asleep in Jesus. He died June 14th, 1843.

The name of the Rev. J. R. Kerr is cherished sacredly in the memory of many who have quailed under his appeals, and been melted by them, or who have been roused to gratitude to God for the blessings of the gospel—the grand burden and theme of all his pulpit exhibitions. It was, however, necessary to a due estimate of his character to meet him, and enjoy his social intercourse in the domestic circle. To know him in the relations of son, brother, husband, father, friend, was necessary in order that he might be duly appreciated.

From the death of Mr. Kerr, in 1843, till the summer of 1844, the First Church was supplied by Presbytery. In the mean time a call was made out for Rev. D. R. Kerr, youngest brother of Joseph R., who had been licensed on the 15th of April, 1840, and ordained as an evangelist, January 21st, 1842. This call was, after some delay and much entreaty, accepted, April 16th, 1844, though with diffidence and reluctance, on account of feeble health. Mr. Kerr entered immediately on the discharge of pastoral duty, but owing to continued feeble health, he was not installed; and in June, 1845, the call was returned to the Presbytery.

In the early part of 1846, a call was made out for Rev. J. F. McLaren, which was accepted by him; and on the 5th of May, 1846, he was installed pastor of the First Church, Pittsburgh. This relation continued till April, 1851, when it was dissolved. During Mr. McLaren's pastoral relation it became necessary to rebuild the house, on account of the grading of Sixth Street, on which it was located.

Through the interval between the demission of his charge by Mr. McLaren, and the acceptance of their call by the present pastor, Rev. James Prestley, D.D., the congregation, though sometimes divided and disappointed in their efforts to obtain a pastor, still manifested firm attachment to their congregational organization and to the principles of the church of their choice. Since the present pastoral relation has been formed, there has been a gratifying degree of unanimity and cordial co-operation, with a reasonable degree of success.

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Inglis, J., P.	S. Indiana.	Scotlaud, Ind.	McCracken, S. W., P.	Ohio First.	Morning Sun, O.
Irons, A., P.	Butler.	Portersville, Pa.	McCreedy, J. S.	Wheeling.	Cadiz, Ohio.
Irvine, S. G., P.	Oregon.	Corvallis, Oregon.	McCullough, J. S.	Bloomington.	Peoria, Ill.
			McCune, W. C., P.	Ohio First.	Cincinnati, Ohio.
Jackson, W. C.	Chartiers.	Chicago, Ill.	McDill, N. C., P.	Indiana.	Richland, Ind.
Jackson, W. C., P.	Mercer.	W. Greenville, Pa.	McDowell, N., P.	Keokuk.	Crawfordsville, Ia.
Jamison, J., P.	Butler.	Freeport, Pa.	McElwee, W., P.	Big Spring.	Gettysburg, Pa.
Jamison, J. M.	Allegheny.	N. Brighton, Pa.	McElwee, D. D., W. M.	Frankfort.	Frankfort, S. Pa.
Jamison, S., P.	Westmore'd.	Elizabeth, Pa.	McFarland, H. C., P.	Monongahela.	Wilkins, Pa.
Jamieson, W. H., P.	Butler.	Petersburgh, Pa.	McFarland, J. W., P.	Mansfield.	Wooster, Ohio.
Jeffers, W. H.	Sidney.	.....	McFarland, W. M.	Muskingum.	Cambridge, Ohio.
Jeffers, W. H.	Sidney.	Sidney, Ohio.	McGaw, J. A. B., P.	Monmouth.	Biggsville, Ill.
Johnston, J. B.	Sidney.	Belefontaine, O.	McGill, J., P.	Cleveland.	Cleveland, Ohio.
Johnston, W., P.	Muskingum.	Washington, O.	McHatten, J.	Sidney.	Morning Sun, O.
Jones, D. B., S. S.	Big Spring.	Concord, Pa.	McHatten, A.	S. Indiana.	Palestine, Ill.
			McHatten, H.	Xenia.	Portland Mills, In.
Katz, Oliver	Westmore'd.	Turtle Creek, Pa.	McHenry, D. S., P.	Albany.	Peoria, N. Y.
Kelso, J., P.	Westmore'd.	Monroeville, Pa.	McKee, J. A.	Chicago.	Cassville, Pa.
Kendall, Clark, P.	Lakes.	Buffalo, N. Y.	McKee, J., P.	Big Spring.	Academia, Pa.
Kendall, T. S., P.	Oregon.	Albany, Oregon.	McKee, S. E.	Le Claire.	Washington, Ia.
Kennedy, D. S.	Chartiers.	Centra, Pa.	McKee, W. R.	Argyle.	West Hebron, N. Y.
Kennedy, T. J., P.	Lakes.	Jamesstown, Pa.	McKinstry, M., P.	Westmore'd.	McKeesport, Pa.
Kerr, D. D., D. R., PRF.	Monongahela.	Pittsburgh, Pa.	McKrahan, J. P.	Steubenville.	Germano, Ohio.
Kerr, S., P.	Butler.	Harrisville, Pa.	McKnight, J. C., P.	Monmouth.	Spring Grove, Ill.
Kerr, S. R., L.	Allegheny.	Scottsville, Pa.	McLaren, D. D., D. C.	Caledonia.	Geneva, N. Y.



THE UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA. 377

NAME.	PRESBYTERY.	POST-OFFICE.	NAME.	PRESBYTERY.	POST-OFFICE.
McLaren, W. S., P.	Caledonia.	Caledonia, N. Y.	Shortt, W. B., P.	Argyle.	Cambridge, N. Y.
McLean, D. D., D. H. A.	Allegheny.	Beaver, Pa.	Seaton, T. M.	Butler.	.....
McLean, J., P.	St. Louis.	St. Louis, Mo.	Simpson T. R., P.	Steubenville.	Amsterdam, O.
McLean, J. L.	Mansfield.	Chesterville, Ohio.	Slentz, J. R., P.	Kansas.	Garnett, Kan.
McLellan, J.	Detroit.	Romeo, Mich.	Small, E. P., P.	Mercer.	Mercer, Pa.
McNab, P. D.	Caledonia.	York, N. Y.	Small, E. J.	Mercer.	.....
McSurely, W. J., P.	Ohio First.	Oxford, Ohio.	Small, Gilbert, P.	Chillicothe.	Indianapolis, In.
McVean, D. C., P.	Caledonia.	Franklinville, N. Y.	Smart, D. D., J. G.	Argyle.	Coila, N. Y.
McWatty, R., P.	Mercer.	Mercer, Pa.	Smeallie, J. M., P.	Detroit.	N Kortright, N. Y.
Nash, J. H., P.	Le Claire.	Sunbeam, Ill.	Smith, J. M., P.	Kansas.	Walker, Kan.
Neil, J., P.	Mercer.	Mt. Jackson, Pa.	Smith, J. H., P.	Michigan.	Holland, Mich.
Nevin, J. C.	Monongahela.	Canton, China.	Smith, W., P.	Butler.	Cowansville, Pa.
Niblock, D. D., Isaiah	Butler.	Butler, Pa.	Snodgrass, M., P.	Lakes.	Custards, Pa.
Niven, D. C.	New York.	Andes, N. Y.	Somers, W. C.	Saratoga.	Hobart, N. Y.
Oldham, M. M.	Xenia.	Wilmingon, Ohio.	Steele, D.	St. Louis.	Grand Cote, Ill.
Ormond, B. K.	Mercer.	Sharon, Pa.	Steele, J. C., T.	Allegheny.	Allegheny, Pa.
Ormond, G. K.	Monongahela.	Youngstown, O.	Steele, J. D., P.	Kansas.	Manhattan, Kan.
Ormond, Marcus, P.	Allegheny.	Hookstown, Pa.	Stevenson, E. H., F. M.	Sealkote.	Sealkote, N. I.
Parke, H., P.	Wheeling.	St. Clairsville, O.	Stevenson, J.	Steubenville.	W. Alexander, Pa.
Patterson, D. J., P.	New York.	Brooklyn, N. Y.	Stewart, J. F., P.	St. Louis.	Sparta, Ill.
Patterson, J., P.	Muskingum.	Londonderry, O.	Stewart, Jon, P.	Le Claire.	Andrew, Ia.
Patterson, D. D., J.	Mercer.	N. Wilmingon, Pa.	Story, Alexander, P.	Keokuk.	Columbus C., Ia.
Patterson, R. M.	Butler.	Glade Mills, Pa.	Straug, D.	Albany.	Knoxville, Tenn.
Patterson, S., P.	Allegheny.	Darlington, Pa.	Sturgeon, H., P.	Allegheny.	Darlington, Pa.
Pattison, A., P.	Keokuk.	Fort Madison, Ia.	Swift, E. P.	Sealkote.	Sealkote, N. I.
Paul, D., P.	Mansfield.	Mansfield, Ohio.	Taggart, S., P.	Chartiers.	W. Middletown, P.
Peacock, J. H.	Muskingum.	Richmond, Ohio.	Taggart, D. D., W.	Wheeling.	Uniontown, Ohio.
Perkins, W.	Ohio First.	Cincinnati, Ohio.	Tate, J. T., P.	Keokuk.	Tallyrand, Ia.
Pickerton, J. W., P.	Bloomington.	Smithville, Ill.	Telford, J. C., P.	Conemaugh.	Plumville, Pa.
Pollock, D. H., P.	Westmoreland.	Turtle Creek, Pa.	Thomas, Andrew, P.	Albany.	Johnstown, N. Y.
Pollock, R. H., P.	Ohio First.	Cincinnati, Ohio.	Thompson, D.	Philadelphia.	Philadelphia, Pa.
Pollock, W. A., P.	St. Louis.	Chester, Ill.	Thompson, H. H., P.	Lakes.	Cochran, Pa.
Pollock, W. C.	.....	Berlin, Ill.	Thompson, J., P.	New York.	New York City.
Porter, Byron, P.	Conemaugh.	Shelota, Pa.	Thompson, Josiah, P.	Allegheny.	Clinton, Pa.
Porter, J. C., P.	Monmouth.	Little York, Ill.	Thompson, R. G., P.	Mansfield.	Liberty Corn., O.
Pressly, D.	Des Moines.	Mt. Ayr, Iowa.	Thompson, S. F., P.	Chicago.	Ross Grove, Ill.
Pressly, J. N., P.	Des Moines.	Albia, Iowa.	Thyne, Joseph	Xenia.	.....
Pressly, D. D., J. T. PRF	Allegheny.	Allegheny C., Pa.	Timmons, J. H.	Xenia.	Tarentun, Pa.
Pressly, J. H., P.	Lakes.	Erie, Pa.	Todd, Hugh W., P.	New York.	Patterson, N. J.
Prestley, W. H., P.	Chillicothe.	Chillicothe, Ohio.	Todd, J., P.	Conemaugh.	Brookville, Pa.
Prestley, D. D., J., P.	Monongahela.	Pittsburgh, Pa.	Torrence, G. W., P.	Kansas.	Americus, Kan.
Priece, J., P.	Philadelphia.	Frankford, Pa.	Torrence, J. T., P.	Cleveland.	Hudson, Ohio.
Proctor, F. M., P.	Caledonia.	Caylerville, N. Y.	Townley, W.	.....	Aledo, Ill.
Proudfit, R.	Saratoga.	Burlington, N. Y.	Tris, A. C., P.	Des Moines.	Winterset, Ia.
Purdy, J. L., P.	.....	Florence, Pa.	Trusedale, J. C.	Mansfield.	Brookville, Pa.
Rait, G. P.	Delaware.	.....	Turner, W., P.	S. Indiana.	Bloomington, In.
Ralston, S. S.	Le Claire.	Le Claire, Iowa.	Vanatta, S. F., P.	Keokuk.	Washington, Ia.
Ramsay, S.	.....	N. Matamoras, O.	Vance, J. A., P.	Des Moines.	Somerset, Ia.
Ramsay, J. P.	Mercer.	N. Wilmington, Pa.	Van Eaton, J. P.	Caledonia.	York, N. Y.
Rankin, A. R., P.	Butler.	S. Willyngton, Pa.	Vincent, G. C., P.	Mercer.	N. Wilmington, P.
Rankin, J. G., P.	Chartiers.	Bavington, Pa.	Waddle, B.	Sidney.	Kenton, Ohio.
Rawson, W. T.	.....	Racon, Ill.	Waddle, W. G.	Muskingum.	Worth, Ohio.
Reed, S. B., P.	Monongahela.	Pittsburg, Pa.	Walker, J.	Muskingum.	.....
Reed, W. F.	Allegheny.	Springdale, Pa.	Walker, J. R., P.	Indiana.	Spring Hill, Ind.
Reid, D. F., P.	Wheeling.	New Athens, Ohio.	Walkinshaw, J. D.	Westmoreland.	Logan's F., Pa.
Reid, S. C.	Muskingum.	Curlsville, Pa.	Wallace, A. G., P.	Westmoreland.	Tinker Run, Pa.
Reid, W. J.	Argyle.	.....	Wallace, D. D., D. A., P.	Monmouth.	Monmouth, Ill.
Rippey, J., P.	Saratoga.	W. Kortright, N. Y.	Wallace, J., P.	Sidney.	Huntsville, Ohio.
Ritchie, Andrew, P.	Chillicothe.	Greenfield, Ohio.	Wallace, J.	Monmouth.	.....
Riching, W. M.	Mansfield.	.....	Wallace, S., P.	Muskingum.	Kimbelton, Ohio.
Robb, J. P.	Boston.	Providence, R. I.	Wallace, S., P.	Sidney.	Piqua, Ohio.
Robb, W. A.	Wheeling.	.....	Webster, C., P.	Argyle.	Hinchinb'k, N. Y.
Robertson, J. L., P.	Caledonia.	Geneva, N. Y.	Weede, N. C., P.	Monmouth.	Spanlund, Ill.
Robertson, J. S., P.	Ohio First.	Monroe, Ohio.	White, J.	Des Moines.	Chariton, Ia.
Robertson, P. C., P.	Caledonia.	Buena Vista, N. Y.	White, N.	Argyle.	W. Hebron, N. Y.
Robertson, W.	.....	Birmingham, Mich.	Whitla, J. L.	Detroit.	Nankin, Mich.
Robinson, W. J.	Caledonia.	Mumford, N. Y.	Whitten, J. B.	.....	.....
Rodgers, James	.....	Xenia, Ohio.	Williamson, J., P.	Boston.	Wilkinson's, M.
Rodgers, D. D., J.	Allegheny.	Allegheny C., Pa.	Williamson, R. D., P.	Delaware.	Hauden, N. Y.
Ross, R.	Monmouth.	Monmouth, Ill.	Wilson, Alexander	Steubenville.	Cadiz, Ohio.
Ross, Randall, P.	Muskingum.	Sharon, Ohio.	Wilson, J. B., P.	Stamford.	Telfer, C. W.
Sanson, T. A.	Albany.	.....	Wilson, M. H., P.	Conemaugh.	Kent, Pa.
Sawhill, J.	Chartiers.	.....	Wilson, D. D., S., PRF.	Xenia.	Xenia, Ohio.
Scott, G. W.	Sealkote.	Sealkote, N. I.	Wilson, T.	Steubenville.	Mechanic's'n, O.
Scott, J., PROF.	Monmouth.	Monmouth, Ill.	Wilson, W. H., P.	Keokuk.	Washington, Ia.
Scott, J. P., P.	Detroit.	Detroit, Mich.	Wilson, W. L.	Chartiers.	N. Scottsville, Pa.
Scouller, J. B., P.	Argyle.	Argyle, N. Y.	Winter, T.	Chicago.	Lowellville, Pa.
Scouller, J. Y., P.	Ohio First.	Fairhaven, Ohio.	Wishart, W., P.	Wheeling.	New Athens, O.
Scroggs, D. D., J., P.	Westmoreland.	Ligonier, Pa.	Worth, J.	Oregon.	Eugene City, Or.
Shaffer, A. G., P.	Allegheny.	Rural Ridge, Pa.	Wright, J. P.	Michigan.	Jordan Grove, Ill.
Shankland, J. A.	Chicago.	Dacota, Ill.	Wright, W., P.	Monmouth.	Wellington, Ind.
Shepherd, J. R., P.	Michigan.	Holland, Mich.	Young, D. D., A., PRF.	Monmouth.	Monmouth, Ill.
Shields, J., P.	Big Spring.	Mexico, Pa.	Young, J. H., L.	Des Moines.	Vandalia, Ia.

# THE GENERAL SYNOD

## OF THE

### REFORMED PRESBYTERIAN CHURCH.

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THE THIRTY-NINTH SESSION OF THE GENERAL SYNOD OF THE REFORMED PRESBYTERIAN CHURCH met in the First Presbyterian Church, Princeton, Ind., on Wednesday evening, May 14th, 1862, and was opened with a discourse by the retiring Moderator, Rev. GAVIN McMILLAN, from 1st Timothy iii. 15: "That thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of truth."

At the close of the discourse the Moderator constituted the Synod by prayer.

JOHN DOUGLASS, D.D., of Pittsburgh Presbytery, Pa., was elected Moderator. A letter from JOHN N. McLEOD, D.D., Stated Clerk of Synod, was read, stating that, owing to indisposition, he was unable to be present, whercupon Rev. J. F. HILL was appointed Clerk, *pro tem*.

PRESBYTERIAL REPORTS.—The report of *Chicago* Presbytery was read and approved, giving a full account of their proceedings; the number of members being 737, and their contributions \$5,164. The records of *Philadelphia* Presbytery and *Ohio* Presbytery were also approved.

REPORTS were read from the Boards of Foreign Missions and Domestic Missions, Education and the Seminary, which were approved. Rev. T. W. J. WYLIE, D.D., presented a report on the endowment of the Seminary, requesting to be released from his agency, which was granted.

ON THE STATE OF THE COUNTRY.—The following paper was unanimously adopted, and ordered to be presented to the President of the United States:

WHEREAS, Our Country suffers under a desolating civil war, and calamities not often equalled in the history of the world, are now endured by our fellow citizens: *And whereas*, The ministers of the gospel, as witnesses for Christ and watchmen on the walls of Zion, are bound by a clear testimony to give the trumpet a certain and distinct sound, in order to warn the people of danger and direct them on the way of duty; therefore

*Resolved*, That we regard the calamities of the present civil war as a punishment for our sins, and especially our sin of human oppression, no less than the judgments inflicted upon Egypt were for the sins of holding Israel in bondage, and refusing to let the people go, that they might serve the Lord; and also for the sin of covenant breaking in respect to human freedom: for what was the Declaration of Independence, but a solemn league and covenant to which the signatnre and seal of the nation were annexed by its representatives, pledging their lives, fortunes and sacred honors in behalf of human freedom; and against slavery, on the avowed principles, that all men are inalienably entitled to life, liberty and the pursuit of happiness? And what is the preamble to the Constitution but a mutual covenant, binding the people of the United States of America to form a more perfect union, establish justice, preserve the blessings of liberty to themselves and to their posterity?

And yet in open and flagrant violation of this covenant agreement, thus repeatedly assumed on behalf of liberty, this nation, through her representatives in Congress, has for many years perverted the powers of the Executive, Legislative and Judiciary Departments of the Government to crush the rights of man, and support and extend slavery.

Success in sin has culminated in the present rebellion, and having filled the cup of iniquity, God has opened the vials of his wrath upon us, as he did upon Israel for the same crime, Jeremiah xxxiv. 17—"Ye have not hearkened unto me in proclaiming liberty every one to his brother, and every man to his neighbor: behold I proclaim a liberty for you, saith the Lord, to the sword, to the pestilence, and to the famine; and I will make you to be removed into all the kingdoms of the earth."

*Resolved*, That we recognize in the defeats and disasters of our forces in the beginning of the conflict, a deserved visitation of God's wrath upon us for our complicity in the sin of slavery, and while we have reason to fear further reverses to our arms, yet we feel and hereby express our gratitude to God for the recent victories and advantages obtained over the enemy, and cherish the hope and belief that God will continue his favor till rebellion shall be forever crushed and peace restored.

*Resolved*, That believing, that so long as slavery lives no permanent peace can be enjoyed, we express our highest gratification at the emancipation policy indicated in the President's recent propositions to aid the Slave States in the "abolition" of slavery. We thank God for the deliverance of the District of Columbia from the National curse and disgrace of slavery, and would hail with pleasure the proclamation of universal liberty; and we trust that our President and Congress will pursue the course of emancipation till liberty shall be proclaimed throughout all the land and to all the inhabitants thereof.

*Resolved*, That believing compromise with wrong to be the rock on which our Union has been (and is) in danger of splitting, we warn our fellow citizens, politicians and statesmen, that a compromise with rebellion in behalf of slavery will be no less dangerous to the stability of our government, than to the cause of human freedom.

*Resolved*, That believing it to be a duty specially incumbent on the church to let her light shine, and that her ministry are particularly bound in the present perilous crisis of our country's history to declare the counsel of God regarding the sin and crime of slavery, we trust that all the preachers of that gospel, which proclaims liberty to the captives of every denomination, will hear and obey God's voice, now calling upon them louder than ever before, to open their mouth in behalf of the dumb. And we would especially urge upon our brethren, under our care, to give a clear testimony on this subject, in their pulpit ministrations and otherwise, in order to instruct our people and the nation in the great truth, that righteousness exalteth a nation, whilst sin (and especially the sin of human oppression) is a reproach to any people.

*Resolved*, That we can only succeed by depending entirely upon divine agency. We will call upon the Lord in our trouble, and ask him to so overrule the present war, inaugurated for the purpose of extending and perpetuating slavery, that it shall issue in its final and complete overthrow; that we will bear on our spirits, continually, at a throne of grace, our President, his Counsellors, the Congress, the Army, the Navy; and pray especially that God will preserve those who have enlisted in the cause of their country, from the perils of the camp and the field, and restore them to their families and friends in peace and safety, and prepare them who may have to die in the conflict, for a victory over death and hell and a triumphant entrance into heaven.

THANKS OF SYNOD were voted to the members of the Princeton Congregation, and to the Christian brethren of the vicinity, for the attention and hospitality bestowed upon the members of Synod.

The Synod adjourned to meet Wednesday, May —, 1863, in the Reformed Presbyterian Church, Cedarville, Ohio, (Rev. William H. Reid, pastor.)

JOHN DOUGLASS, *Moderator*.



## In Memoriam.

THEREFORE ARE THEY BEFORE THE THRONE OF GOD, AND SERVE HIM DAY AND NIGHT IN HIS TEMPLE; AND HE THAT SITTETH ON THE THRONE SHALL DWELL AMONG THEM.—*Revelation* vii. 15.

CAMPBELL, DD., REV. JAMES A.—Dr. Campbell was born near Omagh, in the North of Ireland. He was of highly respectable and pious parentage, and was brought up in the fear of God. Having emigrated to the United States in 1824, he connected himself with the First Reformed Presbyterian Church in Philadelphia, and in due season became a student of Theology under the care of its pastor, that eminent man of God, Rev. Samuel B. Wylie, D.D. In 1834 he was ordained to the ministry, and designated to the mission in Northern India by the Reformed Presbytery of Philadelphia. Entering upon his field, he occupied and cultivated it with great energy and devotion, to the day of his death. Securing at the outset the entire confidence of the Board of Foreign Missions of the General Assembly of the Presbyterian Church, as well as of the Board and Judicatories of his own church, he retained it to the end. The senior missionary of the Reformed Presbyterian Church in India, he was respected and beloved by his associates of his own Presbytery, and by all the other missionary brethren with whom he co-operated on the Catholic principles of the Gospel. He died with full assurance of faith and hope on the 18th day of September, 1862, at Landour, in India.

Rev. Dr. McLEOD, of New York, his old friend and associate, thus writes concerning him: "Dr. Campbell was no ordinary man. His natural endowments were superior, and his measure of sanctification was larger, than usually falls to the lot of Christians. There is a peculiar type of religious character developed on the foreign missionary field, which, so far as our observation goes, is not to be seen elsewhere, and which our home Christianity does not produce. It is marked by a strong and joyful sense of the presence and infinite superiority of the true God, by overwhelming views of sin, by intense love for the Saviour, by anxiety for the salvation of sinners, and by an enlarged spirituality of mind which almost disdains all worldly things. It is a higher style of Christian character than we usually see among the pious at home, or even among the ministers of the cross themselves. The foreign missionary, if he be in reality a true man, will live very much with God. He will be found 'minding high things,' he will feel with unusual power the constraints of the love of Christ, and he will labor with a singleness of aim that it is very difficult to secure in Christendom with its numberless distractions. We have marked all this in such men as Dr. Alexander Duff, and Abeel, and Scudder, and it characterized to an eminent degree our dear departed brother Campbell. His whole soul was in his work. He never thought of halting or looking back, and his personal assurance of grace and salvation was in due proportion to the unwavering conviction he had, that the heathen over all the earth would one day hear and embrace the offers of the gospel. James R. Crispbell was a holy man. A magnanimous man. A useful man. A man for command. He could both lay foundations and build superstructures; and he did both in India and at home. The Christian temple that he has been instrumental in erecting to the honor of Jesus Christ, under the very shadows of the greatest of heathen and Mohammedan sanctuaries, will stand as his memorial long after his body has crumbled into dust. He filled very much of the eye and the heart of the Church at home, and especially of those of the few surviving brethren who went with him through the difficulties of his earlier preparations for the missionary field. Farewell, dear brother, says one of these, we hope to meet you again. When we last took the hand of that noble Christian missionary, Dr. Duff, at the door of his own lodgings in the city of Edinburgh, we made to him the observation—'We shall never meet again on earth.' His heart was full. He spoke no words

in answer. But he lifted up his eyes to heaven, spent a moment in mental prayer, pointed significantly upward, and retired into the house. Reader, look upward. It prepares to pass upward."

REV. J. S. WOODSIDE, of Kapurthula Panjab, North India, writes thus: "By this time you may have heard the sad intelligence of Dr. Campbell's death, and I can easily imagine the profound feeling of sorrow that will pervade the entire church. The deceased was better known in the church than any other of our missionaries. He always felt that he was living and acting, in an especial manner, under the direct eye of the church at home. He felt that he was identified with the church—in short, that he himself was the embodiment of the church—on heathen ground. Hence the untiring efforts he ever made to keep the church informed regarding all that was going on here. Often I have heard him say—'If we don't write home, how can we expect that they will take any interest in us, or in our work?' He looked upon this part of his work as of as much importance as any other. Indeed, I have never met any man whose views were more catholic on the unity of every part of the great missionary enterprise and the importance of prompt and punctilious attention to every detail. Hence, however trivial a matter might appear, if it had a direct bearing upon the success of the cause, either at home or abroad, it was made the subject of careful attention.

"Everything he did was done with *all his heart*. He had no divided purpose. He gave himself to God unreservedly once and for ever. He never faltered in his resolution to spend and be spent in the Master's service.

"It was this conscientious conviction of duty—this whole-hearted faithfulness to his trust—that was eventually instrumental in carrying him away. In all probability he might still have been alive, had he only consented to remain another month on the hills. He would listen to no reasoning—no remonstrances. 'I must go down,' was his invariable reply. 'I cannot leave those poor orphan boys alone any longer.' 'I have been too long absent already'—were his only answers to all entreaties on the subject."

## History of the First Reformed Presbyterian Church, Princeton, Indiana.

THE house of worship of the First Reformed Presbyterian Church of Princeton, is situate in Princeton, the seat of justice of Gibson County, Indiana. The town was first settled in the latter part of the year 1812, or in the beginning of 1813, the year in which the county was organized. The first settlers in that portion organized into the County of Gibson, as in the south-western portion of Indiana generally, were chiefly from the slave-holding States of the South and West. At that period, when even good men thought that slavery might be justified, they felt it to be a heavy curse; and wishing to avoid complicity with such an evil, they emigrated to the free State of Indiana. Among the earliest of these settlers were Messrs. Samuel Hogue and Robert Archer, and their families; the former, immediately from Blount County, Tennessee; the other, from Chester District, South Carolina. In the year 1809, Mr. Hogue, having returned on business to Blount County, Tennessee, met with the Rev. John Kell of the Reformed Presbyterian Church, and obtained from him a promise that he would visit and preach to them in the new region of the West, where they were settled. This promise Mr. Kell made good the ensuing year, 1810. During this visit Mr. Samuel Hogue and the family of Mr. Robert Archer, attaching themselves to the Reformed Presbyterian Church, (their previous connection having been with the Associate Presbyterian Church,) were formed into a society for prayer and conference, and thus became the nucleus of the First Reformed Presbyterian Church of Princeton.

In the two following years of 1811 and 1812, Rev. Mr. Kell visited them and taught them publicly, and from house to house, the gospel of the Son of God. In the fall of 1813, he made his fourth visit, and during this visit, for the first time, dispensed the sacrament of the Lord's Supper amongst them. At this time, it is supposed, that the formal organization of the congregation was effected. The Ruling Elders were, Messrs. Samuel Hogue and Thomas Archer. The number of communicants was over twenty. The services on this occasion were held in the house of Mr. Robert Archer, whose son, Thomas, was one of the Ruling Elders.

Mr. Kell continued to make occasional visits and to preach to the newly organized congregation. Under the Divine blessing the congregation continued to grow by accessions from those around, and from emigrants moving in from the South. In 1814, Messrs. Robert Stormont and James W. Hogue were ordained and added to the Eldership of the congregation.

In the year 1816, Mr. Kell gave up his charge over the church, in Beech Woods, Ohio, where he had been settled as pastor, and removed to Princeton, Indiana, making that his permanent home. Having Princeton as the centre of operations, he spent the greater part of his time in missionary labors through the West and the South; the missionary work being that in which he specially delighted, and in which he loved to be engaged to the end of his life.



In the year 1817, the sacrament of the Lord's Supper was dispensed for the second time in the congregation; and the number of the communicants had increased to forty. A short time previously to this communion, it pleased God to remove, by death, Mr. Samuel Hogue, from the fellowship of the saints on earth, to join the spirits of the just made perfect before the throne. During the services of this occasion, Messrs. James Lessly and Robert Milburn were ordained as Ruling Elders, and added to the session of the congregation. In the autumn of 1818, for the third time the sacrament of the Supper was dispensed; and on this occasion, also, a few more were added to the church. During both those communion seasons, the services were held in a small log church built and occupied by the Baptists, about one mile north-west from Princeton.

In January, 1820, the Western Presbytery met in Princeton, and during its sessions, for the fourth time, the sacrament of the Supper was dispensed in the congregation. The number of the communicants, at this time, had increased to fifty. On the Saturday preceding the communion, the Rev. Samuel Wylie moderated a call, which was made out unanimously for the Rev. John Kell, and on the following Monday, June 21st, he was installed as the pastor of the congregation. The first recorded meeting of session that has been preserved, bears date July 7th, 1820. The following were the members present:—Rev. John Kell, Moderator; Messrs. Thomas Archer, Robert Stormont, James W. Hogue, James Lessly, Robert Milburn and William Crow, Ruling Elders. Mr. Crow, it appears, had moved into the bounds of the congregation from Kentucky, and being a Ruling Elder, was recognized as such, and added to the session.

On this occasion, the congregation, for the first time, occupied a small frame church, which they had succeeded in building, in part, by their own labors, and, in part, by subscription. This was the first house of worship of any kind erected in the town of Princeton. This house continued to be occupied until the year 1836, when it was sold, and being removed to another place, was used for a blacksmith-shop until within a few years, when it was pulled down and the materials scattered and destroyed.

From June 21st, 1820, until September 24th, 1838, when he resigned his charge, the Rev. John Kell continued pastor of the congregation, engaging with assiduity and success in his own field of labor; and also, during these years, performing many long and useful journeys through the West and South. Under his ministrations, as they were blessed of God, the congregation continued to grow and prosper; the Lord adding to them of such as should be saved. Their house of worship became too strait for them, and as it would not hold comfortably those disposed to attend upon the ministry of Mr. Kell, movements were commenced to secure a larger house. It was at first proposed to make an addition to the old one, but this not proving satisfactory to the congregation, a committee was appointed to raise money, secure a suitable lot, and build a new house. This committee consisted of Messrs. James Finney, James W. Hogue, Andrew McKim-son, Calvin Minnis, Robert Stormont, William Orr and John Munford.

They were appointed in 1832, and at once entered upon the business to which they were designated. The lot immediately north of the one on which the old church stood was secured, and arrangements were made for building a brick house, fifty-six feet by forty-five feet. The work did not go on rapidly, as the pecuniary resources of the people were not great; and it was, therefore, not until 1835, that the house was enclosed, and the following year it was finished and occupied.

In the fall of 1838, Rev. John Kell, at his own request, was released from the pastoral charge of the congregation. He occasionally afterwards preached to the congregation when appointed by Presbytery; but the greater part of his time, so far as health and strength would permit, was spent in missionary labors for the church.

From September 24th, 1838, until May 5th, 1840, the church was without the labors of a stated pastor. During this period they received from Presbytery such supplies as was in their power to grant, and the spiritual interests of the congregation do not appear to have materially suffered. The congregation, however, took the necessary steps to secure for themselves a pastor after God's own heart, who might feed them with knowledge and understanding; and in answer to their prayers and efforts, the Rev. Gilbert McMaster, D.D., having accepted the call which the congregation had made upon him, on the 5th of May, 1840, was installed as their pastor.

At this time the session consisted of Messrs. Thomas Archer, Robert Milburn, Robert Wilson, Simon Orr, James W. Hogue, Andrew Carithers and William Orr. During the period of Mr. Kell's pastorate, the following changes had taken place in the session: Messrs. Crow and Lessly departed this life: the former, in 1832; the latter, in 1836. Mr. Robert Stormont left the church, in 1835, soon after the *pro re nata* difficulties. In the Month of November 1831, John Orr, Sr., and Simon Orr, from Chester District, South Carolina, moved into the bounds of the congregation, and being Ruling Elders, they were recognized as such, and became members of the session. Mr. John Orr, Sr., did not long continue to discharge the office of Ruling Elder in the congregation, having departed this life, July 30th, 1834. The same year, 1834, Mr. William Orr, having been chosen by the congregation, was ordained as a Ruling Elder and took his place as a member of session. Mr. Robert Wilson came into the bounds of the congregation from Ohio, in 1836, and Mr. Andrew Carithers from Tennessee, in 1838; both being Ruling Elders, were recognized as such by the congregation, and added to the session—their names appearing as above. In the year 1837, Mr. John Clark, from Tennessee, was also recognized as an elder, but did not act long in the session, as he died in May of the following year.

The pastoral labor of Dr. McMaster in the congregation, extended over the period of six years. Taking the oversight of the congregation, with his ripe experience and peculiar qualifications for the work of the ministry, under his pastoral care the church was edified, and walking in the fear of the Lord and in the comfort of the Holy Ghost, was multiplied. During the time of Dr. McMaster's ministrations, there were received into the full communion of the church, in all,

eighty-one persons. Of these sixty-eight were received on examination and profession of their faith; and thirteen by certificate. On the 31st of March, 1836, Dr. McMaster resigned his charge over the congregation, and retired from continuous and active pastoral labors in the church. He, however, in various ways, continued his work and service in the Lord's vineyard, until he received his dismissal, March 17th, 1854, when he rested from his labors and entered into his Master's joy.

The congregation did not remain long vacant. A call was made upon Rev. John McMaster, the present pastor of the congregation, which having been accepted, he entered upon his labors amongst them, the first Sabbath of June, 1846. The Ruling Elders, constituting the session at that time, were Messrs. Robert Milburn, Robert Wilson, Simon Orr, Andrew Carithers and William Orr. The following changes had taken place in the session during the pastorate of Dr. McMaster:—Messrs. Thomas Archer and James W. Hogue had both departed this life: the former, December 29th, 1841; the latter, March 9th of the same year. During the year 1844, Mr. Archibald McCurdy removed from Ohio into the bounds of the congregation, and being a Ruling Elder, was recognized as such, and acted as a member of session until January of the following year, when he died, and was gathered to his people.

Early in the year 1837, it was considered expedient to add to the eldership of the congregation; accordingly Messrs. Robert Ervin, Robert McCurdy and James Stormont, having been chosen by the congregation, were ordained to the office of Ruling Elder, and took their place in the session. Of these, Mr. Robert Ervin having met but once with the session, departed this life, May 15th; at the close of the same year, Mr. Robert Milburn. At his decease, the oldest member of the session passed to his reward, December 29th, 1847. During the course of this year, there was more than an average number of deaths took place among the adult members of the congregation. These afflictions were not unsanctified or without their proper fruit; this was manifested on the part of many by a close attention upon the means of grace and more humble walking with God.

In the following nine years there was a gradual and healthy growth of the congregation until 1856, when, in consequence of this growth, it was considered proper once more to increase the eldership of the church, and to provide a larger house of worship for the congregation. On the 14th of February, of this year, Messrs. Simon Sprowle, Archibald Warnock and Dr. William W. Blair, being chosen by the congregation, were ordained and added to the number of Ruling Elders. With regard to the building of a larger house of worship, after several congregational meetings on the subject, with great unanimity it was agreed, to obtain another lot upon which the new church should be built, and that the old one should be used until the other should be ready for occupancy. The members all had a mind to the work and subscribed liberally; whilst two of them, Messrs. Archibald Warnock and Dr. William W. Blair, in addition to their subscriptions, purchased and donated to the congregation the lot upon which the church was



built. A building committee was appointed, consisting of Messrs. J Sterne, R Duncan, A Warnock, W. W. Blair and John K. Finney. This committee proceeded immediately upon the work. They obtained from a competent architect a plan and specifications for the church, and made the necessary contracts for the building. The house was completed and accepted by the building committee, at the close of the year 1857. The whole cost of building and furnishing the church was about \$9000. The building is of brick, and it has been erected in a very substantial, neat and workman-like manner. The dimensions of the church proper, are seventy-five feet by forty-eight feet; and it will accommodate between six and seven hundred persons. There is attached to the north end a room, forty-eight feet by twenty feet, used for a lecture room, a Sabbath school room and for other church meetings. The new church was opened for the worship of God, on Sabbath, the 11th of January, 1858. On this occasion the congregation enjoyed a visit from Rev. Hugh McMillan, D.D., of Cedarville, Ohio, since gone to his reward, who preached with much acceptance in the afternoon and at night; the pastor of the church conducting the morning service.

Since the beginning of 1858, up to the meeting of Synod, in May, 1862, the church continued its usual, gradual, and, as it is hoped, healthy growth. There has been no breaking in nor going out of any great moment, and little complaining in our streets. In the spring of 1857, May 23d, Mr. Simon Orr was called by the Master. November 10th, 1860, Mr. Robert McCurdy departed this life, and on August 22d, 1861, Mr. Andrew Carithers was gathered to his people. These deaths made it again expedient to take the necessary steps to increase the eldership of the congregation. Accordingly James S. Kell, Robert B. Woods and Robert M. Munford were chosen, and the two former were ordained and added to the session of the church, December 15th, 1861. The last named person, Mr. R. M. Munford, was not ordained, in consequence of the unexpected departure, on the day before, of the Fifty-eighth Regiment of Indiana Volunteers, into which he, with a number of other members of the church, had enlisted. Here it may be noted, in this connection, that at the writing of this sketch, in the close of August, 1862, sixty persons connected with the church, either by profession, or by baptism, and among these, two sons of the pastor, and four Ruling Elders, have volunteered into the armies of the country, to sustain her existence, and put down an un-called for and most wicked rebellion.

Since the commencement of the ministry of the present pastor, in June 1st, 1846, there have been received, through the session, into the full communion of the church, one hundred and seventy-one persons. The great majority of these were received on examination and profession of their faith. There have been baptized three hundred and forty-two persons, of whom seven were adults, making over twenty-one baptisms yearly.

According to the report made to Presbytery in May, 1862, the whole number of members in full communion, were 180; Ruling Elders 7, viz., Messrs. William Orr, James Stormont, Simon Sprowle,

Archibald Warnock, Dr. W. W. Blair, James S. Kell and Robert R. Woods. Robert M. Munford elected elder, but not ordained.

The Sabbath school.—Robert Duncan, Superintendent: Teachers, Messrs. William Orr, John Lagow, A. J. Wright, David Archer, Samuel Warnock, Charles B. Ford and Joseph Small. Misses Margaret J. Sterne, Jane Warnock, Margaret Small, Jane Small and Catharine Wright.

Trustees.—Messrs. William Stormont, David Archer and Samuel Warnock.

In closing this sketch, short biographical notices of the two former pastors of the church, taken from obituary notices written soon after their decease, will not be considered out of place.

**KELL, REV. JOHN**—Was a native of South Carolina, born, baptized and educated in the Reformed Presbyterian Church. After having attended to the studies in his native State preparatory for entering college, he went to Europe, and in the University of Glasgow, Scotland, completed his collegiate education. His theological studies were pursued at Stirling, under the direction of the late Rev. John McMillan, then Professor of Theology of the Reformed Presbyterian Church, in Scotland. Thus by a regular and expensive course of study, prepared for the Christian ministry, he returned to his native country, and after trials and examinations, as to his piety, talents and acquisitions, he was licensed to preach, as a candidate for the ministry. Mr. Kell was shortly after ordained, and installed as pastor of the Reformed Presbyterian Congregation, Beech Woods, Ohio, where he labored with success for a number of years. But Mr. Kell was deeply imbued with the missionary spirit. His labors, which were abundant and faithful, were not confined to a particular locality. His eye was cast over the then uncultivated and extended fields of the far West; his benevolent heart compassionated their condition, and he made them the theatre of his operations. Ohio, Kentucky, Tennessee, Indiana and Illinois can furnish the record of his labors under God, to whom he gave the praise of his success. After some years of labor in his charge, in Ohio, it was deemed advisable that his field of ministrations should be in Indiana. He settled in Princeton, in that State, where he continued for more than twenty years; but during that period, was still attentive to missionary services. In 1837, at his own request, he was released by Presbytery from his pastoral charge. This step was not in order to an inactive retirement. Apparently with renewed energies, he pursued his beloved missionary work. When the history of the Reformed Presbyterian Church shall be written, the missionary exertions of Mr. Kell in the West and the South shall be told, and the pages that record them will not be inconsiderable.

Mr. Kell was ardent in temperament, and by constitution and habit generous. He was never neutral in the cause which he believed to be right, and whilst zealous, he was liberal. Strict in regard to himself, towards others he was indulgent. Cordially attached to the cause of Reformed Presbyterianism, he could not be seduced to abandon its friends. To effect this abandonment, attempts were repeatedly and assiduously made. The periods of those attempts were the noted years of 1811, 1812, 1831, 1833. His sagacity detected the ill-concealed motives of the agents in these attempts, and his integrity caused him to abhor their principles and their actings. A day or two before his decease, he expressed the hope of being able to finish a written declaration, which he had commenced in favor of our public cause, referring at the same time to the draft of the Covenant, brought before us in 1831, as calculated to embrace in its bound right-hearted men of various nations. To those who for more than thirty years met and sat with him, in the courts of judicature of the church, it will not be forgotten, how pleasant the intercourse with him was, whether in committee or in discussion upon the public floor. With him there was no blustering, no vain show, no captious-

ness; but a readiness, with candor, to give his views, and ready always to concede to what seemed to him to be right.

The latter end of Mr. Kell was peace. In reply to the expressed hope of a confidential friend, two days before his decease, that, in reference to his eternal state, he had no perplexing doubts, his remark was, that he had not. In the course of conversation he adverted to the support and consolation in affliction, at an earlier period of life which he had experienced from the exercise of faith upon Ezek. xx. 35. A little before his departure he repeated emphatically the first four verses of Psalm ciii., and Psalm xxxi. 5. His disease had no effect upon the soundness of his mind, but he had occasionally great difficulty in breathing, which doubtless prevented him from saying much that he would have said. His whole deportment, however, was such as became the Christian—the humble and confiding believer in Jesus.

He died of Angina Pectoris, November 6th, 1842, in the seventieth year of his age.

MCMASTER, D.D., GILBERT—Was born near the city of Belfast, Ireland, February 13th, 1778. His ancestors were of North British origin, having passed over from Scotland to Ireland some sixty years before his birth. In worldly condition they were of the class to whom God gives neither poverty nor riches, being substantial husbandmen, and some of them engaged in various professional pursuits. They belonged to that stock of people in Scotland, who were distinguished for their uncompromising adherence to the system of religious doctrine, worship, and church polity of the period of the Westminster Assembly, and of the famous Solemn League and Covenant of Scotland, England and Ireland, for the reformation and defence of religion, and the maintenance of religious and civil liberty, known in church history as the period of "The Second Reformation," in opposition to subsequent defections and apostasy from these, and persecution of those who held fast to them, in the seventeenth and eighteenth centuries. His progenitors were, for the most part, persons of exemplary religious character, and some of them distinguished for serious and earnest godliness.

The father of Dr. McMaster came to this country when his son was yet a child, influenced chiefly by his warm admiration of the then forming political institutions of the United States, and his dislike of the religious and civil oppression of his own country, the hope of deliverance from which he apprehended to be far off. Into these sentiments the son, when of sufficient age, very fully and strongly entered, and continued to maintain them all his life. The family settled in Pennsylvania. Here Dr. McMaster prosecuted a classical education, begun at an earlier period under the distinguished James Ross, LL.D., author of the Greek and Latin Grammars which bear his name, and subsequently in Jefferson College, Canonsburgh, Pa.

The child of godly parents, diligently and faithfully instructed in divine things, he was from an early age the subject of deep religious impressions and exercises, resulting in a public profession of religion about the eighteenth year of his age.

His mind had been early turned to the gospel ministry, but from the high views which he held of the sacred character of that office, and of the qualifications which fit for the fulfilment of its duties, and from his diffidence of himself, he shrank from assuming it, and entered the medical profession, in which he was for three or four years a successful practitioner. After much urgency for several years on the subject, in the spring of 1808, in the city of Pittsburgh, he was waited on by the late Drs. Alexander McLeod, of New York, and Samuel B. Wylie, of Philadelphia, and informed that the Presbytery of which they were leading members, had come to the determination *authoritatively to require* him to lay aside his scruples, and prepare to enter the ministry. He yielded, was immediately licensed as a probationer, and in August following (1808) was ordained to the ministry in the Reformed Presbyterian Church, and settled as pastor of the congregation of Duaneburgh, New York. To that people he ministered for nearly thirty-two years, holding a distinguished position in his own community, and in the friendly and respectful regards of other denominations, building up a large and flourishing



congregation, and exerting a strong and beneficial influence over the region where he resided. In 1840, he accepted a call to the church in Princeton, Indiana, and removed to that place, leaving his former charge for what appeared to be sufficient reasons, amidst the universal and strongly expressed regrets, not only of his own congregation and others of his own ecclesiastical connection, but of the whole community of all classes and denominations. At Princeton he continued usefully and pleasantly employed in his pastoral work for six years, till 1846, when the effects of the climate, and the health of himself and family compelled him to leave that place. He then resided, first at Oxford, Ohio, and for the last four years of his life at New Albany, Indiana.

A unanimous appointment, in 1850, by the General Synod of his church, to the Professorship of Theology in its Theological Seminary, which had been repeatedly urged upon him at earlier periods of his ministry, he declined formally to accept, but consented for a time to perform its duties. In these duties, in frequent, useful, and always acceptable pulpit services, as occasion offered, and in the general affairs of the church, in which though very retiring, he always bore a principal part, he spent the remaining years of his ministry.

Dr. McMaster was the author of several publications on various subjects, chiefly theological, ecclesiastical, and politico-ethical, some of which passed through successive editions, and had a wide circulation; besides a larger number of miscellanies, including occasional sermons, addresses, reviews, ecclesiastical documents, and the like.

As a writer, Dr. McMaster was characterized by clearness, masculine strength, chaste simplicity, and a sufficient degree of classical eloquence. As a preacher he was distinguished for the fullness of his scriptural expositions, the solidity and abundance of his matter, and the appropriateness, tenderness and richness of his applications of Christian doctrine to the diversified exigencies of the Christian life. While his presence was commanding, his manner dignified, and his language always correct and appropriate, he judged the enticing words of an over-wrought and excessively ornate style to be out of place in discussing the grave and momentous themes of the pulpit, and he sought not the lighter graces of a fascinating oratory. To the serious-minded, the earnest, the inquiring, seeking to profit by the divine word; and to the old saint far advanced in his pilgrimage to the city of God, though often found in different ecclesiastical connections, his ministrations, especially in the latter twelve or fifteen years of his ministry, were peculiarly acceptable; and to many such, in various parts of the church, there is reason to believe that they were the means of great blessing.

The cast of Dr. McMaster's *intellectual character* disposed him to delight in general comprehensive principles, and the bearing of these upon the great interests of man and of the kingdom of God, rather than in minute details. His disposition was social, genial and affectionate, and his spirit generous. While very decided and uncompromising in maintaining his own opinions on public affairs, whether of the Church or of the State, he was considerate of the opinions of others, and ever ready to make great allowances for the different stand-points from which their views were taken. He was not a mere ecclesiastical partisan; his views of the actual, divided, broken and very imperfect condition of the church of God were broad, comprehensive and catholic; and with great sincerity and earnestness, he desired the peace, prosperity and honor of those different departments of Zion which he believed to be most nearly conformed to the divine model. In whatever concerned the interests of man as man, and the progress of improvement of human society, he took a lively interest. Of the advancement of these, and especially of the kingdom of God and his Anointed throughout the world, contrary to what is often found in old men, he, to the end of his life, took hopeful and cheerful views, and spoke to others in words of encouragement, though looking forward to a fearful conflict of the powers of light with the powers of darkness, before God should give to his Son the inheritance of the nations.

Himself a man of great magnanimity, to the base passions of envy, jealousy

of rivals, and all the dark train of vices of the spirit which infect little minds, Dr. McMaster was an entire stranger. Of a mean or dishonorable act, he seems to have been incapable. In this respect, indeed, temptation itself, if it ever came nigh him, seems long to have left him, because it found nothing in him, for he was not subjected in this point even to trial.

Into Dr. McMaster's personal religious character and life, the intellectual character entered in what may seem to some to be an undue proportion; because he believed that all sanctification is by truth. Into that character and life, along with an enlightened and active intellect, there entered the deepest affections of a sanctified heart; and his piety was eminently *manly* as well as Christian. Upon the subject of his own personal Christian experience, at the close, as well as throughout the course of his life, he carried his reserve to what some might think to be an extreme; because he believed that in the experience of every true Christian there is much which lies exclusively between the believer and his God, too sacred to be the subject of indiscriminate exposure; and in all things, whether natural or spiritual, from any exhibition of himself, he shrunk with a peculiar, delicate and intense sensitiveness. That his piety was real, sincere, earnest, deep and consistent, those who knew him most intimately have never had any doubt. His sense of the evil of sin, not in theory only, but practically, as dwelling in himself, was deep, strong, intense; and was overcome only by the power of an intelligent and living faith in the grace of God which reigns through righteousness unto eternal life by Jesus Christ our Lord. To God, as his covenant God in Christ, he committed himself in early youth, probably in yet earlier childhood; he was practically religious throughout life. During the last few years of his pilgrimage, those who were near him could not fail to observe a marked and delightful maturing and ripening of the graces of the Christian character, while bringing forth in old age the fruits of righteousness, he was preparing to be brought home, as a shock of corn cometh in his season. In the peace of God, with Christian composure and dignity, he died in the Lord, on the 17th of March, 1854, at the residence of his son, in New Albany, Indiana, in the seventy-seventh year of his age, and the forty-sixth of his ministry.

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OF THE

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McKelvey, H. A.	Chicago.	Sparta, Ill.	Wylie, T. W. J.	Saharanpur.	Saharanpur, Ind.
McLeod, D.D., J. N.	Northern.	New York, N. Y.	Wylie, W. T.	Philadelphia.	Milton, Pa.





**PRESBYTERIAL REPORTS.**—Rev. A. Stevenson, Chairman of this Committee, reported, “That having examined said reports we find causes both of encouragement and humiliation. There is some increase in the ministry, and notwithstanding war in the land, we have peace and plenty, protection of life, liberty, and property, in all our borders, and our people give cheering evidence of a determination to maintain the testimony and practice of the Church. While, on the other hand, the ministry has been decreased and the pastoral relation is becoming less permanent than formerly, still the Synod has an unusual amount of ministerial labor for distribution. Seven ministers are reported without charge and eight licentiates.

“The Committee recommend that the petition of Pittsburg Presbytery be granted, and that a new Presbytery, to be called *Ohio Presbytery* be organized, bounded as follows: on the *west* by a line drawn through Portsmouth, Bucyrus, and Sandusky City, Ohio; on the *north* by Sandusky City, thence to Cleveland; on the *east* by the Cleveland and Wellsville Railroad to Ohio River, then to the eastern line of Virginia; *south* indefinite; and the first meeting of Ohio Presbytery shall be held in New Concord, Ohio, on Tuesday, October 21, 1862, and be constituted by Rev. J. Love.”

**ON FREEING CHURCH BUILDINGS FROM DEBT.**—Rev. J. McCracken presented the following resolutions:—

“*Resolved*, 1. That a Committee be appointed to collect information as to the number, cost, value, and condition of our Church buildings, the amount of debt resting upon each, and any other necessary information bearing upon this question.

“*Resolved*, 2. That this Committee report a summary of this information to next meeting of Synod, and submit a plan to extinguish the debt as speedily as possible, and also a plan to assist weak congregations in building churches.”

The resolutions were adopted, and Revs. J. McCracken, J. S. T. Milligan, and Messrs. J. Wiggins, W. Brown, D. Euwer, and R. Aiton, were appointed said Committee.

**MEMORIAL TO THE UNITED STATES SENATE AND HOUSE OF REPRESENTATIVES.**—“The General Assembly of the United Presbyterian Church, now in session in the City of Pittsburgh, Pa., and the Synod of the Reformed Presbyterian Church, now in session in the City of Allegheny, Pa., believing that the holding of human beings as slaves is a sin against the God of heaven—a manifest transgression of the law of Him who came to ‘preach deliverance to the captives,’ a gross violation of the rights of man, utterly irreconcilable with the principles of human liberty, destructive to the best interests of the land, a foul blot upon the national escutcheon, a prime cause of the existing atrocious rebellion, and, if continued, a sure provocative of farther and greater judgments of God upon the nation, would earnestly appeal to the Congress of the United States to adopt at once all measures competent to it to secure the immediate emancipation of all human beings now held in this oppressive and degrading bondage in any part of this land, and so far as such an act of justice may avail, avert the just indignation of God Most High, and secure the United States from the recurrence of any similar iniquitous assault upon our national civilization and liberties.”

**INDIGENT STUDENTS’ FUND.**—The following preamble and resolution was adopted in regard to this Fund:—

“WHEREAS, Moneys contributed to the above fund have been given solely for the benefit of the Reformed Presbyterian Church; therefore,

“*Resolved*, That students receiving aid from this fund be required to give

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the United States when he was a child. He was reared in Ohio. In September, 1834, he was graduated in Franklin College. He studied Theology at the Eastern Seminary of the Reformed Presbyterian Church in Coldenham, New York, and was licensed by New York Presbytery at Newburgh, N. Y., June 8, 1838. Leaving the Seminary, he entered upon the active duties of his Master, having accepted a call from Hill Prairie Church, near Sparta, Illinois, where he has continued to labor until now. His preaching has blessed to the saving of many sinners.

bond that in case they shall leave the Church and connect themselves with any other religious body, or abandon their studies of their own option, they shall pay back the money so received, with legal interest from the date of its receipt, the money to be payable so soon as the above connection has been formed, or their theological studies so abandoned."

It was resolved, also, that young men, in order to receive aid from the above fund, must be certified by their respective Presbyteries as fit persons to receive such aid.

**THEOLOGICAL SEMINARY.**—The Committee offered the following report which was adopted:—"Your Committee take great pleasure in referring to the manifest tokens of prosperity noticed in the report of the Board of Superintendents, and recommend the adoption of the following:—

"1. That Presbyteries be instructed to determine, and certify to the Professors, the theological status of the young men certified by them to the Seminary.

"2. That a Committee of the Board of Superintendents meet on the first day of each session, to examine students on their studies during the vacation.

"3. That Presbyteries shall not admit of attendance on the part of students under their care, at any other Seminary, as part of the regular curriculum required for licensure; nor allow of any excuse for non-attendance; Synod alone determining in such cases."

**REPORT OF THE SUPERINTENDENTS OF THE SEMINARY.**—The attendance during the past year was quite encouraging. The names of thirteen students appear on the roll, all of whom were present from the opening until the close of the session, but two—J. C. Nightingale and James Gray, who came in just after the New Year's vacation. The list and grade of students, as reported to us by the Professors, are as follows: *First Year*, J. S. Buck, J. Gray, R. J. Sharp. *Second Year*, J. H. Boggs, J. C. Nightingale. *Third Year*, N. M. Johnston, J. W. Sproull, S. M. Stevenson, C. D. Trumbull. *Fourth Year*, W. P. Johnson, J. C. Smith, T. P. Stevenson, R. M. C. Thompson. The students of the fourth class were certified to their several Presbyteries as having completed the prescribed course of study in the Seminary.

The Professors represented to the Board that they had found difficulty in classifying the students in the absence of information as to their theological status, as fixed by their respective Presbyteries. To obviate this difficulty, they suggest that Presbyteries give their students, when they come first to the Seminary, a certificate of their grade in the theological curriculum. The embarrassment on this subject arises from an irregularity, which Synod would do well to endeavor to correct. It is the course of Presbyteries in excusing the absence of their students from the Seminary, and accepting some private teachings as an equivalent for five months' training in a theological school. The Board cannot but think this an evil of sufficient magnitude to claim the attention of Synod. Its Seminary has been organized, and is supported for no other purpose than to afford facilities for educating and training candidates for the ministry, and it should not be allowed that private teachings be substituted for the teachings of the Seminary, and far less that the teachings in the seminaries of other churches should be accepted in lieu of those of our own. We recommend that position as to class in the Seminary be determined by the Professors, upon examination, subject to the approval of the Board.

The roll of attendance, submitted to us for inspection by the Professors, presents a most satisfactory view of the constancy and punctuality of the students. In nearly every case of absence the cause was partial indisposition. We learn also that in addition to the proper duties of the Seminary, weekly meetings are held by the students, both for the cultivation of their gifts in preaching, and praying.

**PROCLAMATION OF THE BANS OF MARRIAGE.**—The Synod adopted the following minute in reference to this subject:—

WHEREAS, It appears there is a diversity of judgment among the ministers and members of this Church, respecting the propriety of requiring the



“purpose of marriage to be published by the minister, three several Sabbath days in the congregation,” before its solemnization; AND WHEREAS, it appears that there is a diversity of practice in regard to this part of the recognized order of the church; AND WHEREAS, the law of publication, in its present form, cannot, without great difficulty, be enforced, so as to secure uniformity of action throughout the Church, Synod thinks the time has come when the judgment of the Church in relation to the present form of making known the purpose of marriage should be so far modified as to leave this matter in the hands of ministers, with distinct intimation that they will be held responsible, by the proper courts, for the exercise of all due precaution and care, and amenable for any irregularities that may occur.”

ON THE STATE OF THE COUNTRY.—Rev. D. SCOTT, Chairman of the Committee on this subject, made the following report which was adopted:

“The rebellion of the Southern Confederacy, now in progress, which has involved our country in all the horrors of war, merits the reprobation of every order-loving member of the community, as causeless in its origin and atrocious in its character.

“The success of this rebellion would retard the progress of civilization in this great empire, and expose the freedom of the North to imminent danger, by consolidating the power of slavery. For, whatever other reasons may exist, or be assigned as the cause of this unjustifiable rebellion, the great cause is slavery, as all the other reasons may mediately be traced to this one cause.

“The slavery of the South is so antagonistic to the spirit of national and personal freedom, that it will not be satisfied with any power short of the control of the Government. It is aggressive and insatiable in its demands. The history of the past, especially when taken in connection with the present war, proves that the South would, if she could, subject the masses of our population to the condition of serfdom, if not slavery.

“The destruction of the Southern Confederacy should be the desire of every Christian, as well as every lover of freedom in our land. The abettors of slavery in the North, and all who sympathize with slaveholders in this wicked rebellion, are scarcely less criminal than the rebels themselves, and, therefore, deserve universal condemnation.

“It is seldom in the history of war, that right is so entirely on one side, and wrong on the other, as in the present case. But, while we thus express our unmitigated condemnation of this rebellion against the authority of the United States, and sympathize most heartily with the Government and the country in the struggle to put it down, and cheerfully admit, in many things, the excellence of the Constitution which binds together these States as one nation, we must also recognize the hand of God in visiting the nation with the calamities of war, as a national correction, because of national sin. For, with its excellence, the Constitution is unchristian in its character, and oppressive in some of its provisions. Unchristian, inasmuch as it puts false religious on an equal footing with Christianity, does not recognize the existence of a Supreme Being, the moral dominion of our Divine Mediator over the nations, or the duty of nations to submit themselves to his authority and law. Oppressive, inasmuch as it recognizes the right of holding property in man, and guaranties this right to the slaveholder, and protects him in its exercise.

“In view of these serious and painful drawbacks on this otherwise admirable instrument, the immediate duty of the nation and the Government is repentance and reformation. In the first place, let them acknowledge God, and submit to his Messiah as the Governor of the nations. And, in the second place, let them execute judgment for the poor and the needy, and let the oppressed go free.

“In this great struggle for the preservation of law and order, against disloyalty and treason, we may readily distinguish between the welfare of the country on the one hand, and the sinful character of the Constitution, and its imperfect administration, on the other, and will cheerfully by our prayers and all other proper means within our power, promote the welfare of the nation, and sustain it in the conflict against the Southern Confederacy. But as Reformed Presbyterians, we may not compromise the church’s testimony by iden-

tification directly or indirectly with the Constitution of the United States as it now stands, or by swearing entangling oaths.

"In conclusion, your committee remark, that it is pleasant and encouraging to reflect on the symptoms of the present crisis, in regard to the question of slavery. In its immediate result, the abolition of slavery in the District of Columbia is comparatively unimportant, yet as a recognition of the right of the colored man to personal freedom, it is of vast importance. Nor may we overlook the proposal made by the President of the United States in a late proclamation, (which proposal was agreed to by Congress,) to the slave States, to endeavor, with the aid of the National Government, to extinguish slavery in these States."

PRESBYTERIAN HISTORICAL ALMANAC.—On motion of Rev. Dr. SPROULL, Joseph M. Wilson addressed the Synod in behalf of the claims of *The Presbyterian Historical Almanac* upon the support of the Presbyterian Church; whereupon Synod adopted the following resolution:—

"Resolved, That we have heard with interest the statement of Mr. Joseph M. Wilson, proprietor and publisher of *The Presbyterian Historical Almanac*, approve of the enterprise as calculated to promote the interests of Presbyterianism, and recommend it as deserving of patronage and support; and that to this end the ministers commend it to their respective congregations."

DOMESTIC MISSIONS.—The receipts during the year have been three hundred and eighty-six dollars, two hundred dollars of which being a bequest of the late William Cunningham, of Antrim, Ohio. This amount is at the disposal of Synod.

In the month of December, 1861, the case of the freed people of Port Royal, South Carolina, and neighborhood was brought before the notice of the Board. They at once secured the services of Rev. N. R. Johnston, of Topsham, Vermont, who set sail early in March, 1862, in a United States ship, having a free passage given him.

The Board made an appeal to the Church for funds to sustain this enterprise, and \$341 62 was soon raised. We add the following portion of Mr. Johnston's report:—

"I arrived at Port Royal, March 8, 1862, and soon found that Beaufort was the proper place for me to labor. Within one week after my arrival I began to preach to the Contrabands, and opened a school for their benefit. At different times I preached to large congregations of colored people on plantations at Hilton Head, and in four different houses of public worship in Beaufort. I also attended week-day evening religious meetings of the ex-slaves.

"I present some of the most patent facts indicating the duty of the Church toward the Port Royal contrabands.

"First in importance, and the most indicative, is the appalling physical and moral destitution of the people. So subservient has been their position when in slavery, so deprived of the right of property, so robbed of wages, so poor, as the master owned all, and so stripped by the soldiers of provisions left them by their fleeing masters, the ex-slaves of Port Royal have an urgent claim upon our compassion and benevolence. The missionary can do much to alleviate the wants of the needy. Besides, so long have the enslaved been in subjection, and prevented from depending on their own resources; so critical and trying are the new circumstances by which they are now surrounded, that many of them greatly need the counsel and the fostering aid of the Christian friend, in whom they soon learn to confide. No one can meet this demand better than the Christian missionary.

"Still more pressing is the need of the teacher. Living among a people having power to give them a good education, these poor children of Ethiopia have been kept as ignorant of books as if they had lived in barbarous lands. All the means of education have been scrupulously kept from them. And while longing to be able to read the Bible, these benighted people have been prevented from enjoying its light. Indeed, from them the Bible has been kept more scrupulously and successfully than by the Church of Rome from her superstitious victims. The present great need of the contraband is a

primary education. Humanity and religion urge his claims. Who can meet this demand better than the missionary?

“But, above all, there is pressing need for the true Christian minister. All their lives the slaves have been deprived of a pure gospel. Most of them darkly know its primary lessons, and are not strangers to the plan of redemption, and it is confidently hoped that among them are many of God’s dear children—the Saviour’s own little ones. Yet lamentable is their moral destitution, and, in many cases, their ignorance of the great leading doctrines of the gospel. What can be the character of their religion—what their knowledge—when almost invariably the slaves were just what their masters allowed or wished them to be? The slaves of the Episcopal planter were Episcopalians. If the master was a Baptist, all the slaves were Baptists. Sometimes this was because the slave knew no other way, sometimes it was compulsory. On some plantations there was no provision whatever made for the evangelization of the negroes. The largest that I visited was on Barnwell Island, the whole owned by one man, an irreligious man. The slaves were isolated. The master cared nothing about their religious instruction; and the only preaching they had, was from one of their own number. I conversed with their preacher, and though he was a noble child of nature, and I hope a subject of grace, he was unable to read, and was grossly ignorant. Their ‘praise house,’ as they call it, is a small, dirty hut, no larger than the negro cabins in the quarters. Here had been several hundred human beings owned by one man, a wealthy office-holder in the Federal Government, in a condition little better, in some respects worse, than if they had been pagans. Here I would gladly have tarried to preach Christ and his free gospel to these heathenized people, but the way was hedged up. I had to turn away in sadness, uttering a prayer that to this people, now sitting in darkness, a great light might soon arise.

“Dear brethren of the Board, thankful to God that, though a feeble instrumentality, I was called to explore the field, and to any extent open the way for those who may be permitted to follow in the good work, let me encourage you to vigorous efforts. And may God point out and open the way! The chains are beginning to fall from the slave. The long, dark night of oppression is nearly gone. The light begins to penetrate the darkest regions of the South. Let the true friends of freedom and of the liberty of the gospel arise, and blow the silver trumpet, and usher in the glorious day.

“N. R. JOHNSTON.”

**FOREIGN MISSIONS.**—The Board report, that during the year the receipts have been \$2,304 39. Of this sum \$200 was a bequest of the late Wm. Cunningham, of Antrim, Ohio; to which add balance at beginning of the year of \$655 45, makes a total of \$2,959 84. The expenditures have been \$2,430 16, leaving a balance in the Treasury of \$529 63.

During the past year our missionaries in the foreign field have labored with commendable fidelity and encouraging success. In the conversion and baptism of Hammud, we recognize the goodness of a covenant God to this child of a debasing superstition, whom he has been pleased, in his infinite mercy, thus to call from darkness into his marvellous light; a manifest token of the divine approval of the work in which we are engaged. We again earnestly commend this mission to the prayers and beneficence of the Church. The Redeemer is saying unto us in that which has already been accomplished, “Prove me now herewith, if I will not open the windows of heaven, and pour you out a blessing that there shall not be room to receive it.”

Your Committee recommend that the Board be directed to procure and send out, at the earliest opportunity, a suitable physician. This should not be longer delayed. We are confident that such a person would find an ample field for useful labor, and that no difficulty would arise as to his pecuniary support.

We also recommend the payment of the expense incurred in the purchase of a suitable cemetery, together with any additional outlay which may be necessary to impress upon the heathen mind our faith in the great cardinal doctrine of the resurrection—our belief that the very dust of God’s people is



dear to him—that the bodies of believers are even in death united to Christ, and that he will raise them up glorious and immortal at the great day.

The Board have not had it in their power to re-enforce our mission. We have met the current demands upon our Treasury, but have been able to do no more. We regret this. Our missionaries still urge the sending of a physician, and on good grounds. It would be very desirable to establish a girls' school. Great interest is taken in female education by other missions. They have established some schools for this purpose, and with success. The people welcome these efforts. Educated women is a great want of Syria, as of all barbarous or semi-civilized countries. Until a few years ago no attention was given to female instruction in this land. It was systematically discouraged. Now the door is open. A girls' school could easily be established in Latakiyeh. We should, as a Church, keep this object before us, and endeavor, as soon as practicable, to enable our missionaries to enter upon this interesting department of benevolent and Christian effort.

THE THANKS OF SYNOD were returned to Christian friends in Pittsburgh and Allegheny, who have hospitably entertained the members, to the railroad companies that have furnished facilities of travelling, and the persons who have exerted themselves to procure such facilities.

Adjourned with prayer and singing the 133d Psalm, to meet in The Reformed Presbyterian Church, Sharon, Iowa, (Rev. J. M. McDONALD, Pastor,) on Thursday, May 28, 1863, at 10 o'clock, A. M.

S. BOWDEN, *Clerk.*

JAMES WALLACE, *Moderator.*

### In Memoriam.

THEREFORE ARE THEY BEFORE THE THRONE OF GOD, AND SERVE HIM DAY AND NIGHT IN HIS TEMPLE; AND HE THAT SITTETH ON THE THRONE SHALL DWELL AMONG THEM.—*Revelations* vii. 15.

REV. JAMES MILLIGAN, D.D.—Was born in Dalmellington, Ayrshire, Scotland, on Sabbath, August 7th, 1785. His father, John Milligan, died when he was but two months old. His mother, whose maiden name was Margaret Milligan, was a woman distinguished for her piety and zeal for God's glory. She had dedicated her son to God for the work of the ministry before his birth.

At seven years of age he was supposed to be in consumption, and was also afflicted with disease of his eyes, which confined him to a darkened room. Thus for two years of that most impressible period of life, he was most of the time alone, in darkness, with death staring him in the face, or if in company, it was with a brother whose sufferings were only terminated with his life, or a mother who was travailing that her son might be born again, and laboring that he might be fitted for an early transplantation to the paradise above. Thus he was early introduced to communion with God. He united personally with the church of his mother—the established Church of Scotland—at fourteen years of age, previous to that time he had borne his part in the family devotions; indeed, from his earliest recollections, he had been trained not to taste his solitary lunch without craving the Divine blessing. A circumstance that made a deep impression on his youth, was a famine that wasted Scotland in the beginning of the present century, when daily numbers of famishing people came to his mother's door begging for food, and he was required to deal out to each a horn spoonful of oaten meal, large quantities were thus distributed, he learned that crumbs may save from starvation. To this was added, by his mother, the lesson of the Saviour's example, who, after feeding thousands with a few loaves, required the fragments to be gathered



*Engraved by Samuel Sartain, Phila*

*James Milligan*

*1847. T. M. Wilson, Philad*





that nothing might be lost. Thus was formed a character somewhat singular; a person economical in the extreme in gathering and saving, and yet remarkable for liberality and cheerfulness in distributing to the destitute and to every public enterprise. Having overcome his natural delicacy of constitution, principally by a stringent system of dietetics, and thus habituated himself to the use of food simple, plain and coarse, and having learned from the study of Medicine that disease is largely induced by luxury, he practised and preached an entire abstinence from many of those luxuries that are deemed almost necessities, such as tea, coffee, spices, and all kinds of stimulants, urging his plea on the grounds of economy, liberality, health and happiness.

His boyhood was spent principally out upon the moor, watching the sheep, attended by his sagacious shepherd dog. Sometimes toiling for hours over the new-fallen snow in quest of his flock, literally buried beneath the drifts, while huddled for shelter beside some crag or behind some "knowe," until exhausted, he would wrap his plaid about him and sink down amid the snow and sleep, then rise and roam again. In fine weather, seated upon some bank or "brae" with his flock around him, he employed his leisure in knitting, reading, or composing a rustic song; thus his early education was obtained out upon the hills, with his Latin grammar; and reciting two or three times a week to a teacher in a village some miles distant.

His natural bashfulness and consequent awkwardness induced his mother to send him one term to dancing school; there at first he skulked timidly into a corner to gaze at the others and wonder what pleasure they could find in such useless whirling and skipping, and when called to take part in the exercise, he cut so awkward a figure as to create a titter at his expense. This settled the question. He retired in disgust to his native heath and entreated his mother to allow him to cultivate activity at some useful employment, and to study good manners, not from rude revellers, but from nature and his Bible. Consequently he never excelled in that refinement that consists in fashionable dress, and in mincing small talk with the fashionables; but with the humble and afflicted, with men and women with mind and culture, and possessed of hearts warm with human sympathy, he never failed to make himself agreeable and to gain their respect and esteem. In the best society he was most at his ease, and bore his part well in conversation, not only solid and instructive, but also adorned with the elegant, witty and mirthful.

At sixteen he left Scotland, utterly dissatisfied with the government of his native country, and came to this young republic in quest of a community with which he could unite conscientiously in the exercise of civil functions as a Christian and a freeman. On the voyage the mate of the vessel died. He had in the meantime formed an intimacy with the Captain, and whiled away the weary hours in taking reckonings and practising navigation. On the mate's decease the Captain urged him to accept the vacant birth and abandon the idea of being a Yankee, but he disliked so much the profanity of the sailors, and longed so ardently for citizenship in a free republic, that he refused the tempting offer and came to Westmoreland County, Pa., to a half brother, with whom he entered into partnership, and invested his all in merchandise.

His first care was to find in the new world a church connection in which he could enjoy communion. Being a member of the National Church of Scotland, he naturally affiliated with the General Assembly here. He attended their meetings and tried to join in singing their hymns, but found himself often interrupted by the question, "Who hath required this at your hands?" The great revival or "falling work" was at its height. He went to hear one of the revival preachers. The sermon was barely well commenced, when persons in the audience began to cry, "Mercy! mercy! Lord, have mercy!" Soon the excitement rose to an alarming height, the most frantic tones, the wildest gestures, men and women screaming, shrieking and rolling in the dust. In the midst of the exercises he left the house in a state of high nervous excitement, and passing through a lonely spot in the darkness, with the hideous sounds still ringing in his ears, and the deep solitude around him, he became so excited and terrified that he had repeated the 91st psalm from beginning to end before he could regain his tranquillity. This was his last meeting with the Presbyterians. His brother's family were members of the Associate Re-

formed Church; and they, with their pastor, Rev. Mungo Dick, desired him to unite with that church. In the meantime he had been examining the Constitution of the United States, with a view to taking the oath of allegiance, but he found no acknowledgement of God there. His brother vindicated it as an almost, if not altogether, perfect instrument. Rev. Mr. Dick confessed that it ought to acknowledge God, but thought it would do. At this time the young Scotchman knew of no Covenanters in this country, indeed, he had enjoyed no personal acquaintance with them in Scotland, there being no Covenanters within reach of the home of his childhood. The church which his mother attended was several miles from their residence. There were two hours of interval, the villagers went home to dinner, but the pious old men from the country assembled in the graveyard to spend the interval in religious conversation. He loved to draw near to listen in silence. Often the subjects of the conversation were the Covenanters, their principles and the sufferings they had endured in their defence, and the obligation under which Scotland lay to them for her liberties, civil and religious. Thus never having seen, he had learned to love them.

At the time of which we were speaking, when our wanderer was out upon his voyage of discovery, and like Noah's dove, could find no place for the sole of his foot either in Church or State, Godless governments and the churches in sworn allegiance with them, he heard that a Covenanters' sacrament was to be dispensed at the "Forks of Yough" some fifteen miles distant. Thither he repaired. Dr. John Black was the preacher. His subject, the testimony of Jesus; and faithfully he plied the sword of the Spirit against the prevailing opposition of the nations to the authority of Prince Messiah, and the unfaithfulness of the churches in not lifting up a standard, and testifying for the royal prerogatives of their redeeming Head. Every word was in sympathy with the conviction of his hearer, every doubt was confirmed, every point made convincingly plain; and when that sermon was ended, Mr. Milligan had determined to take his stand as a witness against a government which he had left his home and crossed the ocean to unite with and support. He took his stand with the class of catechumens for examination before the session. Questions were asked and answered. All displayed more than ordinary intelligence; but such was the promptness and clearness of the answers of the young stranger, and such the character of the questions proposed to him, that it soon became evident to all that there was no ordinary youth before the session, and no ordinary purpose in the mind of the catechist.

When the session had adjourned, Dr. Black and the elders took Mr. Milligan aside, inquired into his history, and urged him to abandon all secular employments, go forward with his education, and prepare for the ministry. Their exhortations, coupled with the alienation of his brother on account of his union with the Covenanters, induced him, after much wrestling for Divine direction, to dissolve the partnership, abandon the counter, and betake himself again to his books. A short time at Jefferson College, Pa., exhausted the slender sum realized from the partnership. There was no one to whom he could feel free to apply for assistance. At this time the congregation of Canonsburgh, Pa., offered to bear the expense of his education, if he would agree to become their future pastor. He preferred to remain independent and left college; went to Greensburgh, Pa., instituted an academy, and taught eighteen months, realizing a sum sufficient to carry him through college. Whilst there, he and Robert Brown, a merchant of that place, and one of his pupils, afterwards Rev. Mr. Lusk, organized the society which has since become the congregations of Greensburgh, New Alexandria and Clarksburgh.

Such was his diligence while in that place, that though conducting successfully a large academy, he carried forward his own collegiate course, so as to return to the same class he left, and graduate with the first honor. At that time the Philadelphia University applied to the President of Jefferson for their best classical scholar for a teacher of languages. He was selected for the post, and taught in the University while pursuing his theological studies under Dr. Samuel B. Wylie, in the Reformed Presbyterian Seminary. He also, at the same time, attended two courses of Medical lectures, under the

celebrated Dr. Rush, with whom he formed an intimacy that lasted during the Doctor's life.

During the time of his collegiate and theological courses, such was the intensity of his application to study, that he seldom spent more than four or five hours in bed. This, with an occasional nap in his chair, when tired nature would endure no more, constituted his period of rest. Indeed, to the end of his life, he was seldom in bed after four in the morning, and often at his studies by three, but he gradually came into the habit of retiring earlier to bed.

He was licensed to preach the gospel by the Northern Presbytery in 1811, ordained pastor of Coldenham Congregation, Orange County, New York, by the same Presbytery, in 1812. While settled in Coldenham, he travelled and missionated extensively through the State of New York, organizing many of the societies which have since grown into flourishing congregations. This was his favorite employment, and in it, he enjoyed remarkable success. His stay in Coldenham was short. The removal of Rev. William Gibson from the Congregation of Ryegate, Vt., left New England without a Covenanter minister. The members of the Presbytery, having no unsettled preacher, agreed that such was the importance of the post, that whichever of them should receive the call of the vacant congregation, should regard it as a call of Providence, and accept the charge. Mr. Milligan received the call, and reluctantly, but under a sense of duty, left the congregation of his first love to take up his abode in the distant, rugged, and bleak region of the North; but among a people whose language, habits, and even the name of their town and county reminded him of the land of his birth. He was installed pastor of the Scotch Covenanter Congregation of Ryegate, Caledonia County, Vt., in 1818.

In this field he spent nearly a quarter of a century of life's meridian, most of the time nearly three hundred miles over rugged mountains, from any of his ministerial brethren. Besides his congregation in Ryegate, he supplied with ordinances the societies of Barnet, Topsham and Craftsbury, respectively eight, twelve and forty miles distant; each of which societies, under his culture, grew into congregations; and Topsham and Craftsbury were furnished with pastors during his residence in Vermont. Immediately after his removal from the congregation, another congregation of Covenanters was formed out of the Ryegate Congregation, making five congregations which grew out of one during his ministry among them. But his labors were not confined to his parochial charge. He made frequent tours into Canada, to visit poor Covenanters scattered through the provinces. There he preached, baptized, organized societies, some of which have become congregations, and administered the communion of the Supper. These journeys were frequently made in the depth of a Canada winter. Sometimes for a whole day's drive, he could not obtain food for either himself or his horse. The travelling Canadian carries his own lunch and his horse's feed, and expects no other entertainment at the inn but shelter and whiskey. Often he could obtain no bed, but spreading one of his buffalo robes for a bed, and the other for a cover, would sleep upon the floor with his feet to the stove. On one occasion he found provisions so scarce that he was obliged to subsist for some time upon bear meat, and that sometimes so rank that the smell was sufficient to satisfy the appetite, until hunger overcame fastidiousness. These things never for a moment damped his ardor; as one of his cotemporaries said, "*That was his recreation.*" No ordinary obstacle ever prevented him from fulfilling an appointment. On one occasion he was to dispense a sacrament in Canada, and when he reached the St. Lawrence, the ice was about breaking up, and the guide refused to pilot him across; the water was running in some places nearly a foot deep above the ice. He took the lines from the harness, fastened one end to the horse's head, took the other in his hand, and went before at full length, leading his horse and sleigh in the rear, while a guide directed his course by shouts and motions from the opposite shore. In half an hour his bridge was gone.

Mr. Milligan found the Covenanters of Vermont under a very serious disability, from their peculiar relations to the government. The laws of Ver-



mont did not empower an unnaturalized foreigner to receive or transmit a valid title to real estate. He attended the legislature in their behalf, and not only enlisted leading legislators in his cause, but obtained an opportunity to plead their case in the legislative hall. He plead that the Covenanters were not in the same position to the government with other unnaturalized foreigners who still retained their allegiance to a foreign government. That they identified with no other nation: That they had chosen this as the country of their adoption: That they intended to live and die on the soil: That they cheerfully paid their share of the taxes that carried on the machinery of the government, and had freely offered their bodies as a rampart for its defence, and contributed all in their power to the general prosperity of the nation; giving their cordial assent to the general features of the government: but that there were both negative and positive immoralities in the Constitution to which they could not give their assent, specifying particularly its neglect to own allegiance to the Most High, or make any acknowledgement of his authority; and the guaranty given to slavery. On that occasion Governor Palmer gave this splendid tribute to the Scotch Covenanters: "Where," said he, "would the world have been to-day, but for the noble stand taken by the heroes and martyrs of the Scottish Covenant at the peril of their lives, in defence of civil and religious liberty? Where would America have been? It would not have been at all." The result was an arrangement by which Covenanters of foreign birth were secured in their tenure of freehold property. When he went to Vermont, he found the decanter and glasses on every side-board, and the first thing on entering a house was to treat the minister. Against this practice he set his face like a flint, and by his practice and his preaching, did his utmost to put down intemperance. At length he enlisted the concurrence and aid of a physician who was a member of his congregation, Dr. Eli Perry, and they two organized themselves into the Calcedonia County Temperance Society, the first organization of the kind in that whole region of country. He was elected President and the Doctor Secretary. After a considerable time John Holmes, a student of his, also united with the Society, and they elected him Treasurer, feeling that their organization was complete, and all the offices filled. In the antislavery cause his sympathies were early enlisted; indeed, the complicity of the government with that institution was a main reason of his refusing to identify with the nation as a citizen upon his advent to our shores. And during the whole period of his ministry, his pulpit was never neutral, nor did the trumpet give an uncertain sound. His labors for the slave were not confined to the pulpit, he travelled over a large part of Vermont and New Hampshire, and portions of Massachusetts and New York, lecturing wherever he could obtain an audience, and attending conventions. He had labored extensively throughout many portions of New England, awakening the sympathies of philanthropists to the sufferings of the slave, and exposing the complicity of the nation with that iniquity, more than ten years before Garrison had entered upon his famous campaign against that institution; and many who have since become champions in that conflict learned their first lessons from his life. When the celebrated English philanthropist, George Thompson, visited this country to plead the cause of the slave, he purchased a chaise for the purpose of escorting him on a tour of lecturing; but the mob violence, roused by the demon of slavery against that champion of freedom, caused him to retire from the field and return to his home across the seas, deprived Mr. Milligan of the pleasure and honor of escorting him over the field he had marked out for their joint labor, and left him to cultivate it in great measure alone.

It was his happiness to live to see those two reform movements, which he was largely instrumental in inaugurating in New England, not only dominant there, but exerting a controlling influence over the whole nation, and on the eve of effecting their object in the emancipation of millions of the victims of intemperance and slavery. He saw the seed sown in tears white for a harvest of joy.

He was the first to introduce the office of the deacon and the practice of continuous singing in the Reformed Presbyterian Church in North America, and to his efforts to remove, what he considered the human inventions of

Trustee and "lining," and to put in their places the scriptural office of Deacon and practice of book singing, may be traced all his ecclesiastical troubles.

Those who opposed his principles confess that he was an honorable antagonist, and conducted his controversies in an eminently Christian spirit.

He published a defence of Infant Baptism in a volume of three hundred pages, "A Narrative of the Secession Controversy in Vermont," and a sermon on "Grace and Free Agency," and another on the "Prospects of a True Christian in a Sinful World."

In 1820, he was married to Mary Trumbull, daughter of Robert Trumbull, a soldier of the Revolution; and her mother descended directly from the Puritans of the May Flower. She was distinguished for ripeness of judgment, remarkable acquaintance with the Scriptures and general religious intelligence. They were the parents of five sons and one daughter. The two youngest sons died in childhood, the three eldest are all in the ministry in the Covenantant Church, and pastors respectively of the congregations of New Alexandria, Pa., Southfield, Mich., and First New York. Their only daughter, Margaret A. W., was married to Rev. J. R. W. Sloane, was an accomplished scholar, and felt by all who knew her to be a woman of no ordinary character. She died at thirty, leaving an only son. The Presbytery of the Lakes left on record the following tribute to her memory: "The decease of Mrs. Sloane gave an air of peculiar solemnity to all the business of the court. Had a member of Presbytery been removed, it could not have been more generally or more deeply felt. She was beloved by all who knew her, and they were many."

Mr. Milligan was translated from Ryegate, Vt., to New Alexandria, Pa., in 1839, thence to Eden, Ill., in 1848, demitted his charge in Illinois, in 1855, and thereafter resided with his sons in Pennsylvania and Michigan, preaching in their congregations and in Mission Stations whenever opportunity was afforded him. In a fifty years ministry he was never but once entirely prevented from preaching by ill health; but many a time he preached in a state of health which would have prevented almost any one else. Indeed, when the infirmities of age and rheumatic paralysis had rendered him so helpless that he could not dress, and could scarcely feed himself, he could still preach with scarcely abated vigor, and was only with great difficulty dissuaded from starting out alone to travel among the destitute parts of the church, and when at last he yielded, it was with the ejaculation, "Then let me die." He wished to be always preaching, and would have counted it a privilege to have had an audience every day of the week except Saturday, to whom to proclaim the unsearchable riches of Christ. He was remarkably gifted in prayer. The morning was his favorite time for secret devotion, when all around were locked in slumber but himself and the Watchman of Israel who never sleeps. But he had his well-known place and time for evening devotion. His public prayers were remarkable for simplicity, directness and fitness, many of them are still remembered as having been singularly answered. A cotemporary in the ministry, REV. W. SLOANE, has furnished the following circumstances in this connection: he says, "One trait in his character was, that he wanted to be always praying. That he had a remarkable gift of prayer is the opinion of all who ever heard him pray. After a communion in Vermont, I staid with him on Monday night. On Tuesday, when I was about to start, he proposed a walk into the wood: when there, he proposed that we should pray together, he being the eldest, prayed first, and in such a manner that I shrank at the thought of succeeding him; however, it is said to be easy to pray with praying people.

"After he came to Illinois, he was present when I was marrying a couple. I asked him to make the concluding prayer, he was marvelously helped. Some time ago I asked the woman's mother if she remembered that prayer. She said she would remember it while memory lasts." His last preaching in New Alexandria was a table service, intended as a dying testimony. He said he was between the two limits of human life, and he knew not the day of his death. "I have been," said he, "more than sixty years a member of the Covenantant Church, and fifty years a minister. I have seen days of trial and years of gladness. I have been in Christ's service through evil report

and good report, in sorrow and in joy; and I here enter my testimony, that he has been a good Master; and express my confidence, that he will never forsake me." He then, in a strain of eloquence rarely excelled, recommended Christ to all classes and conditions as a suitable Saviour, the chiefest among ten thousand and altogether lovely. The Sabbath preceding his death, he was at church, and desired to preach in the afternoon, but his health was such that his son and the elders with difficulty dissuaded him. He continued about the house Monday and Tuesday quite ill, talking but little, and apparently absorbed in meditation, and often evidently engaged in prayer. On Wednesday night he retired to bed, straightened himself as for the grave, folded his hands across his breast, closed his eyes, and lay motionless for twenty-four hours, only speaking once in answer to the question, did he want anything? he answered, "O yes, I want to be with Jesus;" these were his last words. He died without a pang; the only motion was to raise the closed eyelids and fix the eye upward upon the unseen world, and he was gone. His remains were borne to New Alexandria, Pa. which he had long before designated his Machpelah, and deposited beside those of his kindred.

PRESBYTERIAN STATISTICS FOR THE YEAR, REPORTED IN 1862.

PRESBYTERIES.	Ministers.	Churches.	Addition on ex- amination.	Admission on Certificates.	Total Commu- nicants.	Elders.	Deacons.	Baptisms.
Illinois,.....	15	14	65	46	1,169	55	39	100
Lakes,.....	9	12	39	5	728	52	21	15
New York.....	13	17	148	18	1,900	71	36	106
Pittsburgh,.....	15	18	40	41	1,968	98	16	74
Rochester,.....	4	4	19	...	417	23	9	34
TOTAL,	56	65	311	110	6,182	299	121	329

### Historical Sketch of Reformed Presbyterian Church, Allegheny City, Pa.

THE first minister of the Reformed Presbyterian Church settled in a pastoral charge West of the Allegheny Mountains, was Rev. JOHN BLACK. He was licensed in 1799, and shortly afterwards was ordained in Pittsburg, and installed over a congregation that included nearly all Western Pennsylvania. Most of the people among whom he labored came from Ireland, where they had embraced the system of truth held forth in the Reformed Presbyterian Testimony.

Reformed Presbyterians claim to be the true descendants of the Church of Scotland, as her position was defined in the acts of her Assemblies, passed between 1638 and 1649, to the platform of doctrine, order and practice there laid down, they strictly adhere, believing that it is founded on the word of God. The principles by which they as a body are distinguished from other Presbyterian denominations have respect particularly to civil government. They held that it is essential to a moral constitution of government, that it acknowledge God as the source of all authority, the Divine law as



the supreme rule, and Messiah as king of nations. They hold further, that nations are required to bind themselves in covenant to God to obey him. These, as distinctive principles, are held by the Reformed Presbyterian Church in Scotland and Ireland, and these principles members of the church brought with them to this country, and endeavored to hold them forth in their profession, and exemplify them in their practice.

Mr. Black, the pioneer of the church in the West, had an extensive field, and he labored faithfully and with success in its cultivation. Thirty years after his settlement, ten congregations had been formed out of his original charge. His own labors were confined to Pittsburgh and its immediate vicinity.

In the consistent application of their principles to the government of this country, it is plain that Reformed Presbyterians could not acknowledge it as the ordinance of God. In addition to its defects tried by the true Scripture standard, its Constitution recognized and sanctioned slavery. To no constitution that gave support to a system so utterly at variance with the word of God, could they swear allegiance. Hence they were self-disfranchised, bearing cheerfully their part of the burdens of the government, and seeking by all Scriptural means its peace, prosperity and reformation. As their views were unpopular, it is easy to see that those who held them were not likely to be a large body.

It was on the point of the application of these principles to the American Government, that the controversy arose which produced a disruption in the church in 1833. A part less than the half abandoned the ground held by the church. They professed to believe, and they taught that consistently with their principles, they could incorporate with the government, and from that time till the present they have done so, while they still claim the Reformed Presbyterian name. The other part, a majority of both ministers and people, continue in practice as well as in profession to adhere to their former position.

The congregation of Pittsburgh divided on this question. A majority, with the pastor, embraced the new views, while the rest sought ordinances from Pittsburgh Presbytery, a majority of whose members remained on the old ground. They obtained, in 1834, Rev. Thomas Sproull as their pastor, and though few in numbers and without a house of worship, they were enabled to maintain their position. Having purchased a lot in Allegheny City, corner of Sandusky and Lacock street, they erected on it a comfortable church, and in 1836, commenced in it the worship of God. This building, with a capacity to seat comfortably from six to seven hundred worshippers, is now ordinarily filled on the Sabbath.

The elders of the congregation who remained true to their principles, were Alexander Harvey and Samuel Henry. The former of these, a man of rare worth for piety and faithfulness, died in 1849. The latter, equally worthy, still lives, and is now a ruler in the congregation of Wilkinsburgh. Four others were ordained to the eldership, William Hazlett, John Campbell, Hugh Harvey and William

Adams. Some time afterwards there were added, James Carson, Robert Adams, Robert McKnight and H. A. Johnston; David Gregg and George Boggs were afterwards added. Subsequently Thomas Newell, D. Euwer, H. Stewart, Isaac McKerry and W. C. Bovard were added. And still later, John Boggs and William Wills. Of these, one left the communion of the church, two were the subjects of discipline, and six have removed to other congregations. The elders now in office in the congregation are, William Hazlett, Thomas Newell, Robert Adams, Robert McKnight, David Gregg, Daniel Euwer, Henry Stewart, John Boggs and William Wills.

The Sabbath School is prosperous and numbers over two hundred, a large number of whom are children brought in by the efforts of teachers. William Wills is the efficient superintendent.

The congregation numbers about four hundred communicants. The accessions for several years have been so nearly balanced by the decrease—by death, resignation, &c.—that its increase has been small. A number of young men connected with the congregation are now in the army, and some have fallen. The calamity that has come over our land was not unforeseen by Covenanters, and had but their voice and testimony been heeded, it would have been averted. They are confident of seeing, in the results to be wrought out in these providences, the triumph of their principles, to the glory of God, in the permanent welfare of the country.

OFFICERS AND MINISTERS

OF THE

Synod of the Reformed Presbyterian Church.

Moderator.

REV. JAMES WALLACE, *Sparta, Illinois.*

Permanent Clerk.

REV. T. SPROULL.

Stated Clerk.

REV. S. BOWDEN.

Treasurer.

WILLIAM BROWN, *Esq.*

Theological Seminary,

Allegheny, Pa.

REV. J. M. WILLSON, *Prof. of Ex. and Pas. Theo., &c.*  
 REV. THOS. SPROULL, *Prof. Sys. and Pol. Theo., &c.*  
 D. GREGG, *Esq., Treasurer.*

Board of Foreign Missions,

Philadelphia, Pa.

REV. S. O. WYLIE, *Chairman.*  
 REV. JAMES M. WILLSON, *Secretary.*  
 J. CALDWELL, *Esq., Treasurer.*

Board of Domestic Missions.

Philadelphia, Pa.

REV. JAMES M. WILLSON, *Chairman.*

REV. S. O. WYLIE, *Secretary.*

MINISTERS.	PRESBYTERIES.	POST-OFFICE.	MINISTERS.	PRESBYTERIES.	POST-OFFICE.
Armor, J. M.	New York.	Craftsbury, N. Y.	McClurken, J. J.	Pittsburg.	Mercer, Pa.
Baylis, J. C.	Pittsburg.	Pittsburg, Pa.	McCracken, J.	Illinois.	St. Louis, Mo.
Beattie, J.	New York.	Beirut, Syria.	McCullough, B.	Lakes.	Detroit, Mich.
Beattie, J. M.	New York.	Byegate, Vt.	McDonald, J. M.	Illinois.	Sharou, Ill.
Bowden, S.	Rochester.	York, N. Y.	McFarland, A.	Lakes.	Utica, Ohio.
Boyd, J. C.	Lakes.	Utica, Ohio.	McKee, D.	Illinois.	Clarinda, Iowa.
Cannon, R. B.	Illinois.	Rehoboth, Iowa.	McLachlan, J.	Rochester.	Lisbon, N. Y.
Carlisle, S.	New York.	Newburg, N. Y.	McMillan, W. W.	Philadelphia.	Baltimore, Md.
Crozier, John	Pittsburg.	Elizabeth, Pa.	Neill, James	Illinois.	.....
	New York.	Brooklyn, N. Y.	Newell, J.	Pittsburg.	Allegheny, Pa.
Dodds, J.	Lakes.	Orange, Ind.	Pollock, J. T.	New York.	Bovina, N. Y.
Dodds, R. J.	Pittsburg.	Damascus, Syria.	Reed, Robert	Pittsburg.	Brookland, Pa.
Elder, T. M.	Pittsburg.	Rehoboth, Pa.	Reid, D.	Pittsburg.	Oil Creek, Pa.
Faris, D. S.	Illinois.	Bethel, Ill.	Roberts, D. D., W. L.	Illinois.	Makoqueta, Iowa.
French, John	Lakes.	Cedar Lake, Ohio.	Scott, D.	Rochester.	Rochester, N. Y.
Galbraith, J.	Pittsburg.	Break Neck, Pa.	Shaw, D. J.	Illinois.	Bloomington, Ill.
George, H. H.	Lakes.	Cincinnati, Ohio.	Shaw, J. W.	New York.	Coldenham, N. Y.
George, W. F.	Illinois.	Church Hill, Ill.	Slater, William	Pittsburg.	Miller's Run, Pa.
Graham, W.	New York.	Boston, Mass.	Sloane, J. R. W.	New York.	New York, N. Y.
Hannay, T.	Pittsburg.	Slippery Rock, Pa.	Sloane, W.	Illinois.	.....
Hunter, Joseph	Pittsburg.	Wilkinshurg, Pa.	Sproull, Thomas	Pittsburg.	Pittsburg, Pa.
Hutcheson, R.	Illinois.	Grove Hill, Iowa.	Sproull, R. D.	Pittsburg.	Pittsburg, Pa.
Johnston, J. M.	Rochester.	Syracuse, N. Y.	Sterritt, Samuel	Pittsburg.	Jackson, Pa.
Johnston, N. R.	New York.	Topsham, Vt.	Stevenson, A.	New York.	New York, N. Y.
Johnston, R.	Illinois.	Vernon, Ill.	Stott, J.	Illinois.	Princeton, Ind.
Kennedy, J.	Philadelphia.	.....	Thompson, J. A.	Pittsburg.	Browsville, Pa.
Love, James	Pittsburg.	Londonderry, Pa.	Thompson, J. R.	New York.	Newburg, N. Y.
Middleton, J.	Philadelphia.	Philadelphia, Pa.	Todd, A. C.	Illinois.	Elkhorn, Ill.
Milligan, A. M.	Pittsburg.	N. Alexander, Pa.	Wallace, James	Illinois.	Sparta, Ill.
	Pittsburg.	.....	Wilkin, M.	Rochester.	Sterling, N. Y.
Milligan, J. C. K.	New York.	New York, N. Y.	Williams, J. B.	New York.	White-lake, N. Y.
Milligan, J. S. T.	Lakes.	Southfield, Ohio.	Willson, J. M.	Philadelphia.	Philadelphia, Pa.
Milroy, William	Lakes.	Northwood, Ohio.	Willson, R. Z.	New York.	New York, N. Y.
Montgomery, A.	New York.	.....	Willson, S. M.	New York.	Kortright, N. Y.
McCartney, J. L.	Lakes.	Northwood, Ohio.	Wylie, P. H.	Lakes.	Rushsylvania, O.
McClurken, H. P.	Pittsburg.	New Concord, O.	Wylie, S. O.	Philadelphia.	Philadelphia, Pa.



## THE CUMBERLAND PRESBYTERIAN CHURCH.

THE GENERAL ASSEMBLY OF THE CUMBERLAND PRESBYTERIAN CHURCH met, according to appointment, in the Presbyterian Church, Owensboro', Kentucky, on Thursday, May 15, 1862.

In the absence of the Moderator, the opening sermon was preached by MILTON BIRD, D.D., from Philippians ii. 1-5: "If there be, therefore, any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you which was also in Christ Jesus."

After the discourse, the following were reported as commissioners to the

### General Assembly of the Cumberland Presbyterian Church.

MINISTERS.	PRESBYTERIES.	RULING ELDERS.	MINISTERS.	PRESBYTERIES.	RULING ELDERS.
Axtell, P.	Pennsylvania.	Elias Day.	Logan, J. B.	Vandalia.	J. M. Barber.
Baird, W. F.	Iowa.	.....	Lawrance, J. B.	Oskaloosa.	.....
Bird, D.D., Milton	Morgan.	G. Medcalf.	Miller, A. B.	Union.	.....
Bowden, J. C.	Anderson.	W. C. McNary.	Nickell, J. H.	McLin.	S. S. Chance.
Brice, A. B.	Athens.	O. Lutze.	Philps, H. M.	McLin.	J. Jordan.
Caldwell, R. H.	Kentucky.	H. Bence.	Randolph, A. F.	Wabash.	J. D. Wisehart.
Calhoun, S.	Ohio.	M. Tessey.	Rea, P. G.	N. Lebanon.	.....
Campbell, Jr., Wm.	Allegheny.	.....	Read, H. C.	Cumberland.	.....
Campbell, W. S.	Rushville.	.....	Roseborough, S. R.	Foster.	.....
Cary, J. N.	Pennsylvania.	S. Bulford.	Smith, J. C.	Decatur.	D. R. Wilson.
Crawford, J.	Ewing.	.....	Squier, E. K.	Miami.	J. D. McCain.
Gill, J. M.	Davis.	.....	Vandeventer, D.	Foster.	.....
Green, J. B.	McGee.	.....	Vinson, J.	Ohio.	S. Day.
Hudson, S. E.	Mackinaw.	J. Hwasser.	White, J. O.	Indiana.	D. E. Hunter.
Johnson, Archibald	Mackinaw.	.....	White, James	Sangamon.	W. T. Jones.
Jolly, David	Sangamon.	William Shirley.	Wilds, T. J.	Princeton.	James Wilson.
Lewis, J. A.	Indiana.	E. Adams.	Witherspoon, F. A.	N. Lebanon.	.....
Logan, J.	Muskingum.	.....			
	MINISTERS.....35.	ELDERS.....20.		TOTAL.....55	

Rev. G. C. NOYES, *Delegate from The Presbyterian Church in the United States, (N. S.)*

Rev. P. G. REA, of New Lebanon Presbytery, was elected Moderator.\* Rev. J. C. BOWDEN and Rev. A. F. RANDOLPH were elected Assistant Clerks.

\* Rev. P. G. REA is pastor of the Cumberland Presbyterian Church in Boonville, Missouri, President and General Agent of the Board of Trustees of "The Missouri Female College." He was born in Henry County, Va., May 9, 1819, and is the ninth son and eleventh child



Engraved by Samuel Hartman

Your humble Servt.,  
P. G. Rea

PASTOR OF THE CUMBERLAND PRESBYTERIAN CHURCH, BOONVILLE, MISSOURI  
MODERATOR OF THE GENERAL ASSEMBLY OF THE CUMBERLAND PRESBYTERIAN CHURCH, &c.

Engraved by Samuel Hartman, Philad. Jan





**JUDICIARY COMMITTEE.**—Rev. W. S. Campbell, Chairman of this Committee, reported as follows, which was adopted:—

**JUDICIAL CASE, NO. I.**—An appeal of Rev. Charles Haynes from a decision of Iowa Synod. In this case the Synod dismissed an appeal taken by Mr. Haynes from a decision of the Presbytery of Des Moines, which appeal was dismissed on the ground that the appellant did not present to the Presbytery his reasons for the appeal in writing, which failure is admitted by the appellant. We, therefore, recommend that the Assembly affirm the decision of Synod and dismiss the appeal.

**ON THE STATE OF THE CHURCH.**—Milton Bird, D.D., Chairman, made the following report. Previous to its adoption, the Moderator proposed that the Assembly kneel and ask the blessing and guidance of Almighty God in this critical juncture. After prayer the report was adopted, and is as follows:—

“Since the last meeting of this body, the Church has been passing through a severe ordeal. No small injury to her spiritual and temporal interest has resulted from the crisis of public affairs, religious, and civil.

“While in some portions of the Church there have been precious revivals of religion, still there is an evident want of an earnest-hearted Christianity. In view of this, we most earnestly urge upon our ministers and people fully to follow the great Teacher, and learn of him, who is meek and lowly in heart that they may find rest to their souls, and bear their testimony unwaveringly in support of the everlasting principles of Christianity and Christian patriotism.

“Our Church, in its teachings on the subject of our duties to the civil government, has in its doctrine, (drawn, as we believe, from the word of God,) set up a pure and lofty standard of Christian morality, included in which is the doctrine that government is God’s institution, not a mere human regulation, and that obedience in its constitutional sphere, is a religious as well as a civil obligation.

“This doctrine is particularly set forth and explained in our Confession of Faith, chap. xxiii., sec. 4: ‘It is the duty of the people to pray for magistrates, to honor their persons, to pay them tribute and other duties, to obey

of Joseph and Mary Ann Rea. His mother died when he was quite young, and his father with his family moved to Cooper County, Missouri, in the spring of 1832, and died in Boonville in 1835.

Mr. Rea’s first religious impressions were from the reading of a tract published by the “American Tract Society.” He was much loved and respected when but a boy for his steady and moral habits. In August, 1835, he embraced the hope of the gospel, and in October, 1836, united with a small congregation of the Cumberland Presbyterian in Boonville. In October, 1837, he was received as a candidate for the ministry, under the care of the New Lebanon Presbytery of the Cumberland Presbyterian Church. He entered Cumberland College, Kentucky, with the intention of graduating, but owing to his health failing, he left College in the fall of 1840. In the spring of 1841 he was ordained, and travelled as a missionary until the fall of 1843. During this period, he organized five interesting churches in destitute parts of the country. On the 31st of October, 1843, he married Miss Mary A., daughter of Judge H. M. Rubey, and grand-daughter of Rev. Finis Ewing. He then settled as pastor over three small churches in Saline County, Missouri.

During his residence in Saline County, he labored for two years extensively in the State, as agent for the Board of Missions of the Cumberland Presbyterian Church. The Cumberland Presbyterian Church in Boonville, having long since become disorganized by deaths and removals, the Missouri Synod, in 1859, resolved to establish a Mission there, and unanimously appointed P. G. Rea to take charge of it. The Synod also resolved to establish a Female College, which was, in February, 1860, located in Boonville, by a committee of Synod, of whom Mr. Rea was the most active, working member. It may be said of him that he has never sought to be prominent in his Church as a popular preacher, but his highest ambition has been to do good, and the evidence of his success is written in thousands of hearts in Central Missouri. His standing among a people with whom he has labored for twenty-two years, is his highest encomium; and then another fact may be stated that goes far to develop the true character of the man: Amidst the whirlwind of excitement and tornado of rebellion that has swept over our unfortunate country, driving so many thousands of church members and ministers into the dark waters of rebellion against their country, he has stood firm and immovable for his post, his Church, his country, and his Divine Master.

their lawful commands, and to be subject to their authority, for conscience sake. Infidelity or indifference in religion doth not make void the magistrate's just and legal authority, nor free the people from their due obedience to him from which ecclesiastical persons are not exempted.'

"Chap. xx., sec. 4: 'And because the powers which God hath ordained, and the liberty which Christ hath purchased, are not intended by God to destroy, but mutually to uphold and preserve one another; they who, upon pretence of Christian liberty shall oppose any lawful power, or the lawful exercise of it, whether it be civil or ecclesiastical, resist the ordinance of God. And for their publishing of such opinions, or maintaining of such practices, as are contrary to the light of nature or to the known principles of Christianity, whether concerning faith, worship, or conversation; or the power of godliness; or such erroneous opinions or practices as either in their own nature, or in the manner of publishing or maintaining are destructive to the external peace and order which Christ hath established in the Church; they may lawfully be called to account, and proceeded against by the censors of the Church.'

"Regarding our duties to civil government, we refer our ministers and people to the aforementioned article of our faith as the utterance of this Assembly on the subject. In connection with this we invite their attention to, and strict observance of chap. xxxi., sec. 4: 'Synods and councils are to handle or conclude nothing but that which is ecclesiastical; and are not to intermeddle with civil affairs, which concern the Commonwealth, unless by way of humble petition in cases extraordinary, or by way of advice for satisfaction of conscience, if they be thereto required by the civil magistrate.'

"1. *Resolved*, That in the teaching of our Confession of Faith, as well as in our admirable civil constitution, Church and State are wisely kept apart, and the principle established that ecclesiastical legislation is not needed for the State, nor civil legislation, except for security of person and property, which is a political right, for the Church.

"2. *Resolved*, That in this time of trial we *approve* and re-endorse, unequivocally, the above-mentioned article of our faith, and agreeably thereto we at all times hold ourselves accountable for our ecclesiastical relations and conduct to the Church.

"3. *Resolved*, That we deeply deplore the carnage and demoralizing tendencies of a war of brothers.

"4. *Resolved*, That in the present crisis of our public affairs, we regard the Church and nation, especially called upon to humble themselves before God for their many and grievous sins, imploring his assistance in bringing the war to a speedy conclusion in a righteous peace.

"5. *Resolved*, That in this time of confused passion we will, so far as in us lies, endeavor to allay and not exasperate the feeling of those who differ from us; and we most earnestly and affectionately advise our ministers and members to cultivate forbearance and conciliation, to avoid partisanship and sectionalism in Church and State, and to evidence their loyalty to Cæsar by their loyalty to Christ in following his example and teaching, and thus continue in *Brotherly love*, and stand before the world a united brotherhood, walking in the comfort of love and in the fellowship of the Spirit.

"6. *Resolved*, That we deeply sympathize with those stricken families in our several congregations, now mourning the death of loved ones, fallen in the bloody strife, and we commend them to the tender compassion of the God of all consolation, who 'is good, a stronghold in the day of trouble, and he knoweth them that trust in him.' Nahum i. 7."

On the adoption of the report, on motion, the Assembly knelt and returned thanks to God that a unanimous vote had been given on this important report.

ON THE CELEBRATION OF THE RITES OF MARRIAGE.—The following question was referred by the Assembly of 1861: "Has a licentiate a right, according to our Book of Discipline to celebrate matrimony?"

The Assembly adopted the following reply:—

"*Resolved*, That marriage is not a sacrament, nor peculiar to the Church

of Christ; that the commonwealth of right exercises the power to regulate marriage, which all citizens are bound to obey.

*Resolved*, That licensed preachers of the Cumberland Presbyterian Church, possess every requisite qualification to perform the rites of matrimony, except as provided for by the law of the State."

MEETINGS OF SYNODS.—It having appeared that the Synod of Kentucky failed to meet in 1860 and 1861, it was ordered that said Synod should meet at Glasgow, Kentucky, on Saturday, October, 1862, and that Rev. R. H. Caldwell be appointed Moderator.

Missouri Synod having failed to meet in 1861, it was ordered that said Synod meet at Knobnoster, Missouri, on Thursday, October, 1862, and that Rev. J. B. Morrow be appointed Moderator.

THE TRUSTEES OF THE ASSEMBLY report that they met and organized according to law, and have consulted together with reference to the best interests of the Church, but that no assets, by bequests, donations or otherwise have come into their hands since their last report to your reverend body. Since the last Assembly, however, the late John J. Finley, late a member of Old Lebanon congregation, in Todd County, Kentucky, departed this life, having first made and published his last will and testament, in which he directed his slaves, about fifteen in number, to be hired out by his Executors for five years, at the expiration of which time they were permitted to elect whether they will go to the Republic of Liberia, or not. Should they elect to go to Liberia, they are to receive five hundred dollars each, and one-fourth of the hire whether they go to Liberia or not. And should they refuse to go, then they are to be sold, and their purchase money to be assets in the hands of the Executors. He devised to the Bible Society one hundred dollars; to the Tract Society fifty dollars; and to the Colonization Society fifty dollars; and to his grandsons, John P. Finley and James D. Ware, one Scholarship in Cumberland College, and in case they should fail to accept the same, then to any young man, a candidate for the ministry in the Cumberland Presbyterian Church.

After enumerating several other items the will goes on state, that the balance of his estate be deposited in some safe bank, so as to bear interest at the rate of six per cent per annum, for twenty years, and the Cumberland Presbyterian Church is to receive and appropriate the interest as the General Assembly may direct. At the end of twenty years the principal and interest are to be under the control of the General Assembly.

No part of the estate of Brother Finley, nor of any estate, for the use of the Cumberland Presbyterian Church, has come into our hands.

JOEL M. PENICK, *President*.

W. L. REEVES, *Secretary*.

JOHN ROACH, *Treasurer*.

SETTLEMENT AND SUPPORT OF MINISTERS.—The Committee on this subject reported the following resolutions, which were adopted:—

*Resolved*, That we earnestly request Synods to adopt some measures by which Presbyteries will be required to urge the following:

"1. To use their influence to secure to the Church a ministry more fully devoted to the great work of preaching Christ and him crucified, and less to the secular pursuits of life, believing as we do, that no minister has a right to claim a liberal support from the Church, who is not willing to give himself wholly to the work.

"2. A more liberal support of the ministry; and to this end they would recommend that a sermon be preached in each congregation annually on the subject of a liberal and systematic support of the Gospel at home and abroad.

"3. A more strict observance of the teachings of our Confession of Faith on the subject of the permanent settlement of their ministers, and by so doing discountenance the practice so common in our Church of six and twelve month supplies in congregations already established.

"4. An annual settlement between the proper officers of the congregation and the minister, which is to be in writing, and reported by the minister to the Presbytery annually.



*Resolved*, That Synods be urged to form Synodical Societies, the object of which shall be the support, in part or in whole, of superannuated ministers and their families; also, the families of deceased ministers, and to adopt such measures as will secure a collection annually from each congregation within their bounds for this purpose."

**EDUCATION.**—The Committee on this subject reported, "That they have attended to the duty assigned them, so far as their means of information enabled them. To those comprehending the great movements of society, and the influences which mould and direct the public mind, it is manifest that our denomination, to meet its responsibilities and to move forward in the great work to which it has been called, must be alive to the interests of education.

"We should not only seek to bear our part in this, that we may bring our doctrines into contact with the educated of the country, but we must also provide for the literary and theological training of candidates for the ministry, in institutions under our own denominational influence; and while the times demand of us an educated ministry, it is regarded as highly important that the mind of the Church be turned more fully to the duty of providing means to assist young men looking forward to the ministry and who may need pecuniary aid. In this way the brightest intellects of the times may be brought into the service of the Church and consecrated to the great work of saving souls. In these declarations we but reiterate the expressions of former General Assemblies.

"In common with other interests, the educational enterprises of the Church have generally suffered much, and in the absence of any report from the Board of Education, it is impossible for your Committee to submit a full report, or to propose the inauguration of new plans of operation."

**MISSIONS.**—The Committee on this subject made the following report, which was adopted:—

"The past ecclesiastical year has been the most trying and depressing to your Missionaries, and to the cause of Missions of any year since the organization of the Cumberland Presbyterian Church. The civil war which has been raging in our once happy and peaceful country, has not only disturbed our peace of mind, but greatly crippled our finances, and rendered it exceedingly difficult for some of your Missionaries to remain at their post on account of being cut off from all, and from the Board of Missions. They have consequently been thrown upon their own resources, and the voluntary aid of such friends as a merciful Providence brought to their assistance.

"We are without any official report from the Board relative to the state of Missions, Domestic or Foreign, under the care of the Church. But we learn from other reliable authority that several of our Home Missions have been greatly blessed during the past year, notwithstanding the political excitements that have prevailed, for which we feel that the entire Church should feel profoundly grateful to the great Head of Zion. Several stations, as Evansville, Alton, and the German Mission, in St. Louis, have enjoyed glorious refreshings from God's presence. Quite a number have been added to the membership of each.

"We learned that when the Board closed its communications with the Missionaries at St. Louis, Burlington, Evansville, and Alton, it was behind in the salaries of all the Missionaries.

"As the Board of Missions has sent up no report for the year past, and as we have no other reliable evidence that the civil war now raging in the South has not rendered the Board incapable of rendering efficient service for the present year, we recommend to the General Assembly to appoint a Committee of seven who shall superintend our Missionary operations; and that this Committee be authorized and requested to correspond with said Board as soon as possible, and procure from them a full report to be presented with their report to the next General Assembly.

"We also recommend that the following gentlemen be appointed said Committee, viz: Rev. A. Freeman, Rev. B. Hall, A. M. Phelps, and Rev. J. E. Bates, of Newburg, Ind., Rev. J. G. White of Evansville; also, M. Sherwood and Rev. Jesse Anderson, of Owensboro, Ky.

"We recommend further that said Committee meet on the 10th day of June, 1862, in the town of Newburg, Ind., and organize by the appointment of the proper officers, and be fully authorized to receive and disburse funds for Missionary purposes for the ensuing year, and that all our Missionaries needing aid send their applications to this Committee, and that they make a faithful report of their doings to the next General Assembly."

**CHURCH ERECTION.**—The Committee on this subject reported as follows:—  
 "During the past year there has been no meeting of the Board of Church Erection, on account of the unfortunate troubles of the country. Indeed there have been such changes and removals of the Board that it is doubtful whether there could be a quorum obtained to transact business. The following statement of the Treasurer will show the state of the finances of the Board, from which it will be seen that the Board have received no moneys since the last Assembly. They have collected but little and paid out none. It will also be seen that there are several notes in the hands of the Treasurer, given by congregations for moneys loaned them for church erection according to the Constitution of the Board, installments of which, although due, have not been paid according to the requirements of the Constitution. It is the opinion of the undersigned that it would be best under all the circumstances for the General Assembly to dissolve the Board and donate to the several congregations the notes held upon them for the moneys loaned them, and order the Treasurer to pay over the money in his hands to the Treasurer of the Board of Missions to be appropriated as other missionary money. If, however, this course should not be thought best, the undersigned members of the Board wish instructions from the General Assembly as to what course to pursue in collecting the installments due on said notes."

The Assembly, however, passed the following Preamble and Resolutions:—

"WHEREAS, The disordered condition of the country for the past year has prevented the Board of Church Erection from receiving funds to promote their work; and,

"WHEREAS, The first Sabbath in July of each year, is the time set apart for each congregation to raise collections for the use of said Board; therefore,

*Resolved*, That we urge our ministers and people to faithfully attend to that duty on that day, or as near that day as practicable, and send the money thus raised to the Treasurer of the Board." (Samuel N. Holliday, St. Louis, Missouri.)

**PUBLICATION.**—The Committee on this subject made the following report, which was adopted:—

"Your Committee on the Board of Publication, submit the following report: We have had no report from the Board of Publication, consequently, we are without data from which to report the condition of the Board. We learn, indirectly, that the Board fully intended to be represented in this body, and make a report to the Assembly, but they failed to do so.

"Your Committee scarcely know what recommendations to make that would meet the approbation of the Assembly and Church. The Church is suffering in many localities for want of our publications. This is not attributable to any want of system to supply the wants of the Church, but from the inoperative condition of the Board. In view of these facts, your Committee recommend that you appoint five persons to be a Committee on Publication, to confer and act with the Board of Publication, provided such conference and joint action can be had; but in case it cannot be had, and they think it best, that they act independently, as a Publishing Committee, until the next General Assembly to which they shall report."

This Committee is as follows: Revs. E. K. Squier, Milton Bird, D.D., A. B. Brice; Messrs. Ovid Lutze and D. P. Bennett.

THE THANKS OF THE ASSEMBLY were voted to Mr. J. W. McINTYRE, of St. Louis, Missouri, and others, for their sympathy and timely aid to the St. Louis Mission; to the Hon. Benjamin Branshaw for his kindness in publishing for the use of the Assembly fifteen hundred copies of the report of the Committee on the "State of the Church;" to the citizens of Owensboro, Ky.,

for their hospitality ; to the Moderator for the faithful and impartial discharge of his duties, and to the steamboats and railroad companies for their reduction of fare.

It was then resolved that the Assembly be dissolved, and another chosen in like manner, to meet in the Presbyterian Church, Alton, Illinois (Rev. J. B. LOGAN, *Pastor*,) on Thursday, May , 1863, at 10 o'clock, A. M.

MILTON BIRD, D.D.,

*Stated Clerk.*

JAMES C. BOWDEN,

*Clerk.*

P. G. REA,

*Moderator.*

## In Memoriam.

THEREFORE ARE THEY BEFORE THE THRONE OF GOD, AND SERVE HIM DAY AND NIGHT IN HIS TEMPLE ; AND HE THAT SITTETH ON THE THRONE SHALL DWELL AMONG THEM.—*Revelation* vii. 15.

DAVIES, JAMES E.—Was born in Mechenburg County, N. C., October 20, 1787. He was a child of pious parents and received the benefit of early religious training, and during the great revival of 1800 he became converted and made a profession of religion.

Rev. ARCHIBALD JOHNSON, of Atlanta, Illinois, furnishes the following record:—"His way to the ministry at that time was quite difficult. To come up to the standard of the Presbyterian Church was almost impossible, and such as were licensed or ordained without the literary qualifications required by the Confession of Faith, were licensed and ordained under protest by the most orthodox members of Presbytery, and even those who voted for such licensures and ordinations, had no thought of changing the policy of the Church, or continuing the practice longer than obvious necessity required it. On April 20, 1809, he married Miss Mary Taylor, of Wilson County, Tenn., whither he had removed with his father some years before. This circumstance made it more difficult for him to prepare for the ministry than ever. Even after the modification of the Confession of Faith by the Cumberland Presbyterians, a poor man with a dependent family could not well take the time to obtain what was made indispensable. It was also expected that each candidate would itinerate for some years, and thus learn to preach by practice. This was impracticable for a man with a family. Then the Churches lacked faith as to the success of such, and many would do all they could to discourage them. Invidious distinctions would sometimes be made between the married and unmarried. Bunyan's Giant Grim has crippled some, and conquered others of this class. In 1818 Father Davies removed from Tennessee to Jefferson County, Illinois, where he resided for eleven years. During this time he was licensed to preach by the Illinois Presbytery, which was erected by the General Synod in 1822. About this time I became acquainted with him, and have known and loved him ever since. I was present when he made his first effort after he joined Presbytery. His remarks were based on the words of Nicodemus, 'How can these things be?' He was quite short, yet the congregation pronounced it a success. In 1829 he removed to Tazewell County, Illinois, where he has resided ever since. He was ordained by the Sangamon Presbytery some twenty-seven or twenty-eight years ago, and he lived in the bounds and was made a member of Mackinaw Presbytery, when it was formed, in 1836. He was very punctual in attending the judicatures of the Church, and spent much time in preaching until age and hard labor so enfeebled him that, at his own request, both Synod and Presbytery excused him from attending their sessions, only at his own discretion. He was not what might be called a great preacher, but was emphatically a good man, a man of much prayer."

He died at his residence, at Hopedale, Illinois, October 22, 1862. His end was peace.



MITCHELL, SAMUEL C.—Was born in Overton County, East Tennessee, April 20, 1806. He received a pious education, and consequently his mind was early impressed with the paramount importance of the salvation of his soul and what he must do to inherit eternal life.

Rev. ELAM McCORD, of Bainbridge, Ind., supplied this narrative:—"He made a profession of religion at about the age of eighteen, and united with the Cumberland Presbyterian Church, and was soon after elected Ruling Elder. He subsequently left Tennessee and settled in Hendricks County, Indiana, and united with Bellville Congregation. His mind became deeply impressed with the worth of souls, and his duty to warn sinners to flee from the wrath to come. But being naturally timid, and viewing the weighty responsibilities of a gospel minister, he for a time hesitated, exclaiming, 'Who is sufficient for these things?' But as a cart pressed beneath its sheaves, so he was pressed with the weight of souls, until finally his timidity yielded to a sense of duty. He placed himself under the care of the Wabash Presbytery at its sittings at New Winchester, Indiana, September, 1841, and immediately commenced the arduous work of preparation for the ministry. He was licensed to preach at Annapolis, April 1, 1843, and set apart to the whole work of the ministry, at Limestone, Indiana, October 4, 1846. As a man, Brother Mitchell was humble, unassuming and confiding. As a Christian, his conduct was worthy a minister of the gospel. As a theologian, he was clear and accurate on all the great fundamental truths of Christianity. As a minister, he was plain, earnest, impressive, fervent in prayer, anxious for the salvation of his hearers, and the prosperity of the Church.

"As such, he was highly esteemed by all the churches among which he went, bearing the messages of mercy, and by all his brethren in the ministry. The nature of his last sickness was such as to prevent much conversation; but as in his life, so in his death, he was calm, collected, serene, and resigned.

"He died at his residence, in Carroll County, Indiana, August 6, 1862. He was twice married; first to Mrs. Polly Parker Davis; they had several children, all of whom still live to lament their loss. His second wife was Mrs. Elizabeth Robinson, who still survives him."

### History of the Cumberland Presbyterian Church, Owensboro', Ky.

THIS Church was organized by Rev. James Smith and Aaron Shelby in the year 1828 or 1829, consisting of seven members—Samuel Calhoun, George Newbolt, Elizabeth Newbolt, Mrs. Adams, Susan Adams, and two others, whose names are not remembered. Mr. George Newbolt was chosen and ordained first Elder of the little society. Shortly after, however, as the membership increased, Alfred Grissom and William Ewing became elders, thus forming a session, and was received under the care of the Logan Presbytery. Their first pastor was Rev. Samuel Calhoun, who continued his ministerial labors with them for three years. During his pastorate the church grew, and increased in numbers and influence; so that, at his resignation, the membership was about sixty. In the fall of 1840 a Church edifice was commenced, and finished in the spring of 1841, in due time for the sittings of the General Assembly which convened in May, and upon that occasion the house was dedicated by Rev. Robert Donnell. The second pastor was Rev. H. A. Hunter, who remained with them in that capacity some two or three years. After some delay they succeeded in securing the services of Rev. George D. McLean

for two years; after which the Church remained without a pastor for some eight years, or until the fall of 1856, when they procured the services of Rev. C. H. D. Harris, who continued only one year. In the spring of 1858 they secured the ministerial services of Rev. J. Anderson, who is still the pastor of the church.

The Church has had many reverses, and the records before me date back no farther than the fall of 1856, at which time it was re-organized with thirty-four members. Hence it is very difficult to give a correct synopsis of the former doings of the Church. What I have given, however, is from the recollection of its first pastor, Rev. Samuel Calhoun, who still survives. From the fall of 1856 to 1860 the church edifice underwent important repairs to the amount of \$1500 or more, which has greatly improved both the internal and external appearance of the building. It is now a plain, neat, and comfortable house of worship. Its dimensions are thirty-six by sixty feet, with a vestibule ten feet, making the whole length seventy feet. Its present membership is seventy-eight, Elders four—William Ewing, Samuel R. Ewing, Isaac Ambrose, and William Shelby; one Deacon—B. Bransford. The Church is free from pecuniary embarrassment, and if the political troubles of the country were over, the Church might yet arise above her former depressions, and exert a happy influence upon society.

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## THE ASSOCIATE REFORMED SYNOD OF NEW YORK.

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THIS Synod met at Little Britain, N. Y., May 19th, 1862, and Rev. Alexander Adair was chosen Moderator. Its next annual meeting will be held in May, 1863, at Stamford, New York.

The Synod is composed of those who did not become members of The United Presbyterian Church, at the time of the union of the Associate Reformed and Associate bodies. They consist of two Presbyteries, viz., NEW YORK and SARATOGA, have 16 ministers, 14 churches and 1631 communicants.

Rev. Thos. T. Farrington was appointed Delegate to the General Assembly. (o. s.) A. C. Nevin, Esq., was appointed delegate to the Associate Reformed Synod of the South.

The ministers, with their post-office address, are as follows :

MINISTERS.	POST-OFFICE.	MINISTERS.	POST-OFFICE.
Adair, Alexander	Mongaup Valley, N. York.	Jack, Alexander	Newburgh, New York.
Brash, John	New York City, N. York.	McAuley, James	Ogdensburgh, New York.
Crawford, John	South Kortright, N York.	McCarrell, Joseph	Newburgh, New York.
Edgar, John	Newburgh, New York.	McNulty, Joseph	Clarkson, N. York.
Farrington, T. T.	Oxbow, New York.	McWilliam, A.	Walden, N. York.
Ferrie, William	New York City, N. York.	Wallace, R. Howard	Coldenham, New York.
Gibson, John D.	South Kortright, N. York.	Wallace, R. H.	Little Britain, New York.
Irving, Clark	S. Kortright Cent'e, N. Y.	Wilkin, H. S.	Brooklyn, New York.

## THE FREE PRESBYTERIAN SYNOD.

THIS Synod was organized by a number of persons withdrawing from the General Assembly of the Presbyterian Church, (N. S.) in 1847, on account of slavery. Those who formed the Free Synod believing the system to be cruel, a direct violation of the Law of God, and setting completely at naught the teachings of our Saviour, wished to place upon record their testimony to that effect, hoping the time would come, when the church in her love for the right would think as they did.

The slaveholder's rebellion has proved to the church at large all that the members of the Free Synod said slavery was, and the church, whence they withdrew, has made such a declaration in favor of freedom, that the Synod as a separate organization ceases to exist. The Presbytery of Ripley resolved to rejoin the Presbyterian Church, (N. S.) and doubtless the other members of the Synod will soon find a place within other Presbyteries.

## UNITED SYNOD OF THE PRESBYTERIAN CHURCH.

THIS Synod was organized in 1858, (a full account of which is in the *Presbyterian Historical Almanac* for 1859). It was formed by those who were in favor of slavery, and as the Presbyterian Church (N. S.) did not prove to be congenial, they withdrew. At that time they numbered 113 ministers, 197 churches, and 10,205 members. Their annual operations have been recorded each year in the Almanac. In May, 1862, their annual meeting was to have been held at Chattanooga, Tenn. At the time appointed, May 1st, only *seven* persons were present. Eleven being the lowest number to constitute a quorum, it was impossible to meet. They recommended that the Synod meet May 1st, 1863, in Knoxville, Tennessee.

## THE INDEPENDENT PRESBYTERIAN CHURCH.

IN the Almanac for 1862, will be found an historical sketch of the condition of this body at that time. It consisted of *four* ministers and *thirteen* churches, all in South Carolina. I have received no information whether they met in 1862 or not.

## THE ASSOCIATE SYNOD OF NORTH AMERICA.

THIS organization still exists, though its members are scattered; at the time of the union of the Asso. Reformed and Associate churches by which the United Presbyterian Church in North America was formed, those who did not enter that organization remained under their previous title. Those of the Associate Synod numbered 14 ministers, 47 congregations and 1021 members, at that time.

## ASSOCIATE REFORMED SYNOD OF THE SOUTH.

THIS body was formed many years ago, being made up of that portion of the Associate Reformed Church who believed that slavery was right. In 1861 they had 75 ministers, 80 churches and 9,500 communicants. They are found in Virginia, North and South Carolina, Georgia, Alabama, Mississippi, Tennessee, Arkansas, Kentucky and Texas.



## THE PRESBYTERIAN CHURCH, (C. S. A.)

A MEETING of Ministers and Elders, who had been commissioned by their respective Presbyteries to convene at Augusta, Georgia, December 4, 1861, for the purpose of organizing A GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE CONFEDERATE STATES OF AMERICA, was held (at the time specified) when, on motion of JOHN N. WADDEL, D.D., of Memphis Presbytery, (who, in conjunction with JOHN H. GRAY, D.D., and Mr. JOSEPH JONES, had been nominated by a majority of the Presbyteries in the Confederate States to attend on the third instant, at the First Presbyterian Church in Augusta, Georgia, to act as a Committee of Commissioners,) It was

*Resolved*, That FRANCIS MCFARLAND, D.D., of Lexington Presbytery, one of the most venerable commissioners present, be appointed to preside until a regular organization can be effected.

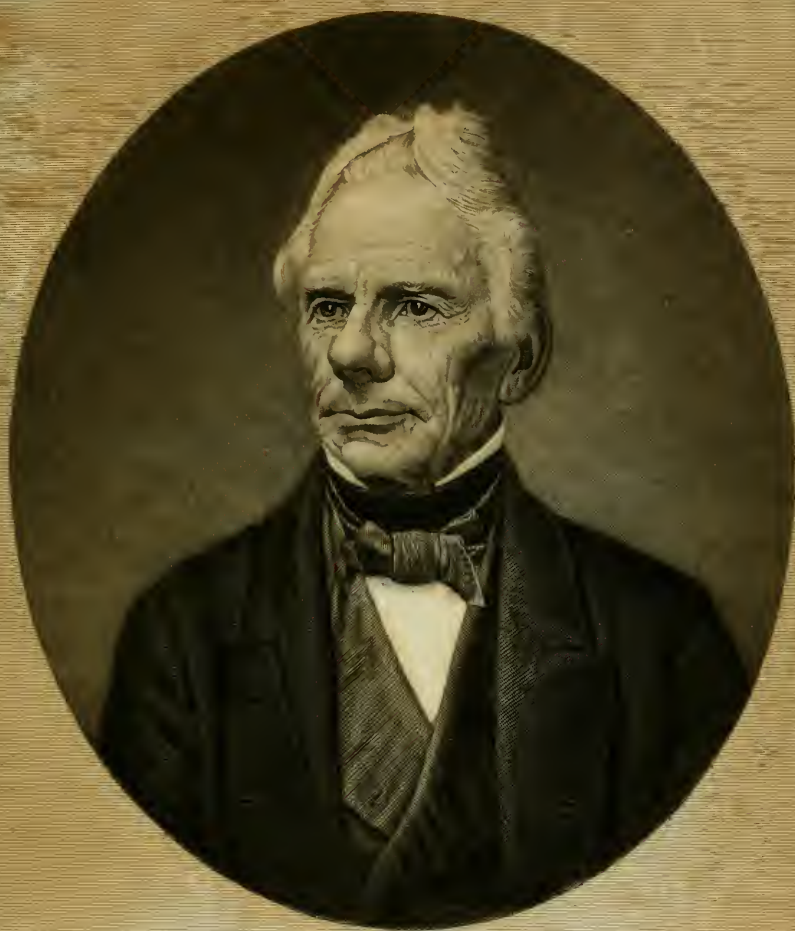
On taking the chair, Dr. McFarland moved that BENJAMIN M. PALMER, D.D., of New Orleans Presbytery, who was a commissioner, and had been proposed for this service by several Presbyteries, be requested to preach the opening sermon, which was carried.

In accordance with this motion, Dr. Palmer preached from Ephesians i. 22, 23: "And gave Him to be the Head over all things to the Church, which is His body, the fullness of Him that filleth all in all."

After the sermon, Dr. McFarland constituted the sessions with prayer, and Dr. Waddel, from the Committee on Commissioners, reported the following commissioners present, who constituted the

### First General Assembly of the Presbyterian Church in the C. S. A.

MINISTERS.	PRESBYTERIES.	RULING ELDERS.	MINISTERS.	PRESBYTERIES.	RULING ELDERS.
Adger, D.D., John B.	S. Carolina.	Thos. C. Peirin.	Elliott, J. W.	Holston.	S. B. McAdams.
Bailey, D.D., R. W.	Brazos.	.....	Emerson, Wm. C.	E. Mississippi.	.....
Bocock, D.D., John H.	Potomac.	.....	Foot, D.D., Wm. H.	Winchester.	J. D. Armstrong.
Boggs, George W.	S. Alabama.	D. C. Houston.	Ford, J. Franklin	Red River.	.....
Boozer, John I.	Ouschita.	E. W. Wright.	Frierson, Wm. V.	Chickasaw.	H. H. Kimmons.
Bunting, R. F.	W. Texas.	.....	Frierson, D. E.	Harmony.	J. S. Thompson.
Caldwell, A. H.	N. Mississippi.	T. L. Dunlap.	Gillespie, James H.	W. District.	.....
Chapman, D.D., R. H.	Concord.	Wm. Murdock.	Harris, John S.	Bethel.	Robert S. Hope.
Currey, R. O.	Knoxville.	Joseph A. Brooks.	Harrison, Peyton	W. Hanover.	T. E. Perkinson.
Dalton, P. H.	Orange.	Charles Phillips.	Houston, Samuel R.	Greenbrier.	B. F. Renick.
DuBose, J. E.	Florida.	Wm. A. Forward.	Hunter, John	C. Mississippi.	.....



Engraved by S.H. Kimber, Phil<sup>a</sup>

From a Dag. by Root

*Francis McFarland,*

PASTOR OF BETHEL CHURCH, LEXINGTON, VIRGINIA.

MEMBER OF THE BOARD OF EDUCATION — MODERATOR OF THE CONGR. ASS. WASH. 1850

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MINISTERS.	PRESBYTERIES.	RULING ELDERS	MINISTERS.	PRESBYTERIES.	RULING ELDERS.
Jones, D.D., Chas. C.	Georgia.	.....	Palmer, D.D., B. M.	New Orleans.	Wm. C. Black.
Kingsbury, D.D., C.	Indian.	.....	Pratt, D.D., N. A.	Cherokee.	David Ardis.
Lacy, D.D., Drury	Orange.	Jesse H. Lindsay.	Pryor, D.D., Theodoric	East Hanover	W.F.C. Gregory
Leland, D.D., A. W.	Charleston.	.....	Ramsay, D.D., Jas. B.	Roanoke.	S. McCorkle.
Lorance, James H.	Tuscumbia.	L. B. Thornton.	Richardson, Wm. T.	Lexington.	J. L. Campbell.
Loughbridge, R. M.	Creek Nation.	.....	Smylie, John A.	Louisiana.	.....
Lyon, D.D., James A.	Tombeckbee.	Wm. H. Simpson.	Stuart, Samuel D.	Montgomery.	Fred. Johnston
Moore, W. D.	Mississippi.	.....	Tenney, Levi	Central Texas	.....
Morrison, D.D., R. H.	Concord.	J. G. Ramsay.	Thornwell, D.D., J. H.	Charleston.	W. P. Finley
Moseley, Hillery	East. Texas.	.....	Turner, D.D., D. McN	S. Carolina.	Job Johnstone.
McCorkle, Alex.	East Alabama	Jas. Montgomery.	Waddell, D.D., John N.	Memphis.	J. T. Swayne.
McFarland, D.D., F.	Lexington.	Jas. W. Gilkeson.	Welch, Thomas R.	Arkansas.	.....
McInnis, Richmond.	New Orleans.	David Hadden.	Wells, Shephard	Maury.	.....
McLean, Hector	Fayetteville.	J. H. Dickson.	White, D.D., R. B.	Tuscaloosa.	Wm. P. Webb.
McMullen, D.D., R.B.	Nashville.	A. W. Putnam.	Wilson, D.D., J. L.	Harmony.	J. B. Jennings.
Nash, Frederick K.	Fayetteville.	J. G. Shepherd.	Wilson, D.D., John S.	Flint River.	John Bonner.
			Wilson, D.D., Jos. R.	Hopewell.	W. L. Mitchell.
MINISTERS.....55.			ELDERS.....38.		
			TOTAL.....93.		

BENJAMIN M. PALMER, D.D., of New Orleans Presbytery, was elected Moderator; D. McNEILL TURNER, D.D., of South Carolina Presbytery, and JOHN N. WADDELL, D.D., of Memphis Presbytery, were elected Temporary Clerks.

JAMES H. THORNWELL, D.D., offered the following Resolutions, which were adopted, viz :

*Resolved*, That the Moderator be authorized to appoint the Standing Committees, which are usual in the General Assembly of the Presbyterian Church in the United States of America; and,

*Resolved*, That this Assembly shall be governed by the rules and precedents of the Presbyterian Church in the United States, until otherwise ordered.

*Resolved*, That the style and title of this Church shall be THE PRESBYTERIAN CHURCH IN THE CONFEDERATE STATES OF AMERICA.

*Resolved*, That this Assembly declare, in conformity with the unanimous decision of our Presbyteries, that the Confession of Faith, the Larger and Shorter Catechism, the Form of Government, the Book of Discipline and the Directory of Worship, which together make up the Constitution of the Presbyterian Church in the United States of America, are the Constitution of the Presbyterian Church in the Confederate States of America, *only* substituting the term "Confederate States" for "United States."

*Resolved*, That a Committee, consisting of one Minister and one Ruling Elder from each of the Synods belonging to this Assembly, be appointed to prepare an Address to all the Churches of Jesus Christ throughout the earth, setting forth the causes of our separation from the churches in the United States, our attitude in relation to SLAVERY, and a general view of the policy which, as a church, we propose to pursue.

The Moderator appointed on this Committee James H. Thornwell, *Chairman*, Theodoric Pryor, D.D., C. C. Jones, D.D., R. B. White, D.D., W. D. Moore, J. H. Gillespie, J. I. Boozer, R. W. Bailey, D.D., and Frederick K. Nash, *Ministers*; J. D. Armstrong, Charles Phillips, Joseph A. Brooks, W. P. Finley, Samuel McCorkle, William P. Webb, William L. Black, T. L. Dunlap, and E. W. Wright, *Ruling Elders*.

## Bills and Overtures

FRANCIS McFARLAND, D.D., Chairman of this Committee, reported the following Overtures:—

OVERTURE, No. I.—From Poplar Creek Church, asking, Is a brother, or a member of church, in good and regular standing, and entitled to a dismission in due form, when about to remove to another church, who has for some time prior to his application for such dismission, absented himself from the ministrations of the word and the ordinances of the church, on account of personal prejudices? It was

“*Resolved*, That every member of our church is entitled to a dismission in good standing, unless process be commenced against him, it being left to the sound discretion of the session to determine from the circumstances of each particular case as to the propriety of tabling charges against him or not.”

No. II.—From Tusculumbia Presbytery (of Nashville Synod) asking to be transferred to Memphis Synod. It was

“*Resolved* to grant the request.”

No. III.—From Winchester Presbytery, as follows:—

“WHEREAS, Winchester Presbytery did, at her spring session of 1860, express her conviction of the propriety and advantage of a *change* of her connection (from) with Baltimore Synod to Virginia Synod, and made known her convictions of duty to Baltimore Synod at her last meeting; and,

“WHEREAS, The reasons of such change of relationship, the application for which was directed by a vote of Presbytery to be made in 1861, are not lessened, but rather increased; therefore,

“*Resolved*, That the Presbytery take the necessary step to be connected with Virginia Synod, as soon as convenient and proper.

“*Resolved*, That the commissioners to be appointed to attend the meeting of the General Assembly to be held in Augusta, Georgia, be instructed to ask that, with the consent of Virginia Synod, this Presbytery be connected to said Synod.”

It was “*Resolved*, That the request be granted, and the Presbytery be transferred.”

No. IV.—Calling attention to that clause in the Constitution of the Confederate States forbidding Congress to enact any law respecting an established religion. It was

“*Resolved*, That this Assembly approves of that clause in the Constitution of the Confederate States which forbids Congress to enact any law respecting a religious establishment, and understands that prohibition equally to restrain the Executive from establishing in the public service in any manner, or on any plea whatever, one branch of the church in preference to another.

No. V.—Asking the Assembly to consider the propriety of memorializing Congress on the subject of the appointment of Chaplains.

The Committee offered the following resolution: “That a committee be appointed to prepare a respectful memorial to Congress urging the importance of suitable persons as chaplains in the army; and, in order to secure the greatest benefit possible from their services, that they be allowed a sufficient salary for their support, and a rank that shall command respect.”

After discussion, on motion of Rev. W. T. Richardson, the whole subject was laid on the table.

No. VI.—It was proposed that no changes shall be made in the Confession of Faith, Larger and Shorter Catechisms, unless proposed by three-fourths of our Assembly and ratified by three-fourths of the two succeeding Assemblies, or unless proposed by two-thirds of the Presbyteries and ratified by three-fourths of the Assembly.

No change shall be made in the Form of Government, the Book of Discipline, or the Directory of Worship, unless proposed by three-fourths of one Assembly, and ratified by three-fourths of the next succeeding Assembly, or unless proposed by two-thirds of the Presbyteries, and ratified by a majority of the Assembly. It was

“*Resolved*, That it be referred to the next General Assembly.”

No. VII.—A memorial to the Congress of the Confederate States for the incorporation of an article in the Constitution distinctly recognizing the Christian religion. JAMES H. THORNWELL, D.D., asked and obtained leave to withdraw the Overture.

No. VIII.—Asking when two successive meetings of the General Assembly occur between two successive stated meetings of a Presbytery, can the commissioners appointed by the Presbytery to serve in the first General Assembly serve also in the second? It was

“*Resolved*, That commissioners appointed members of the General Assembly to meet at a time and place designated, are not authorized to attend another General Assembly as commissioners, to meet at a different time and place, unless re-appointed by their Presbytery.

No. IX.—From Rev. Edwin T. Williams, of Georgia, hitherto in connection with Western Africa Presbytery and New York Synod, desirous while in this country of assuming some pastoral charge, would be instructed whether any action on the part of this General Assembly is necessary to release him from his former ecclesiastical connection, and to attach him to such Presbytery and Synod within the bounds of the Confederate States to which in the Providence of God he may be called; and should such necessity exist, he further desires, and respectfully asks of this General Assembly, that the needed action may be taken by them. It was

“*Resolved*, That any Presbytery in our connection to which Mr. Williams may apply will be warranted to receive him on his furnishing them with satisfactory evidence of his good standing.

No. X.—Asking the appointment of a committee to revise and prepare for the use of our Church a suitable Hymn-Book, and report the same to the next General Assembly. It was

“*Resolved*, That a committee be appointed to revise our Book of Psalms and Hymns, and report to the General Assembly as soon as they can be prepared. This committee is as follows: Benjamin M. Palmer, D.D., *Chairman*; Rev. Drs. T. V. Moore, Thomas Smythe, Joseph Stratton, and John W. Pratt.

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### Executive Committee of Domestic Missions.

CHARLES COLCOCK JONES, D.D., Chairman of this Committee, reported as follows:—

In view of the numerous vacant churches in our land, and of the widespread destitutions of our country, it be hereby

“*Resolved*, 1. That the General Assembly appoint an Executive Committee for the conduct of its Domestic Missions; that this Committee shall be known as ‘The Executive Committee of Domestic Missions of the Presbyterian Church in the Confederate States of America,’ and consist of a Secretary who shall be styled ‘The Secretary of Domestic Missions,’ who shall be the Committee’s organ of communication with the Assembly, and with all portions of the work entrusted to this Committee, a Treasurer, and nine other members, three of whom at least shall be Ruling Elders or Deacons, or private members of the Church; all appointed annually by the General Assem-



bly, and shall be directly amenable to it for the faithful and efficient discharge of the duties entrusted to its care, and the Committee be empowered to fill all vacancies that may occur between the meetings of the Assembly.

"Resolved, 2. That the Committee meet once a month or oftener, if necessary, at the call of the Secretary; five members constitute a quorum, and the Committee enact By-Laws for its government, the same being subject to the reversal or approval of the Assembly.

"Resolved, 3. That it shall be the duty of the Executive Committee to take the direction and control of the Domestic Missionary work, subject to such instructions as may be given by the General Assembly from time to time to appoint Missionaries and Evangelists to fields of labor, and to provide for their support, and to aid feeble churches, and to do whatever else may be necessary for the advancement of the Domestic Missionary work, and that in discharge of its duties the Committee act in concert and harmony with the Presbyteries and Churches; that the Committee authorize all appropriations and expenditures of money, including the salaries of officers, and lay before the Assembly a full report of the whole work, and of their receipts and expenditures, together with their books of minutes for examination.

"Resolved, 4. That the great field of Missionary operations among our colored population falls more immediately under the care of the Committee of Domestic Missions, and that Committee be urged to give it serious and constant attention, and the Presbyteries to co-operate with the Committee in securing Pastors and Missionaries for *this* field.

"Resolved, 5. That the location be New Orleans, Louisiana."

This Committee also submitted the report of The South-western Advisory Committee, which is as follows:—"TO THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE CONFEDERATE STATES OF AMERICA, convened at Augusta, Georgia, Dec. 4, 1861. The South-western Advisory Committee it will be remembered was created by an order of the General Assembly (of the Presbyterian Church in the United States of America) of 1859. It did not, however, go into active operation until November, 1859, after correspondence with the parent Board at Philadelphia, in which the relations of the two bodies were adjusted. As this arrangement is now a thing altogether of the past, it is unnecessary to spread out the details here. The first Annual Report, closing March, 1860, and embracing of course only the proceedings of four months, was presented through the parent Board to the Assembly of 1860. The second Annual Report, covering an entire year, was laid before the Assembly of 1861. This report, in printed form, and giving a succinct history of the Committee from the beginning is herewith submitted to *this* Assembly—if not for review, at least for the information it may impart. Upon its examination the receipts from March 1, 1860, to March 1, 1861, will be found to be \$15,589 69, which, with a balance of \$9,536 16 on hand at the beginning of the year, made a total of resources to be \$25,116 85. The payments during the same period were \$17,387 50, leaving a balance, March 1, 1861, of \$7,729 55. In addition to these sums, clothing valued at \$2,114 84 were received and distributed to the most needy missionaries, in addition to their salaries. Since March 1, 1861, to November 1, 1861, the receipts have been \$4,490 37, including the balance \$7,729 55. The total resources for the past eight months have been \$12,219 92; the payments have been \$9,334 45, leaving a balance, November 1, 1861, of \$2,885 47. The whole of this balance is, however, pledged to the Missionaries now in commission, in accordance with a rule to which the Committee has faithfully adhered of granting no commission unless the money be on hand to pay the stipulated salary to the date of its expiration—a rule which may sometimes check the rapid expansion of its operations, but which effectually prevents the incurring of a debt, and which has doubtless saved the Committee from insolvency during the extraordinary pecuniary pressure of the present crisis.

"At the beginning of the year, March 1, 1861, *thirty-eight* Missionaries were in commission; since then *nine* have been re-commissioned, *nine* have withdrawn for various reasons, *eleven* new commissions have been issued; leaving the number now in commission (November 1) to be *forty*. Indeed,

with the cloud thickening and darkening all over our land, common prudence would dictate that we should not enlarge our operations, and we rejoice that through the good hand of our God we are at least able to present to this General Assembly a solvent Treasury, and a scheme of Missionary effort which has not been reduced in its proportions, so far, by our national troubles. After the extraordinary action taken in May last (1861) by the Old Assembly, and war had drawn its bars and closed the gates of all communication between the North and the South, no other course was left this Committee but to assume the independent management of this great interest of the Church without reference any longer to the parent Board at Philadelphia, Pa., to which hitherto it had been amenable. Nor can we fail to notice the wonderful manner in which God prepared and equipped the Southern Presbyterian Church for the storm which has so recently burst over our heads, in the creation of this agency without which the work of Domestic Missions upon our extended frontier must have been brought abruptly to a close, and many faithful laborers, without a warning, would have been cast loose upon the world without visible prospect of support for themselves and their suffering families. But through the good Providence of our blessed Master and Head, amidst the terrible convulsions of the times, the work of missions has moved on without a jar to the present moment.

"The District Secretary, (Rev. Randolph DeLancey), appointed by the parent Board was compelled early in the summer by the circumstance of his family to join them in a Northern State, and has not since been able to return. We are advised by him that after the course pursued by the Assembly of 1861 he felt himself obliged to resign his office to the Board at Philadelphia, so that the Committee since May, 1861, has been without a Secretary.

"It should be stated to the Assembly that by legacy and donation the parent Board claimed portions of land and other property both in Mississippi and Texas. The Committee opened a correspondence with the agents in whose hands all this property still lies, instituting a claim to the same since the division of the Church, according, as we suppose, to the intentions of the donors. It seemed to us that pending the settlement of property questions between the two portions of the Church this claim should be asserted by us, and that the property in question should not be suffered to run the hazard of *confiscation* as belonging to an *alien enemy*.

"This Advisory Committee now lays down its trust at the feet of *this* Assembly, and will surrender to whatever agency it may appoint its books, papers, and all the funds it may hold in its possession, bespeaking their most earnest attention to this great and solemn work of the Church, and imploring the guidance and blessing of the Redeemer upon all their deliberations and conclusions touching the same. Submitted on behalf of the Advisory Committee by Benjamin M. Palmer, D.D., Rev. Richmond McInnis, Rev. I. J. Henderson, Mr. S. B. Newman, J. A. Maybin, W. C. Black, F. Stringer, and H. Thomas, Jr., *Executive Committee*."

The Assembly passed the following Resolution: "That the Assembly accepts the trusts surrendered to it by the Committee, and requests the Committee to turn over to the Assembly's Committee on Domestic Missions all its books, papers, accounts, and funds, and Missionaries, so soon as that Committee shall be appointed and located by the Assembly, and the said transfer and receipt for the same be formally entered upon the minutes of the Assembly Committee.

The Standing Committee nominated for THE EXECUTIVE COMMITTEE OF DOMESTIC MISSIONS: John Leyburn, D.D., *Corresponding Secretary*; Samuel B. Newman, Esq., *Treasurer*; Benjamin M. Palmer, D.D., Rev. R. McInnis, Rev. I. J. Henderson, Rev. H. M. Smith, Mr. W. C. Black, Mr. J. A. Maybin, Mr. F. Stringer, Mr. A. D. Donovan, and Mr. John D. Henderson, *Members*.

## Executive Committee of Foreign Missions.

JAMES B. RAMSAY, D.D., Chairman of this Committee, reported as follows:—

Being deeply impressed with a sense of the obligation laid upon the church by her great Head to “go into all the world and preach the gospel to every creature,” and the consequent claims which the various Pagan, Mohammedan, Jewish, and Papal nations of the earth have upon the church for the blessings of a pure gospel; feeling, too, that one of the great ends of the institution of the Church was that she might, in her collective, organized strength, impart the knowledge of salvation to all men, and so far as it has been revealed to men there can be no salvation for the heathen without such knowledge, remembering also the many tokens of divine favor bestowed upon the efforts of Southern Christians, while laboring in connection with the Presbyterian Church of the United States, and that an important part of that work in the Providence of God had been laid upon their shoulders even before they had a distinct ecclesiastical organization of their own. Therefore,

*Resolved*, That this Assembly appoint an Executive Committee on Foreign Missions, which shall be known as “The Executive Committee of Foreign Missions of the Confederate States of America,” with Secretary, Treasurer, and nine Members. (The same rules were made for this Committee as that of Domestic Missions.) The location was fixed at Columbia, South Carolina.

J. LEIGHTON WILSON, D.D., presented through this Standing Committee the following narrative of his “prospecting tour” into the Indian country: “It will be remembered that very serious difficulties existed in the Indian Territory a few months since, growing out of the national crisis through which the tribes were passing, which threatened the expulsion of *our* Missionary brethren there, and the complete subversion of their work; and a commission was appointed by the Convention at Atlanta, Georgia, to visit that part of the country, to convey the sympathies and Christian salutations of the Southern Presbyterian Churches.

“It will not be possible, however, to give the Assembly an intelligible idea of the actual state of things there without a few preliminary remarks. The South-western Indian country is bounded on the south and west by Texas, on the east by Arkansas, and on the north by Kansas. In extent it is nearly as large as Arkansas, and for fertility of soil, abundance of water-courses, and healthiness of climate, it is unsurpassed. It is occupied mainly by five principal tribes of Indians, viz: The Cherokees, Creeks, Seminoles, Choctaws, and Chickasaws; besides these there are a number of scattered bands, as the Osages, Shawnees, Camanches, &c. The Cherokees number about 20,000. The Creeks 15,000, the Seminoles 6,000, the Choctaws 2,000, and the Chickasaws 8,000.

“Until within a few *months* past the United States Government had maintained a kind of protectorate over their tribes, settling international differences, disbursing their school funds, &c. Recently they have entered into new treaties with a commissioner appointed by President Davis, which if ratified, as no doubt will be the case, will transfer their national relationship to the Confederate Government. It is believed that this change of relationship on the part of the Indians with the exception of a small portion of the Creeks is made with much heartiness. The Choctaws have already furnished one regiment for the Confederate service, and the Cherokees another, both of which are in camp, and will no doubt be found fighting shoulder to shoulder with our own soldiers in the next conflict that shall take place in that part of the country.

“The Board of Foreign Missions of the Presbyterian Church in the United States has been conducting missions among all their tribes except the Cherokees for periods varying from twelve to twenty years. The work has comprised two departments of labor, viz: Educational and Evangelical. There were until a recent period eight boarding-schools among these tribes comprising over five hundred pupils of both sexes. There were also about thirty teachers and other missionary helpers connected with these schools, the great



majority of whom were from the Northern States. These schools were supported in part by funds belonging to the Indians, but disbursed by the Government of the United States, and in part by Missionary funds, the general rule being one-fourth from the Missionary treasury, and three-fourths from the Indian fund, the aggregate cost of all these schools was about \$30,000 per annum.

"In the Evangelical department there were twelve ordained Missionaries and ten native preachers and licentiates, besides a number of native helpers. All this class received *their* whole support exclusively from the Missionary Treasury. The recent excitement in the Indian country was but the extension of the same wave of popular excitement that had previously swept over every other portion of the Southern country. Vigilance Committees were formed here, as well as everywhere else, and here, as elsewhere, undue authority was sometimes exercised by these committees. During the period of greatest excitement all the teachers, except three lay superintendents of schools, left the country and returned to the North. In view of all the circumstances of the case, it is not to be regretted that these schools have been suspended, or that the teachers have left. The buildings and all the apparatus for resuming these schools remain in the hands of the Missionaries, so that they can be recommenced whenever it is thought best to do so. In relation to the Missionaries, four of them left, three went North, and one to Texas. No particular violence was used towards the Missionaries or threatened except in two cases. The property seized at Tallahassee in the Creek Nation was done under the idea that it belonged to the Presbyterian Board of Foreign Mission of the United States located in New York, and was therefore a legitimate prize for them. I was not able to visit them, but wrote to their Chief and told him that that matter had been referred to the Confederate Government, but expressed a hope that it would be amicably settled, of which there is little doubt.

"I visited, by previous arrangement, the remaining Missionaries and native assistants except one, at Doaksville, the Capital of the Choctaw Nation, October 5, 1861, and had a free and full conference with them, and I have no hesitation in saying that the Missionary brethren now laboring in the Indian country are not only entitled to the confidence and kind feelings of Southern Christians, but to their highest respect and veneration. No set of men have passed through greater trials, or endured more hatred and obloquy in defence of those great principles of truth and justice for which we ourselves are contending with so much earnestness at the present moment. For ten consecutive years the whole moral force of the New England Church was employed to induce them to adopt their fanatical views instead of the plain teachings of God's word, and when all this failed, they and their families were rudely cast off without any known means of support, and when our present troubles first broke forth they were the first in all that region of country to cast in their lots with the South, and no doubt their prompt and decided action had much to do in giving fixedness of purpose to the Indians themselves. But what still more redounds to their praise, they have been devoted and earnest laborers in the Master's vineyard for periods varying from twenty to forty years. The names of Kingsbury, Byington, Wright, Hotchkin, Copeland, Stark, Reid, Balentine, Lilley, and Loughridge are destined to become historic names in the annals of the Choctaw Nation.

"The Indian tribes in the providence of God have been thrown upon the care of the Southern Church. There is no other source to which they can now look for the blessings of Education and Christianity. They have strong claims upon our aid and sympathy. They have given the strongest proofs of their capacity for improvement, and their sympathies are all with us in the great conflict now agitating our land."

The Standing Committee nominated the following persons who were elected THE EXECUTIVE COMMITTEE OF FOREIGN MISSIONS: J. Leighton Wilson, D.D., *Corresponding Secretary*; Rev. James Woodrow, *Treasurer*; James H. Thornwell, D.D., George Howe, D.D., John B. Adger, D.D., Rev. F. P. Mullaly, and Rev. Abner A. Porter; Messrs. Henry Muller, F. W. McMaster, Campbell R. Bryce, and Prof. Charles S. Venables, *Members*.

## Executive Committee of Publication.

J. A. LYON, D.D., Chairman of the Standing Committee on this subject, reported as follows:

*Whereas*, The *Press* is one of the most powerful agencies characteristic of modern times for influencing, either for good or evil, the minds of men, and as it is incumbent upon the Church, in obedience to the precept of our Saviour, to be "as wise as serpents" as well as "harmless as doves," to command and wield the most efficient instrumentalities for the advancement of the Redeemer's kingdom in the world. Therefore,

*Resolved*, That the General Assembly of the Presbyterian Church in the Confederate States of America will engage in the work of publishing and circulating religious books and literature as one of its evangelical agencies, under the name and style of THE ASSEMBLY'S EXECUTIVE COMMITTEE OF PUBLICATION, that the Executive Committee be annually appointed by the Assembly, and shall consist of a Secretary (who shall also be Editor), Treasurer, and nine other members of the Presbyterian Church. That no Book, Tract, Pamphlet, Paper, or other Publication, designed for general and permanent circulation, shall be printed and published without the sanction of at least seven members of the Committee. That said Committee shall keep a faithful record of all its proceedings, and send the same, together with a written report each year, to the Assembly for review and control. That the churches throughout our bounds be earnestly requested to take up collections and contribute liberally to this scheme, so that it may be inaugurated in its work of usefulness. That the Committee will publish, as soon as convenient, a suitable Sabbath-school paper, and that the Synod of Mississippi, having offered to this Assembly (under certain restrictions) the use of their property in New Orleans, La., for the benefit of the Assembly's scheme of publication, the Assembly hereby acknowledge the obligations to said Synod, for their generous offer, and should the future operations of the Committee render it expedient, they will gratefully accept the same.

The seat of operations to be *Richmond*, Virginia.

The Standing Committee nominated the following persons who were elected THE EXECUTIVE COMMITTEE OF PUBLICATION:

Wm. Brown, D.D., *Corresponding Secretary*; Archibald Boling, Esq., *Treasurer*; T. V. Moore, D.D., M. D. Hoge, D.D., Theodoric Pryor, D.D., and Rev. A. M. Dupuy, and Messrs W. F. Taylor, C. H. Wiley, W. M. Elliott, A. G. McIlwaine, and Roger Martin, *Members*.

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## Executive Committee of Education.

DRURY LACY, D.D., Chairman of the Standing Committee on the subject, reported as follows:—

This General Assembly solemnly re-affirms the deliverances made in its former connection, concerning the responsibility that rests on the Church to secure and maintain for itself a pious, gifted, and learned ministry; therefore, this General Assembly will now appoint a Committee on Education to be styled THE EXECUTIVE COMMITTEE OF THE PRESBYTERIAN CHURCH IN THE CONFEDERATE STATES OF AMERICA. This Committee shall consist of a Secretary, Treasurer, and nine other members of the Presbyterian Church. It shall

be the duty of this Committee to dispense aid, in prosecuting their education, to such candidates for the gospel ministry as may be recommended to them by the Presbyteries. It shall hold and disburse all funds put into its hands for this purpose. It shall also have a general oversight of the diligence and deportment of those aided by it.

The seat of operations shall be *Memphis*, Tennessee.

The Standing Committee nominated the following persons who were elected  
THE EXECUTIVE COMMITTEE OF EDUCATION :

John H. Gray, D.D., *Corresponding Secretary*; J. B. Kirtland, *Treasurer*; J. O. Stedman, D.D., R. C. Grundy, D.D., Rev. P. H. Thompson, Rev. R. R. Evans, and Messrs. E. H. Porter, Hon. J. T. Swayne, W. S. McRae, A. J. White, and W. B. Donoho, *Members*.

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## MISCELLANEOUS RESOLUTIONS

### ON THE STATE OF THE COUNTRY.

JAMES H. THORNWELL, D.D., Chairman of the Committee, reported the following paper on this subject, which was adopted, and ordered to be signed by the Moderator, and Clerks, and members of this General Assembly, and that three thousand copies be printed for distribution. It is as follows :

ADDRESS BY THE GENERAL ASSEMBLY TO ALL THE CHURCHES OF JESUS CHRIST THROUGHOUT THE EARTH, UNANIMOUSLY ADOPTED AT THEIR SESSIONS IN AUGUSTA, GA., DECEMBER, 1861.

The General Assembly of the Presbyterian Church in the Confederate States of America to all the Churches of Jesus Christ throughout the earth, greeting : Grace, mercy, and peace be multiplied upon you !

DEARLY BELOVED BRETHREN : It is probably known to you that the Presbyteries and Synods in the Confederate States, which were formerly in connection with the General Assembly of the Presbyterian Church in the United States of America, have renounced the jurisdiction of that body ; and dissolved the ties which bound them ecclesiastically with their brethren of the North. This act of separation left them without any formal union among themselves. But as they were one in faith and order, and still adhered to their old standards, measures were promptly adopted for giving expression to their unity, by the organization of a Supreme Court, upon the model of the one whose authority they had just relinquished. Commissioners, duly appointed, from all the Presbyteries of these Confederate States, met accordingly, in the city of Augusta, on the fourth day of December, in the year of our Lord one thousand eight hundred and sixty-one, and then and there proceeded to constitute the General Assembly of the Presbyterian Church in the Confederate States of America. The Constitution of the Presbyterian Church in the United States—that is to say, the Westminster Confession of Faith, the Larger and Shorter Catechisms, the Form of Government, the Book of Discipline, and the Directory for Worship—were unanimously and solemnly declared to be the Constitution of the Church in the Confederate States, with no other change than the substitution of “ Confederate ” for “ United ” wherever the country is mentioned in the standards. The Church, therefore, in these seceded States, presents now the spectacle of a separate, and independent, and complete organization, under the style and title of The Presbyterian Church in the Confederate States of America. In thus taking its place among sister Churches of this and other countries, it seems proper that it should set forth the causes which have impelled it to separate from the Church of the North, and to indicate a general view of the



course which it feels it incumbent upon it to pursue in the new circumstances in which it is placed.

We should be sorry to be regarded by our brethren in any part of the world as guilty of schism. We are not conscious of any purpose to rend the body of Christ. On the contrary, our aim has been to promote the unity of the Spirit in the bonds of peace. If we know our own hearts, and can form any just estimate of the motives which have governed us, we have been prompted by a sincere desire to promote the glory of God, and the efficiency, energy, harmony, and zeal of His visible kingdom in the earth. We have separated from our brethren of the North as Abraham separated from Lot—because we are persuaded that the interests of true religion will be more effectually subserved by two independent Churches, under the circumstances in which the two countries are placed, than by one united body:

1. In the first place, the course of the last Assembly, at Philadelphia, conclusively shows that if we should remain together, the political questions which divide us as citizens, will be obtruded on our Church Courts, and discussed by Christian Ministers and Elders with all the acrimony, bitterness, and rancor with which such questions are usually discussed by men of the world. Our Assembly would present a mournful spectacle of strife and debate. Commissioners from the Northern would meet with Commissioners from the Southern Confederacy, to wrangle over the questions which have split them into two Confederacies, and involved them in furious and bloody war. They would denounce each other, on the one hand, as tyrants and oppressors, and on the other, as traitors and rebels. The Spirit of God would take his departure from these scenes of confusion, and leave the Church lifeless and powerless, an easy prey to the sectional divisions and angry passions of its members. Two nations, under any circumstances, except those of perfect homogeneity, cannot be united in one Church, without the rigid exclusion of all civil and secular questions from its halls. Where the countries differ in their customs and institutions, and view each other with an eye of jealousy and rivalry, if national feelings are permitted to enter the Church Courts, there must be an end of harmony and peace. The prejudices of the man and the citizen will prove stronger than the charity of the Christian. When they have allowed themselves to denounce each other for their national peculiarities, it will be hard to join in cordial fellowship as members of the same spiritual family. Much more must this be the case where the nations are not simply rivals, but enemies—when they hate each other with a cruel hatred—when they are engaged in a ferocious and bloody war, and when the worst passions of human nature are stirred to their very depths. An Assembly composed of representatives from two such countries, could have no security for peace except in a steady, uncompromising adherence to the Scriptural principle, that it would know no man after the flesh; that it would abolish the distinctions of Barbarian, Scythian, bond and free, and recognize nothing but the new creature in Christ Jesus. The moment it permits itself to know the Confederate or the United States, the moment its members meet as citizens of these countries, our political differences will be transferred to the house of God, and the passions of the forum will expel the Spirit of Holy Love and of Christian communion.

We cannot condemn a man, in one breath, as unfaithful to the most solemn earthly interests—his country and his race—and commend him in the next as a loyal and faithful servant of his God. If we distrust his patriotism, our confidence is apt to be very measured in his piety. The old adage will hold here as in other things, *falsus in uno, falsus in omnibus*.

The only conceivable condition, therefore, upon which the Church of the North and the South could remain together as one body, with any prospect of success, is the rigorous exclusion of the questions and passions of the forum from its halls of debate. This is what always ought to be done. The provinces of Church and State are perfectly distinct, and the one has no right to usurp the jurisdiction of the other. The State is a natural institute, founded in the constitution of man as moral and social, and designed to realize the idea of justice. It is the society of rights. The Church is a supernatural institute, founded in the facts of redemption, and is designed to re-

alize the idea of grace. It is the society of the redeemed. The State aims at social order, the Church at spiritual holiness. The State looks to the visible and outward, the Church is concerned for the invisible and inward. The badge of the State's authority is the sword, by which it becomes a terror to evil doers, and a praise to them that do well. The badge of the Church's authority is the keys, by which it opens and shuts the Kingdom of Heaven, according as men are believing or impenitent. The power of the Church is exclusively spiritual, that of the State includes the exercise of force. The Constitution of the Church is a Divine revelation—the Constitution of the State must be determined by human reason and the course of Providential events. The Church has no right to construct or modify a government for the State, and the State has no right to frame a creed or polity for the Church. They are as planets moving in different orbits, and unless each is confined to its own track, the consequences may be as disastrous in the moral world as the collision of different spheres in the world of matter. It is true that there is a point at which their respective jurisdictions seem to meet—in the idea of duty. But even duty is viewed by each in very different lights. The Church enjoins it as obedience to God, and the State enforces it as the safeguard of order. But there can be no collision, unless one or the other blunders as to the things that are materially right. When the State makes wicked laws, contradicting the eternal principles of rectitude, the Church is at liberty to testify against them, and humbly to petition that they may be repealed. In like manner, if the Church becomes seditious and a disturber of the peace, the State has a right to abate the nuisance. In ordinary cases, however, there is not likely to be a collision. Among a Christian people, there is little difference of opinion as to the radical distinctions of right and wrong. The only serious danger is where moral duty is conditioned upon a political question. Under the pretext of inculcating duty, the Church may usurp the power to determine the question which conditions it, and that is precisely what she is debarred from doing. The condition must be given. She must accept it from the State, and then her own course is clear. If Cæsar is your master, then pay tribute to him; but whether the "if" holds, whether Cæsar is your master or not, whether he ever had any just authority, whether he now retains it, or has forfeited it, these are points which the Church has no commission to adjudicate.

Had these principles been steadily maintained by the Assembly at Philadelphia, it is possible that the ecclesiastical separation of the North and the South might have been deferred for years to come. Our Presbyteries, many of them, clung with tenderness to the recollections of the past. Sacred memories gathered around that venerable Church which had breasted many a storm and trained our fathers for glory. It had always been distinguished for its conservative influence, and many fondly hoped that, even in the present emergency, it would raise its placid and serene head above the tumults of popular passion, and bid defiance to the angry billows which rolled at its feet. We expected it to bow in reverence only at the name of Jesus. Many dreamed that it would utterly refuse to know either Confederates or Federalists, and utterly refuse to give any authoritative degree without a "Thus saith the Lord." It was ardently desired that the sublime spectacle might be presented of one Church upon earth combining in cordial fellowship and in holy love—the disciples of Jesus in different and even in hostile lands. But, alas! for the weakness of man, these golden visions were soon dispelled. The first thing which roused our Presbyteries to look the question of separation seriously in the face, was the course of the Assembly in venturing to determine, as a Court of Jesus Christ, which it did by necessary implication, the true interpretation of the Constitution of the United States as to the kind of government it intended to form. A political theory was, to all intents and purposes, propounded, which made secession a crime, the seceding States rebellious, and the citizens who obeyed them traitors. We say nothing here as to the righteousness or unrighteousness of these decrees. What we maintain is, that, whether right or wrong, the Church had no right to make them—she transcended her sphere, and usurped the duties of the State. The dis-

cussion of these questions, we are sorry to add, was in the spirit and temper of partizan declaimers. The Assembly, driven from its ancient moorings, was tossed to and fro by the waves of popular passion. Like Pilate, it obeyed the clamor of the multitude, and though acting in the name of Jesus, it kissed the sceptre and bowed the knee to the mandates of Northern phrenzy. The Church was converted into the forum, and the Assembly was henceforward to become the arena of sectional divisions and national animosities.

We frankly admit that the mere unconstitutionality of the proceedings of the last Assembly is not, in itself considered, a sufficient ground of separation. It is the consequences of these proceedings which make them so offensive. It is the door which they open for the introduction of the worst passions of human nature into the deliberations of Church Courts. The spirit of these proceedings, if allowed to prevail, would forever banish peace from the Church, and there is no reason to hope that the tide which has begun to flow can soon be arrested. The two Confederacies hate each other more intensely now than they did in May, and if their citizens should come together upon the same floor, whatever might be the errand that brought them there, they could not be restrained from smiting each other with the fist of wickedness. For the sake of peace, therefore, for Christian charity, for the honor of the Church, and for the glory of God, we have been constrained, as much as in us lies, to remove all occasion of offence. We have quietly separated, and we are grateful to God that, while leaving for the sake of peace, we leave it with the humble consciousness that we, ourselves, have never given occasion to break the peace. We have never confounded Cæsar and Christ, and we have never mixed the issues of this world with the weighty matters that properly belong to us as citizens of the Kingdom of God.

2. Though the immediate occasion of separation was the course of the General Assembly at Philadelphia in relation to the Federal Government and the war, yet there is another ground on which the independent organization of the Southern Church can be amply and scripturally maintained. The unity of the Church does not require a formal bond of union among all the congregations of believers throughout the earth. It does not demand a vast imperial monarchy like that of Rome, nor a strictly universal council, like that to which the complete development of Presbyterianism would naturally give rise. The Church Catholic is one in Christ, but it is not necessarily one visible, all-absorbing organization upon earth. There is no schism where there is no breach of charity. Churches may be perfectly at one in every principle of faith and order, and yet geographically distinct, and mutually independent. As the unity of the human race is not disturbed by its division into countries and nations, so the unity of the spiritual seed of Christ is neither broken nor impaired by separation and division into various Church constitutions. Accordingly, in the Protestant countries, Church organizations have followed national lines. The Calvinistic Churches of Switzerland are distinct from the Reformed Church of France. The Presbyterians of Ireland belong to a different Church from the Presbyterians of Scotland, and the Presbyterians of this country constitute a Church, in like manner, distinct from all other Churches on the globe. That the division into national Churches, that is, Churches bounded by national lines, is, in the present condition of human nature, a benefit, seems to us too obvious for proof. It realizes to the Church Catholic all the advantages of a division of labor. It makes a Church organization homogeneous and compact—it stimulates holy rivalry and zeal—it removes all grounds of suspicion and jealousy on the part of the State. What is lost in expansion is gained in energy. The Church Catholic, as thus divided, and yet spiritually one, divided, but not rent, is a beautiful illustration of the great philosophical principle which pervades all nature—the co-existence of the one with the many.

If it is desirable that each nation should contain a separate and an independent Church, the Presbyteries of these Confederate States need no apology for bowing to the decree of Providence, which, in withdrawing their country from the government of the United States, has, at the same time, determined that they should withdraw from the Church of their fathers. It is not that they have ceased to love it—not that they have abjured its an-



cient principles, or forgotten its glorious history. It is to give these same principles a richer, freer, fuller development among ourselves than they possibly could receive under foreign culture. It is precisely because we love that Church as it was, and that Church as it should be, that we have resolved, as far as in us lies, to realize its grand idea in the country, and under the Government where God has cast our lot. With the supreme control of ecclesiastical affairs in our hands, we may be able, in some competent measure, to consummate this result. In subjection to a foreign power, we could no more accomplish it than the Church in the United States could have been developed in dependence upon the Presbyterian Church of Scotland. The difficulty there would have been, not the distance of Edinburgh from New York, Philadelphia, or Charleston, but the difference in the manners, habits, customs, and ways of thinking, the social, civil, and political institutions of the people. These same difficulties exist in relation to the Confederate and United States, and render it eminently proper that the Church in each should be as separate and independent as the Governments.

In addition to this, there is one difference which so radically and fundamentally distinguishes the North and the South, that it is becoming every day more and more apparent that the religious, as well as the secular, interests of both will be more effectually promoted by a complete and lasting separation. The antagonism of Northern and Southern sentiment on the subject of slavery lies at the root of all the difficulties which have resulted in the dismemberment of the Federal Union, and involved us in the horrors of an unnatural war. The Presbyterian Church in the United States has been enabled by Divine grace to pursue, for the most part, an eminently conservative, because a thoroughly scriptural, policy in relation to this delicate question. It has planted itself upon the Word of God, and utterly refused to make slaveholding a sin, or non-slaveholding a term of communion. But though both sections are agreed as to this general principle, it is not to be disguised that the North exercises a deep and settled antipathy to slavery itself, while the South is equally zealous in its defence. Recent events can have no other effect than to confirm the antipathy on the one hand and strengthen the attachment on the other. The Northern section of the Church stands in the awkward predicament of maintaining, in one breath, that slavery is an evil which ought to be abolished, and of asserting in the next, that it is not a sin to be visited by exclusion from communion of the saints. The consequence is, that it plays partly into the hands of abolitionists and partly into the hands of slaveholders, and weakens its influence with both. It occupies the position of a prevaricating witness whom neither party will trust. It would be better, therefore, for the moral power of the Northern section of the Church to get entirely quit of the subject. At the same time, it is intuitively obvious that the Southern section of the Church, while even partially under the control of those who are hostile to slavery, can never have free and unimpeded access to the slave population. Its ministers and elders will always be liable to some degree of suspicion. In the present circumstances, Northern alliance would be absolutely fatal. It would utterly preclude the Church from a wide and commanding field of usefulness. This is too dear a price to be paid for a nominal union. We cannot afford to give up these millions of souls and consign them, so far as our efforts are concerned, to hopeless perdition, for the sake of preserving an outward unity which, after all, is an empty shadow. If we would gird ourselves heartily and in earnest, for the work which God has set before us, we must have the control of our ecclesiastical affairs, and declare ourselves separate and independent.

And here we may venture to lay before the Christian world our views as a Church, upon the subject of slavery. We beg a candid hearing.

In the first place, we would have it distinctly understood that, in our ecclesiastical capacity, we are neither the friends nor the foes of slavery; that is to say, we have no commission either to propagate or abolish it. The policy of its existence or non-existence is a question which exclusively belongs to the State. We have no right, as a Church, to enjoin it as a duty, or to condemn it as a sin. Our business is with the duties which spring from the relation; the duties of the masters on the one hand, and of their slaves on

the other. These duties we are to proclaim and enforce with spiritual sanctions. The social, civil, political problems connected with this great subject transcend our sphere, as God has not entrusted to his Church the organization of society, the construction of Government, nor the allotment of individuals to their various stations. The Church has as much right to preach to the monarchies of Europe, and the despotism of Asia, the doctrines of republican equality, as to preach to the Governments of the South the extirpation of slavery. This position is impregnable, unless it can be shown that slavery is a sin. Upon every other hypothesis, it is so clearly a question for the State, that the proposition would never for a moment have been doubted, had there not been a foregone conclusion in relation to its moral character. Is slavery, then, a sin?

In answering this question, as a Church, let it be distinctly borne in mind that the only rule of judgment is the written word of God. The Church knows nothing of the intuitions of reason or the deductions of philosophy, except those reproduced in the Sacred Canon. She has a positive constitution in the Holy Scriptures, and has no right to utter a single syllable upon any subject, except as the Lord puts words in her mouth. She is founded, in other words, upon express *revelation*. Her creed is an authoritative testimony of God, and not a speculation, and what she proclaims, she must proclaim with the infallible certitude of faith, and not with the hesitating assent of an opinion. The question, then, is brought within a narrow compass: Do the Scriptures directly or indirectly condemn slavery as a sin? If they do not, the dispute is ended, for the Church, without forfeiting her character, dares not go beyond them.

Now, we venture to assert that if men had drawn their conclusions upon this subject only from the Bible, it would no more have entered into any human head to denounce slavery as a sin, than to denounce monarchy, aristocracy, or poverty. The truth is, men have listened to what they falsely considered as primitive intuitions, or as necessary deductions from primitive cognitions, and then have gone to the Bible to confirm the crotchets of their vain philosophy. They have gone there determined to find a particular result, and the consequence is, that they leave with having made, instead of having interpreted, Scripture. Slavery is no new thing. It has not only existed for ages in the world, but it has existed, under every dispensation of the covenant of grace, in the Church of God. Indeed, the first organization of the Church as a visible society, separate and distinct from the unbelieving world, was inaugurated in the family of a slaveholder. Among the very first persons to whom the seal of circumcision was affixed, were the slaves of the father of the faithful, some born in his house, and others bought with his money. Slavery again re-appears under the Law. God sanctions it in the first table of the Decalogue, and Moses treats it as an institution to be regulated, not abolished; legitimated, and not condemned. We come down to the age of the New Testament, and we find it again in the Churches founded by the Apostles under the plenary inspiration of the Holy Ghost. These facts are utterly amazing, if slavery is the enormous sin which its enemies represent it to be. It will not do to say that the Scriptures have treated it only in a general, incidental way, without any clear implication as to its moral character. Moses surely made it the subject of express and positive legislation, and the Apostles are equally explicit in inculcating the duties which spring from both sides of the relation. They treat slaves as bound to obey and inculcate obedience as an office of religion—a thing wholly self-contradictory, if the authority exercised over them were unlawful and iniquitous.

But what puts this subject in a still clearer light is the manner in which it is sought to extort from the Scriptures a contrary testimony. The notion of direct and explicit condemnation is given up. The attempt is to show that the genius and spirit of Christianity are opposed to it—that its great cardinal principles of virtue are utterly against it. Much stress is laid upon the Golden Rule and upon the general denunciations of tyranny and oppression. To all this we reply, that no principle is clearer than that a case positively excepted cannot be included under a general rule. Let us concede, for a moment, that the laws of love, and the condemnation of tyranny and

oppression, seem logically to involve, as a result, the condemnation of slavery; yet, if slavery is afterwards expressly mentioned and treated as a lawful relation, it obviously follows, unless Scripture is to be interpreted as inconsistent with itself, that slavery is, by necessary implication, excepted. The Jewish law forbade, as a general rule, the marriage of a man with his brother's wife. The same law expressly enjoined the same marriage in a given case. The given case was, therefore, an exception, and not to be treated as a violation of the general rule. The law of love has always been the law of God. It was enunciated by Moses almost as clearly as it was enunciated by Jesus Christ. Yet, notwithstanding this law, Moses and the Apostles alike sanctioned the relation of slavery. The conclusion is inevitable, either that the law is not opposed to it, or that slavery is an excepted case. To say that the prohibition of tyranny and oppression include slavery, is to beg the whole question. Tyranny and oppression involve either the unjust usurpation or the unlawful exercise of power. It is the unlawfulness, either in its principle or measure, which constitutes the core of the sin. Slavery must, therefore, be proved to be unlawful, before it can be referred to any such category. The master may, indeed, abuse his power, but he oppresses not simply as a master, but as a wicked master.

But, apart from all this, the law of love is simply the inculcation of universal equity. It implies nothing as to the existence of various ranks and gradations in society. The interpretation which makes it repudiate slavery would make it equally repudiate all social, civil, and political inequalities. Its meaning is, not that we should conform ourselves to the arbitrary expectations of others, but that we should render unto them precisely the same measure which, if we were in their circumstance, it would be reasonable and just in us to demand at their hands. It condemns slavery, therefore, only upon the supposition that slavery is a sinful relation—that is, he who extracts the prohibition of slavery from the Golden Rule, begs the very point in dispute.

We cannot prosecute the argument in detail, but we have said enough, we think, to vindicate the position of the Southern Church. We have assumed no new attitude. We stand exactly where the Church of God has always stood—from Abraham to Moses, from Moses to Christ, from Christ to the Reformers, and from the Reformers to ourselves. We stand upon the foundation of the Prophets and Apostles, Jesus Christ himself being the Chief corner-stone. Shall we be excluded from the fellowship of our brethren in other lands, because we dare not depart from the charter of our faith? Shall we be branded with the stigma of reproach, because we cannot consent to corrupt the word of God to suit the intuitions of an infidel philosophy? Shall our names be cast out as evil, and the finger of scorn pointed at us, because we utterly refuse to break our communion with Abraham, Isaac, and Jacob, with Moses, David, and Isaiah, with Apostles, Prophets, and Martyrs, with all the noble army of confessors who have gone to glory from slave-holding countries and from a slave-holding Church, without ever having dreamed that they were living in mortal sin, by conniving at slavery in the midst of them? If so, we shall take consolation in the cheering consciousness that the Master has accepted us. We may be denounced, despised, and cast out of the Synagogues of our brethren. But while they are wrangling about the distinctions of men according to the flesh, we shall go forward in our Divine work, and confidently anticipate that, in the great day, as the consequence of our humble labors, we shall meet millions of glorified spirits, who have come up from the bondage of earth to a nobler freedom than human philosophy ever dreamed of. Others, if they please, may spend their time in declaiming on the tyranny of earthly masters; it will be our aim to resist the real tyrants which oppress the soul—Sin and Satan. These are the foes against whom we shall find it employment enough to wage a successful war. And to this holy war it is the purpose of our Church to devote itself with redoubled energy. We feel that the souls of our slaves are a solemn trust, and we shall strive to present them faultless and complete before the presence of God.

Indeed, as we contemplate their condition in the Southern States, and contrast it with that of their fathers before them, and that of their brethren



in the present day in their native land, we cannot but accept it as a gracious Providence that they have been brought in such numbers to our shores, and redeemed from the bondage of barbarism and sin. Slavery to them has certainly been overruled for the greatest good. It has been a link in the wondrous chain of Providence, through which many sons and daughters have been made heirs of the heavenly inheritance. The Providential result is, of course, no justification, if the thing is intrinsically wrong; but it is certainly a matter of devout thanksgiving, and no obscure intimation of the will and purpose of God, and of the consequent duty of the Church. We cannot forbear to say, however, that the general operation of the system is kindly and benevolent; it is a real and effective discipline, and without it, we are profoundly persuaded that the African race in the midst of us can never be elevated in the scale of being. As long as that race, in its comparative degradation, co-exists, side by side, with the white, bondage is its normal condition.

As to the endless declamation about human rights, we have only to say that human rights are not a fixed, but a fluctuating quantity. Their sum is not the same in any two nations on the globe. The rights of Englishmen are one thing, the rights of Frenchmen another. There is a minimum without which a man cannot be responsible; there is a maximum which expresses the highest degree of civilization and of Christian culture. The education of the species consists in its ascent along this line. As you go up, the number of rights increases, but the number of individuals who possess them diminishes. As you come down the line, rights are diminished, but the individuals are multiplied. It is just the opposite of the predicamental scale of the logicians. There comprehension diminishes as you ascend and extension increases, and comprehension increases as you descend and extension diminishes. Now, when it is said that slavery is inconsistent with human rights, we crave to understand what point in this line is the slave conceived to occupy. There are, no doubt, many rights which belong to other men—to Englishmen, to Frenchmen, to his master, for example—which are denied to him. But is he fit to possess them? Has God qualified him to meet the responsibilities which their possession necessarily implies? His place in the scale is determined by his competency to fulfil its duties. There are other rights which he certainly possesses, without which he could neither be human nor accountable. Before slavery can be charged with doing him injustice, it must be shown that the minimum which falls to his lot at the bottom of the line is out of proportion to his capacity and culture—a thing which can never be done by abstract speculation. The truth is, the education of the human race for liberty and virtue, is a vast Providential scheme, and God assigns to every man, by a wise and holy decree, the precise place he is to occupy in the great moral school of humanity. The scholars are distributed into classes, according to their competency and progress. For God is in history.

To avoid the suspicion of a conscious weakness of our cause, when contemplated from the side of pure speculation, we may advert for a moment to those pretended intuitions which stamp the reprobation of humanity upon this ancient and hoary institution. We admit that there are primitive principles in morals which lie at the root of human consciousness. But the question is, how are we to distinguish them? The subjective feeling of certainty is no adequate criterion, as that is equally felt in reference to crotchets and hereditary prejudices. The very point is to know when this certainty indicates a primitive cognition, and when it does not. There must, therefore, be some eternal test, and whatever cannot abide that test has no authority as a primary truth. That test is an inward necessity of thought, which, in all minds at the proper stage of maturity, is absolutely universal. Whatever is universal is natural. We are willing that slavery should be tried by this standard. We are willing to abide by the testimony of the race, and if man, as man, has every where condemned it—if all human laws have prohibited it as crime—if it stands in the same category with malice, murder, and theft; then we are willing, in the name of humanity, to renounce it, and to renounce it forever. But what if the overwhelming majority of mankind have approved it? What if philosophers and statesmen have justi-

fied it, and the laws of all nations acknowledged it? what then becomes of these luminous intuitions? They are an *ignis fatuus*, mistaken for a star.

We have now, brethren, in a brief compass, for the nature of this address admits only of an outline, opened to you our whole hearts upon this delicate and vexed subject. We have concealed nothing. We have sought to conciliate no sympathy by appeals to your charity. We have tried our cause by the word of God; and though protesting against its authority to judge in a question concerning the duty of the Church, we have not refused to appear at the tribunal of reason. Are we not right, in view of all the preceding considerations, in remitting the social, civil, and political problems connected with slavery to the State? Is it not a subject, save in the moral duties which spring from it, which lies beyond the province of the Church? Have we any right to make it an element in judging of Christian character? Are we not treading in the footsteps of the flock? Are we not acting as Christ and his Apostles have acted before us? Is it not enough for us to pray and labor, in our lot, that all men may be saved, without meddling as a Church with the technical distinction of their civil life. We leave the matter with you. We offer you the right hand of fellowship. It is for you to accept it or reject it. We have done our duty. We can do no more. Truth is more precious than union, and if you cast us out as sinners, the breach of charity is not with us, as long as we walk according to the light of the written word.

The ends which we propose to accomplish as a Church are the same as those which are proposed by every other church. To proclaim God's truth as a witness to the nations; to gather his elect from the four corners of the earth, and through the Word, Ministries, and Ordinances, to train them for eternal life, is the great business of His people. The only thing that will be at all peculiar to us, is the manner in which we shall attempt to discharge our duty. In almost every department of labor, except the pastoral care of congregations, it has been usual for the Church to resort to societies more or less closely connected with itself, and yet, logically and really distinct. It is our purpose to rely upon the regular organs of our government, and executive agencies directly and immediately responsible to them. We wish to make the Church, not merely a superintendent, but an agent. We wish to develop the idea that the congregation of believers, as visibly organized, is the very society or corporation which is divinely called to do the work of the Lord. We shall, therefore, endeavor to do what has never yet been adequately done—bring out the energies of our Presbyterian system of government. From the Session to the Assembly we shall strive to enlist all our courts, as courts, in every department of Christian effort. We are not ashamed to confess that we are intensely Presbyterian. We embrace all other denominations in the arms of Christian fellowship and love, but our own scheme of government we humbly believe to be according to the pattern shown in the Mount, and, by God's grace, we propose to put its efficiency to the test.

Brethren, we have done. We have told you who we are, and what we are. We greet you in the ties of Christian brotherhood. We desire to cultivate peace and charity with all our fellow Christians throughout the world. We invite to ecclesiastical communion all who maintain our principles of faith and order. And now we commend you to God and the word of his grace. We devoutly pray that the whole Catholic Church may be afresh baptized with the Holy Ghost, and that she may speedily be stirred up to give the Lord no rest until he establish and make Jerusalem a praise in the earth.

[Signed,]

B. M. PALMER, *Moderator*,  
JNO. N. WADDEL, *Stated Clerk*,  
JOSEPH R. WILSON, *Permanent Clerk*,  
D. MCNEILL TURNER, *Temporary Clerk*.

*Ministers.*—John S. Wilson, Wm. Henry Foote, John H. Bocoek, Samuel R. Houston, Francis McFarland, W. T. Richardson, Peyton Harrison, Theodorie Pryor, Samuel D. Stuart, James B. Ramsey, Drury Lacy, P. H. Dalton, Robert Hett Chapman, J. W. Elliott, R. B. McMullen, Shepard Wells,

J. H. Lorance, John B. Adger, John S. Harris, J. Leighton Wilson, D. E. Frierson, J. H. Thornwell, A. W. Leland, J. E. Dubose, N. A. Pratt, G. W. Boggs, Robert B. White, A. B. McCorkle, John A. Smylie, James A. Lyon, J. Franklin Ford, W. C. Emerson, John Hunter, Richmond McInnis, W. D. Moore, J. H. Gillespie, W. N. Frierson, A. H. Caldwell, Thomas R. Welch, John I. Boozer, Cyrus Kingsbury, R. M. Loughridge, Rufus W. Bailey, Hillery Mosely, R. F. Bunting, Levi Tenney.

*Ruling Elders.*—James D. Armstrong, B. F. Renick, J. W. Gilkeson, J. L. Campbell, T. E. Perkinson, Wm. F. C. Gregory, Samuel McCorkle, Jesse H. Lindsay, Charles Phillips, James H. Dickson, J. G. Shepherd, James G. Ramsey, William Murdock, Samuel B. McAdams, A. W. Putnam, Lewis B. Thornton, Thomas C. Perrin, Job Johnstone, R. S. Hope, J. S. Thompson, W. Veronneau Finley, John Bonner, William A. Forward, D. C. Houston, Wm. P. Webb, James Montgomery, W. H. Simpson, Wm. C. Black, David Hadden, H. H. Kimmous, J. T. Swayne, T. L. Dunlap, Edw. W. Wright.

ON FOREIGN CORRESPONDENCE.—THEODORICK PRYOR, D.D., Chairman of the Committee on the subject, reported as follows:—"The General Assembly in the Confederate States of America appreciate the precious import of that memorable prayer addressed by the adorable Redeemer to the Father, 'That all may be one, as thou Father art in Me, and I in Thee, that they also may be one in Us, that the world may believe that Thou has sent Me.' And impelled by a sincere desire to meet the full measure of the responsibility which devolves upon us as a branch of Christ's visible Church in the accomplishment of this vastly important petition, would most earnestly endeavor to draw closer the bonds of Christian intercourse and communion between all churches of like faith and order in the Confederate States of America. This Assembly, therefore, affectionately solicits fraternal correspondence with the following Churches, viz: The Associate Reformed Synod of the South, The United Synod of the Presbyterian Church, The Cumberland Presbyterian Church, The Independent Presbyterian Church, and the German Reformed Synod, within the Confederate States, and in order to consummate this our Christian purpose and desire, the Assembly will at its present session appoint and commission delegates to the aforesaid Churches."

REVISION OF THE BOOK OF DISCIPLINE.—JOSEPH S. WILSON, D.D., offered the following:—"WHEREAS, It will now become necessary in the altered relations of our Church shortly to publish a new edition of the Confession of Faith, with such amendments as shall conform it to the style and title of The Presbyterian Church in the Confederate States; and, WHEREAS, The necessity has long been felt for a revision of the Book of Discipline of the Presbyterian Church, it is highly proper that such revision should be made before another edition of the Book is printed; therefore, *Resolved*, That a Committee be now appointed to whom shall be referred the work of such revision or amendments of the Form of Government and Book of Discipline, and that said Committee be required to report to the next General Assembly." The Moderator appointed on this Committee, James H. Thornwell, D.D., Benjamin M. Smith, D.D., J. B. Adger, D.D., E. T. Baird, D.D., *Ministers*; with *Ruling Elders*, W. P. Webb, T. C. Perrin, W. L. Mitchell, and Job Johnstone.

ON SYSTEMATIC BENEVOLENCE.—JOHN B. ADGER, D.D., Chairman of the Committee, to whom the subject was referred, offered the following report:—"The Presbyterian Church in the Confederate States is called in the Providence of God to a great work, and the liberality of her people will be tasked to meet the demands of that work. She must educate her own ministry, and this will call for a large and generous support of Colleges and Theological Seminaries. She must supply her people with the printed word in the different forms of it, to which we have all been accustomed—of the Bible, the Tract, and the religious volume. She must fill up her territory with the dispensation in full of the Christian doctrine, and discipline, and sacraments, planting Churches of her faith and order throughout the limits of her Pres-



byteries. She must extend her influence also upon all her frontiers, and send forth her testimony upon every advancing wave of emigration, as civilization rolls along from her bosom to the West and the South. A vast empire stretches out for our Church thus to occupy in the Master's name. The boundless fields of New Mexico and Arizona, and immense territories in Texas and Arkansas and elsewhere in the South-west, invite us to come and plant amongst them Christianity, as it is understood by the Presbyterian Church.

"All these plans and efforts will be expensive. There must be such giving by all our people as has never been known amongst us before. It is not the gifts of some portions of the Church, it is not the liberality of certain classes of our people, that will suffice to meet the demands now to be made upon the body we represent; but all of us must come forward and do our part, and all of us must do our utmost. And in the career which now seems to be opening before us, it appears to this Assembly that the rich of their abundance and the poor of their poverty, all the Presbyterians of the Confederate States, will be required to assume their share of the immense undertakings which the Master now binds upon the heart and conscience of this Church. There are many suggestions of a practical kind which might be presented if time permitted. One practical suggestion, however, the Assembly will offer. We have four main objects of Christian effort—the raising up of Ministers, the publication of the printed word, the sending of these Ministers as Domestic and Foreign Missionaries to spread this word abroad. Already the Foreign Missions' Committee is especially remembered the first Sunday or Monday ensuing of the month, and a collection is now usually taken up. Let the Domestic Missions be likewise remembered the second prayer meeting of the month. The Education cause the third, and the Publication cause the fourth. This would bring these great objects of the Church's love and zeal directly before the eye, and closer home to the heart of the Church, and would bring in a large sum to each of these committees. If but one church member in five of all our church people should give weekly ten cents to each of these committees the aggregate would be immense. It is for the most part the members of the Church who will be found assembled at the weekly Church prayer meeting. It is to them we might most properly make a weekly appeal in behalf of these objects. The Apostle certainly seems to imply in his directions to the Corinthians and before them to the Galatians respecting collections that they should be weekly. The plan now recommended has the merit of being literally in accordance with the Apostle's ordinance as then understood. This plan need not interfere with any existing arrangements for collections in the great congregation."

*On the Claims this Church has to property bequeathed to the General Assembly of the Presbyterian Church in the United States, a Committee was appointed on this subject, and reported as follows:—*"The Committee have not had access to such sources of information as would enable them to ascertain fully the nature, value, and amount of property to which this Church has a just and equitable claim, nor do they deem it at all necessary that this Assembly should have a detailed statement of any or all such property in order that they may secure and protect the just rights and interests of the Church. They would, however, state, that they have ascertained that there is a large amount of valuable property, both real and personal, within the Confederate States, which was originally donated to the General Assembly of the Presbyterian Church in the United States, or to the several Boards of that Church, all of which now, in the opinion of your Committee, justly and equitably belongs to the Presbyterian Church in the Confederate States of America.

"The Committee had also under consideration the Act of the Confederate Congress, known as the 'Sequestration Act,' which was referred to in the discussions of the Assembly; but it is not thought necessary to consider the provisions of that Act which must be remitted to the Judicial Tribune of the Confederate States, which is charged with its construction and execution. It is therefore *Resolved*, That the Trustees of the General Assembly be, and they are hereby authorized and instructed to take such action, and institute

such proceedings as may be necessary to secure and protect the rights of this Church to all property to which it has any just or equitable claim."

CHURCH EXTENSION.—R. W. BAILEY, D.D., Chairman of a Committee to whom this subject was referred, reported as follows:—"That in view of the present and pressing exigencies of the country that the duties of this agency be temporarily committed to the Committee on Domestic Missions, located at New Orleans, Louisiana. At the same time your Committee place on record their decided opinion that as soon as the circumstances of the Church and country will permit, a Church Extension Committee should be organized to carry forward its separate and appropriate work. It was, therefore, *Resolved*, That in view of the service rendered by the action of the Church Extension Committee, as organized under the Old Assembly, and the importance of continuing to extend aid to feeble Churches in erecting Church Edifices, the duties of that Committee be put in charge of the Committee of Domestic Missions until otherwise ordered by the General Assembly."

ON FOREIGN CORRESPONDENCE.—To The Associate Reformed Synod of the South, Rev. *David Wills*; to The United Synod of the Presbyterian Church, *George D. Armstrong*; to The Cumberland Presbyterian Church, *James A. Lyon*, D.D.; to *The Independent Reformers*, Rev. *William Banks*; to The German Reformed Synod of the South, *R. H. Morrison*, D.D.

ON CHRISTIAN UNION.—The Committee on this subject reported as follows:—"As the children of God compose the body of Christ, he being the Head, it is highly desirable that all who have the head should, as far as practicable, be the same in all things in Christ. This Assembly expresses also its earnest desire for a cordial union of all those who agree with them in doctrinal principles and Church polity. To *The Associate Reformed Synod of the South*, who have several times heretofore conferred with us, and who have so kindly and fraternally greeted us on the present occasion, the Assembly feels drawn with the strongest cords of brotherly love towards them, our hearts go out in cordial affection, and the Assembly feels that, at the present time and under the present afflictive circumstances that surround both denominations, no ordinary difficulties should be allowed to keep them asunder.

"In regard to Psalmody, which separates us, this Assembly already have fifty-two of the Psalms used by The Associate Reformed Church in our Book of Praise, and now propose that when another edition is published, which must of necessity be at an early day, they will publish the entire one hundred and fifty Psalms at the beginning of the book, if that will be satisfactory to that sister Church. This action will bring both bodies nearer to the practice of the good old Mother Church of Scotland and Ireland, from which both churches have descended.

"This Assembly now cordially greets her sister, and makes her this offer of amity and union, and that the subject may be brought to the consideration of that body as soon as practicable, the Stated Clerk will forward a copy of this paper to the Stated Clerk of each Presbytery of the Associate Reformed Synod at an early day."

THEOLOGICAL SEMINARIES.—REV. PEYTON HARRISON, Chairman of this Committee, reported as follows:—"The Synods of Virginia and North Carolina request that the General Assembly of the Presbyterian Church in the Confederate States will assume the same review and control over the *Union Theological Seminary in Virginia* which the General Assembly of the Presbyterian Church in the United States heretofore exercised according to the plan of the Seminary, and that the Seminary shall be called the *Union Theological Seminary*, under the care of the General Assembly of the Presbyterian Church in the Confederate States, and the Board of Directors shall report annually to the Assembly."

ON CHARTERS.—On motion, the Moderator appointed a Committee from each State to procure a Charter or Act of Incorporation of the Trustees of the General Assembly of the Presbyterian Church in the Confederate States for each State in which any of the Committees may be located, and that said

Charter or Act of Incorporation be obtained from the Legislatures of said States. The following were the various Committees: for *Tennessee*, A. W. Putnam, Jackson B. White, Alfred Robb, B. M. Estes; for *Virginia*, W. F. C. Gregory, R. D. Montague, Asa D. Dickinson, J. D. Armstrong; for *Mississippi*, J. W. C. Watson, J. W. Clapp, H. T. Ellett, T. J. Wharton; for *Louisiana*, B. M. Palmer, Thomas A. Clarke, James N. Lee.

FORM OF GOVERNMENT.—Hon. JUDGE SWAYNE offered the following resolution, which was adopted: *Resolved*, That the second Section of the Eighth Chapter of the Form of Government be and the same is hereby amended by adding thereto the following words: ‘They shall not indulge in the discussion of questions of State or party politics or controverted questions pertaining to civil government and policy.’”

TRUSTEES OF THE GENERAL ASSEMBLY are as follows: Robert M. Patten and John Whiting, of *Alabama*; Samuel McCorkle, of *Virginia*; Thomas C. Perrin and Robert Adger, of *South Carolina*; Jesse H. Lindsay, of *North Carolina*; James B. Walker, of *Georgia*; David N. Kennedy, William S. Fleming, and William S. Eakin, of *Tennessee*; Thomas Henderson, of *Mississippi*; and Benjamin M. Palmer, William P. Campbell, Moses Greenwood, and Joseph A. Maybin, of *Louisiana*.

STATISTICS.—A motion was adopted that the Stated Clerks of Presbyteries be instructed to send to the Stated Clerk of the Assembly the statistical reports of their several Presbyteries, so that they may be incorporated in the Minutes of the Assembly. This motion was afterwards rescinded, consequently no statistical tables or list of ministers were printed in the Minutes, and therefore none appear in *The Presbyterian Historical Almanac*.

INDIAN AND CREEK NATION PRESBYTERIES.—On a motion of Dr. Chapman, twenty-five dollars each was voted Dr. Kingsbury and Rev. R. M. Loughridge, of these Presbyteries, as tokens of the estimation for their efforts to attend the Assembly.

On motion of Dr. Thornwell, it was agreed that the next Assembly meet on the first Thursday of May (1st), 1862, at 11 o'clock, A.M.

Thanks were voted to the citizens of Augusta, Georgia, for their hospitality, to the Churches for the use of their pulpits, to the Railroad Companies for reducing the fare, to J. N. Ellis for copies of “The Field and Fireside.” It was then

“*Resolved*, That this General Assembly be now dissolved, and that another chosen in like manner be required to meet in the city of Memphis, Tennessee, in the First Presbyterian Church, on the first Thursday of May (1st), 1862, at 11 o'clock, A.M.”

JOSEPH R. WILSON, D.D., JOHN N. WADDELL, D.D., B. M. PALMER, D.D.  
*Permanent Clerk.*                      *Stated Clerk.*                      *Moderator.*



## THE PRESBYTERIAN CHURCH, (C. S. A.)

THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE CONFEDERATE STATES OF AMERICA met in the Presbyterian Church, Montgomery, Alabama,\* on Thursday, May 1, 1862, at 11 o'clock, A. M., and in the absence of the Moderator, B. M. PALMER, D.D., the sessions were opened with a discourse from J. L. KIRKPATRICK, D.D., from Romans viii. 17: "And if children then heirs of God, and joint heirs with Christ."

After the sermon, the Permanent Clerk reported the following commissioners, who were enrolled as members of the

## Second General Assembly of the Presbyterian Church.

MINISTERS.	PRESBYTERIES.	RULING ELDERS.	MINISTERS.	PRESBYTERIES.	RULING ELDERS.
Anderson, J. M.	Bethel.	.....	Kirkpatrick, D.D., J. L. Concord.		R. J. McDowell.
Baird, D.D., E. T.	C. Mississippi.	.....	Leyburn, D.D., John New Orleans.		.....
Baker, John F.	Lexington.	.....	Liudsay, J. O.	S. Carolina.	James Gillam.
Bunting, R. F.	W. Texas.	.....	Mallard, R. Q.	Georgia.	.....
Caldwell, C. K.	Orange.	.....	Morgan, Gilbert	Harmony.	J. R. Aiken.
Campbell, W. A.	East Hanover.	.....	McBryde, D.D., T. L. S. Carolina.		.....
Carothers, J. N.	Tombeckbee.	T. L. Carothers.	Pharr, W. W.	Concord.	A. G. Neel.
Crawford, T. C.	Cherokee.	James Green.	Porter, Abner A.	Charleston.	.....
Fitzgerald, J. H.	West Hanover	.....	Pratt, John W.	Tuscaloosa.	E. A. Archibald.
Foster, G. R.	East Alabama	N. S. Graham.	Raymond, H. R.	S. Alabama.	A. B. Cooper.
Fraser, Donald	Florida.	J. C. McGehee.	Rice, James M.	Montgomery.	E. Phlegar.
Girardeau, J. L.	Charleston.	.....	Russell, George A.	Fayetteville.	.....
Higgins, D.D., S. H.	Flint River.	R. A. Ware.	Safford, Henry	Hopewell.	T. T. Windsor.
Hughes, A. G.	Orange.	.....	Tadlock, J. D.	Holston.	S. B. McAdams.
Johnson, Daniel	Fayetteville.	A. D. McLean.	Wilson, C. H.	Harmony.	.....
Kimmon, J. A.	Chickasaw.	A. J. Suggs.			
MINISTERS.....31.			ELDERS.....16.		TOTAL.....47.

J. L. KIRKPATRICK, D.D., of Concord Presbytery, was elected Moderator; T. L. MCBRYDE, D.D., of South Carolina Presbytery, was elected Temporary Clerk.

\* In view of the presence of conflicting armies in the near vicinity of the city of Memphis, and the consequent danger and difficulty of assembling at that place, in accordance with the recommendation of the Moderator, the General Assembly of the Presbyterian Church in the Confederate States of America met, according to proclamation made by the Stated and Permanent Clerks; the place of meeting was changed to Montgomery, Alabama.

## Bills and Overtures

JOHN LEYBURN, D.D., of New Orleans Presbytery, Chairman of this Committee, reported the following Overtures:—

OVERTURE, No. I.—From ——— Presbytery, asking that the General Assembly would take proper measures to ascertain and keep itself informed whether or not the Bible Society of the Confederate States publishes, or will publish, the word of God pure and entire, and in case it does and affords sufficient assurance that it will continue so to do, that the Assembly adopt that Society as its organ for publishing and circulating the Holy Scriptures, and enjoin upon the ministers and churches under its care to support it by regular annual contributions, and require such contributions to be reported by the Presbyteries and exhibited in the Minutes of the Assembly. It was  
*Resolved*, That this General Assembly has heard with much gratification of the organization of the Bible Society of the Confederate States, and cordially recommend it to the favor and patronage of our churches and people.”

No. II.—From New Orleans Presbytery, asking the Assembly, in order to secure uniformity of procedure and relieve Presbyteries from embarrassment, to pass an act, if in their judgment it should be deemed necessary, authorizing the Presbyteries to receive such ministers as may come from the Old School General Assembly North, without the usual letters of dismission, upon affording satisfactory evidence of their good standing, and making the usual statement of their doctrinal views. It was

*Resolved*, That Presbyteries, in connection with this Assembly, are authorized to receive ministers coming from the Presbyterian Church in the United States, on thus giving satisfactory evidence of their good standing, and after the usual examination upon Experimental Religion, Didactic and Polemic Theology, and Church Government, without requiring a certificate of dismission.”

No. III.—From Memphis Presbytery, asking the Assembly to declare as the meaning of Article II., Chapter 15, of Form of Government, that in the election of a pastor no person shall be entitled to vote who is not a member in regular standing of the church in which the election takes place. It was

*Resolved*, That this Overture be referred to the Committee on the Revision of the Book of Discipline.”

No. IV.—From Tuscaloosa Presbytery, asking the General Assembly to memorialize the Congress, or the President of the Confederate States, to require our military officers to have the Sabbath respected and observed as a day of rest and religious exercises. It was

*Resolved*, That the following communication, signed by the Moderator in behalf of the body, be sent to the President of the Confederate States.”

“MONTGOMERY, ALABAMA, May, 1862.

“To the President of the Confederate States of America.

“SIR:—The General Assembly of the Presbyterian Church in the Confederate States of America venture to address your Excellency in reference to the desecration of the Sabbath in our armies. In common with very many of our fellow-citizens, we have been deeply pained at the prevailing disregard of an institution which lies at the foundation, not only of Christianity, but of morality as well. The God who ordained the Sabbath is that God to whom we are accustomed to appeal for the justice of our cause—upon whom we are calling for that help which alone can avail to bring our country successfully and triumphantly through the present great struggle. How can we hope for God’s blessing, or consistently ask it, when we are deliberately and habitually setting aside and treating with contempt that which he has enjoined upon us to remember and keep holy? Surely never could circumstances more imperiously call upon us a people to put away every thing which

might be displeasing to that Great Being on whose favor we are so utterly dependent; and do not our soldiers and officers eminently require the salutary influence of the Sabbath amid the manifold temptations of the camp and the fierce perils of the battle-field?

"The Assembly have learned with regret that it is not uncommon for the military arrangements of the Sabbath to be of such a nature as seriously to interfere with the observance of public worship. The General Assembly would, therefore, respectfully request your Excellency to use your influence and authority as commander-in-chief of the army to do away with dress-parades, inspections, reviews, or unnecessary movements of troops on the Sabbath, and also to see that the officers shall not interfere with the observance of religious services, but on the contrary, afford all proper facilities for the same.

"The uniform interest manifested by your Excellency in all that pertains to Christianity, leads us to hope that a matter of such moment will secure the attention it merits. Let us remember that 'righteousness exalteth a nation,' and that God has declared that they that honor him will be honored, whilst they that despise him will be lightly esteemed.

"With earnest prayer to God that he will grant you, dear sir, wisdom and grace for your exalted and responsible station, in these dark days and troublous times, and with great respect we are yours, &c., &c."

No. V.—From East Alabama Presbytery, asking that our Form of Government, Chap. X., Sec. 4, and Chap. XI., Sec. 1, be so changed that each of those churches, two or more of which are associated together in one pastorate shall be entitled to a representation in Synod and Presbytery. It was

"Resolved, That this Overture be referred to the Committee on the Revision of the Book of Discipline."

No. VI.—From the last Assembly, (page 436 of this volume.) It was "Resolved, That it be referred to the Committee on Revision of the Book of Discipline."

No. VII.—Being a motion of E. T. Baird, D.D., that the following minute of last Assembly be referred to this Committee. On motion of Judge Swyane the following resolution was adopted: "That the second section, eighth chapter of Form of Government be amended by adding the following words: 'They shall not indulge in the discussion of questions of State or party politics, or contraverted questions pertaining to civil government and policy.'" It was

"Resolved, That as there is reason to believe that the Minutes does not correctly record the decision of the Assembly, the Stated and Permanent Clerks be directed to correspond with Judge Swayne and such other parties as may be able to give the necessary information, and report the result to the next Assembly."

SYNODICAL RECORDS.—The records of the Synods of *North Carolina* and *Georgia* were approved *without* exception. The Synod of *South Carolina* were approved, *with* the exception "That on page 119, there are certain resolutions not of the Synod as such, but of 'a convocation of Christian gentlemen,' which ought not therefore to be found as a portion of the doings of the Ecclesiastical Judicatory." On motion, the Stated Clerk of the Synod of South Carolina was allowed to append a note to the Minutes of that body as explanatory of the matter objected to.

THEOLOGICAL SEMINARIES.—Rev. W. W. PHARR, Chairman of this Committee, reported as follows:—"While the Seminary at Columbia, South Carolina, is not formally under our guardian care, for want of time to consummate arrangements to bring about this result, we rejoice at the continued and increasing evidence that the smiles of Zion's King are resting upon this School of the Prophets. It is a matter of devout thankfulness that so many of our young men, soon to be Licentiate, have chosen our army as the object of their first love and the scene of their first ministerial labor."

From Union Seminary, Virginia, no report has been received. In the absence of any official documents the Committee think that the Assembly may



with propriety express a unanimous opinion in favour of liberally sustaining our Theological Seminaries during these days of tribulation; also, in favor of our candidates for the ministry under ordinary circumstances prosecuting their studies with unmolested diligence through these troublous times, until they are prepared to enter upon their labors as pastors of our vacant churches, as missionaries in our destitute fields, or as chaplains in our army.

We distinctly recognize the right of the State to claim the services of any or all her citizens in this time of her need. We also acknowledge it as a high privilege, as well as a plain duty for our people to pledge to each other and the government of their choice their lives, their fortunes, and their sacred honor, in united efforts to drive back the invaders of our soil and the enemies of our institutions. Yet when and where the necessity does not exist, we think our candidates can better serve their generation and do more for their country by diligently preparing to preach the gospel.

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### Domestic Missions.

Rev. J. W. PRATT, Chairman of the Committee, reported as follows:—

The Report of the Corresponding Secretary, Rev. Dr. Leyburn, shows that although they have been laboring only three months they had begun to render important service to the Church. There can be no doubt, that but for the invasion of our country and other embarrassments, occasioned by the war, they would have been able to accomplish such results as would have demonstrated to the Church the wisdom of the Assembly in establishing this agency for the prosecution of the work of Missions in the waste places of our land.

The late disasters that have befallen our national arms have placed the officers and members of this committee in a peculiar and painful position. The city of New Orleans, where the Committee reside, is in the hands of the enemy. The Secretary is separated from the other members of the Committee. At first sight it might appear expedient to discontinue for the present an agency whose operations are so hampered; but we feel that the work must go on. If we cannot do all we would, let us do all we can.

In view of the present condition of affairs, we think that the Secretary of Domestic Missions (Dr. Leyburn) might act as an instrument of communication between those fitted to occupy the position of Chaplains in the army and the authorities of the Government who appoint chaplains. Of course the method by which the Secretary could secure a provision for the spiritual wants of our people in the army cannot be dictated to him in the form of specific instructions, still your Committee recommend that the Executive Committee be instructed to consider the destitutions of our army as constituting a portion of the charge committed to their solicitude and care. Your Committee therefore offer the following resolutions, which were adopted:

*Resolved*, That the Secretary of Domestic Missions be, and he is hereby authorized to select any place of temporary residence in the Confederate States where he can best accomplish the work which he is commissioned to do, and whenever he shall determine his location the *three* nearest ministers shall be associated with him as a committee *ad interim*, with which they shall associate three laymen as integral members thereof, and for the time being, the whole of the powers of the Executive Committee shall devolve on the Committee *ad interim*. This Committee shall have power to choose a Treasurer *pro tem*. In case the Secretary shall find it necessary to change his location again, he shall be clothed with like power."

"Resolved, That the Secretary be, and he is hereby instructed to do all that he may judge expedient, to secure the appointment of suitable chaplains in our army, using personal efforts with the Government; but in all cases, whenever practicable, conferring with the Presbyteries as to the selection of the candidates for this office."

The Report of the Secretary is as follows: On Dec. 31st, 1861, the Committee met in New Orleans, and organized by electing JOHN LEYBURN, D.D., *Corresponding Secretary*, and S. B. NEWMAN, Esq., *Treasurer*. A circular was issued and sent to all ministers and churches, soliciting their co-operation, but up to the time of the meeting of this Assembly, this appeal has not not been responded to as generally and heartily as could be desired.

This apparent backwardness in helping forward the Church's chosen agency is no doubt owing in a large measure to the troubles of the times, and the unsettled condition of the country. The minds of the people are occupied with the distressing and sanguinary contest in which we are called to contend for our liberties, our property, the sanctity of our homes, and all we hold dear.

The number of missionaries in commission at the organization of the Committee was thirty-seven. Of those, nine have not re-appeared for re-commission, and four new commissions have been issued. The number now in service is thirty-two. The total number in commission was forty.

This shows that very few of the missionaries within our bounds have become connected with this Committee. The number in the states of the Confederacy when acting under the Old Board (at Philadelphia) was about one hundred and fifty.

The forty in commission have been distributed as follows: Alabama, 3; Arkansas, 7; Louisiana, 10; Mississippi, 9; Texas, 10; Tennessee, 1.

The Treasurer's Report includes *five* months, being from the dissolution of the South Western Advisory Committee up to March 31st, 1862. He received from churches and miscellaneous sources, \$6,099 18, balance paid over by the South Western Committee, \$2,885 47, made a total of \$8,984 65. The payments have been \$4,745 52, leaving a balance on hand, \$4,239 13.

The Reports from the Missionaries uniformly speak of the deleterious effects of the war in thinning their flocks, weakening their effective force, and absorbing the minds of the people. Some of them report, much to the gratification of the Committee, encouraging labors amongst that most needy and too much neglected class, our colored population.

The receipts into the Treasury have been very unequal, thus: Alabama Synod, \$65; Arkansas Synod, \$266; Georgia Synod, \$470 66; Memphis Synod, \$311 66; Mississippi Synod, \$3,768 65; Nashville Synod, \$10; North Carolina Synod, \$13 00; South Carolina Synod, \$10; Texas Synod, \$83 30; Virginia Synod, \$847 91.

It will be seen that nearly two-thirds of all the receipts were from Mississippi Synod. It is hardly fair to take this incipient period of the organization as a criterion of a more established and more auspicious future, and the present statements are not made in the way of rebuke, but rather as a stimulus to hasten on and rally our churches promptly to take hold of this great work.

The close of our national conflict, and the establishment of our independence, will also call for increased zeal and activity upon the part of the Church, in order to counteract that demoralization which always follows in the train of war. Those hundreds of thousands of our young men are the hope of our country.

CHURCH EXTENSION.—To this Committee the Assembly also entrusted the work of Church Extension. A circular was issued to the churches upon this subject.

Receipts have been \$172 20. Applications for aid have been made, but owing to the small amount of money received, no appropriation has been made.

THE OFFICERS AND MEMBERS OF THE COMMITTEE ARE AS FOLLOWS:

JOHN LEYBURN, D.D., *Corresponding Secretary*, Athens, Ga., (temporarily.)  
S. B. NEWMAN, Esq., *Treasurer*.

*Ministers*.—J. J. Henderson, Richmond McInnis, B. M. Palmer, D.D.,  
and H. M. Smith.

*Laymen*.—W. C. Black, A. D. Donovan, J. D. Henderson, J. A. Maybin,  
and F. Stringer.

### Publication Committee.

WILLIAM BROWN, D.D., *Corresponding Secretary*, made the following report:—

In making their *first* Report to the Assembly, they regret that it should exhibit so little progress in the great work entrusted to their hands. As early as possible the Committee was convened and entered upon their appropriate duties. There were no funds in the Treasury, and no paper in possession with which to commence the business of publishing such books as might be deemed most necessary.

An appeal was made to the Churches, and in a little while enough money was raised to print catechisms and tracts, more specially suited to the soldiers of our army. It was also their purpose to publish the Sabbath-school paper ordered by the General Assembly; but just at this juncture they were met by an almost unsurmountable obstacle. The scarcity of paper had become so great that none could be procured for our purpose in Virginia at any price; contracts with the Confederate and State Governments, and with political journals of wide circulation, having entirely exhausted all the supplies which could be furnished from this state. There is some prospect, at present, that paper may be obtained elsewhere, and, if so, the work will be prosecuted.

With regard to this paper some explanation is proper. Such papers are copiously illustrated with engravings, and efforts were made to procure them in Richmond, but owing to the fact that most of the best engravers here were fully engaged by the Confederate Government, and many in the army, these efforts were unavailing. Arrangements were subsequently made with the Publishing House of the Methodist Episcopal Church in Nashville, Tenn., which promised satisfactory results, but they were entirely frustrated by the political misfortunes befalling that city; but having now obtained from a private source a small supply of suitable paper, the first number of this periodical will be issued early in this month (May) under the title of *The Children's Friend*. It is judged better to establish it, though for a time without the advantage of illustrations, than to abandon or postpone it longer. The need for something of the kind is greatly increased by the fact that our Sabbath-schools are now cut off from their usual supply of books.

The number of copies of *The Children's Friend* subscribed for is 2,274, which is too small for the strength, intelligence, and the piety of our Church. *The Sabbath-School Visitor*, of the Board of Publication in Philadelphia, reached a circulation, in 1861, of 60,000 copies, counting our Church at about one-third of the whole before the separation, and making allowance for our sparse population, *The Children's Friend* may be reasonably expected under a more favorable condition of public affairs, to reach a circulation of 15,000.

The Committee call the attention of the Assembly to the fact that in some important points usually connected with an enterprise of this kind, no line of policy has been marked out for our guidance. 1st. Shall the enterprise



of Colportage be placed under the care of the Committee, or shall it be left in the hands of the Presbyteries and Synods? 2nd. What scheme is to be adopted for securing an annual income? Some plan must of course be laid down as a basis upon which to conduct the work, and meet the expenses of a Publishing Agency. Shall the regular income be derived from annual contributions of our churches, if so, how shall resources be provided for the work of colportage, whether prosecuted by Presbyteries or by their Committee? Or shall our income accrue from a permanent endowment? This has been the course commonly pursued by other branches of the Church engaged in similar work, and seems to have the sanction of experience. Supposing it would most probably be the one adopted by our own Church, the Committee have ventured to invite benefactions for that purpose. This has been done more especially with a view to establish in Richmond a Depository for supplying the Sabbath-schools and youth of our country. This could be effected as soon as the state of the country become settled, and we have access to the markets of the world.

It is the work of many years for a Publishing House to accumulate a sufficient catalogue of its own issues, even when provided with ample capital. With us it must of necessity be a much slower operation, as the gathering of funds for such a purpose must be a work of time. Our only effective mode of serving our Southern Church at once, would be to select suitable books from every available source. If a publication should be judged one of decided merit, it will be adopted and placed upon our catalogue.

This will be a passport to all who have confidence in the Committee of the General Assembly. Publishers will in all probability readily issue an edition bearing our name, and for our especial use. This course commends itself to our judgment in many respects. We should not be straitened as the Presbyterian Board of Publication was for years, in confining our sales to our own issues. We should have an unlimited range of selection, and we should be able to act efficiently within a comparatively short time.

But as the wants of our Sabbath-schools and of the youth of our church are generally foremost in magnitude, our first efforts should be directed that way.

Two donations of \$500 each, and one of \$50, have been given for this object, and it is hoped it will meet with prompt and favorable co-operation.

It is proper to state that the reasons why no more general efforts have been made in behalf of a fund for permanent endowment, are, first, because no such policy has as yet been prescribed, and, second, a more cogent reason arose from the troubled condition of our country, and the impossibility of raising money in most parts of it.

Owing mostly to the fact that three members of the Committee residing in Richmond are in the army, it has failed for some time to meet for want of a quorum, and we venture to ask the Assembly to reduce the number of the Committee to seven, or if the present number of eleven remain, that a quorum be fixed at *five*.

The receipts into the Treasury, ending April 25, 1862, were \$5,132, as follows: donation for Publication, \$3,163 75; Permanent Fund, \$1,065; to establish a Sabbath-school paper, \$254; amount for subscription to Sabbath-school paper, \$643 25; makes the total, \$5,132.

The amount contributed to the Presbyterian Board of Publication from all the Confederate States, in 1860, was about \$11,538. It is, therefore, plainly manifest, that the sum we have named is very inadequate to meet the demands of our new enterprise.

#### THE OFFICERS AND MEMBERS OF THE COMMITTEE ARE AS FOLLOWS :

WM. BROWN, D.D., *Corresponding Secretary*, Richmond, Va.

JAMES MILLER, Esq., *Treasurer*, Richmond, Va.

*Ministers*.—T. V. Moore, D.D., M. D. Hoge, D.D., and T. Pryor, D.D.

*Elders*.—A. M. Dupuy, W. T. Taylor, C. H. Wiley, W. M. Elliott, A. G. McIlvaine, and Roger Master.

Rev. C. K. Caldwell, Chairman of the Committee, offered the following resolutions :

" 1. That this Assembly reiterates its deep conviction of the importance, practicability, and necessity of the scheme of Publication as a handmaid of the ministry, and an essential instrument of disseminating religious truth among the masses.

" 2. That the great demand made for religious tracts for circulation in our army, make it incumbent upon the Committee to use immediately all necessary available means in meeting this demand.

" 3. That the Committee be authorized to change, temporarily, the locality of their operations, in case the invasion of the foe may render such a change necessary."

### Foreign Missions.

The Secretary, J. LEIGHTON WILSON, D.D., reported as follows:—

As soon as the Assembly adjourned in Dec., 1861, the Committee organized in Columbia, South Carolina, and thus a local and permanent character has been given to this branch of the Church's benevolence. This report covers the space of only three months.

The Committee on entering upon their work, and upon application previously made, appointed the following missionaries to the CHOCTAW MISSION, Rev. Messrs. Cyrus Byington, C. C. Copeland, Cyrus Kingsbury, D.D., Ebenezer Hotchkin, Oliver P. Stark, Alexander Reid, Pliny Fisk, and Thos. Benton; to the CHICKASAW MISSION, Rev. Messrs. H. Balentine and Allen Wright; to the CHEROKEE MISSION, Rev. Messrs. John Lilley, R. M. Loughridge, and S. Foreman. There are a number of native preachers and licentiates who were formerly engaged in the missionary work, but who are now in the Confederate service.

The missionaries and their families have been favored with health, and have been permitted to carry on their work in peace and quietness, except so far as the people around them have been affected by the war now raging throughout the whole land. The Indian country, at the present time, is greatly drained of its male population, it being estimated that one-sixth of the whole population have entered the Confederate service. The audiences to which our missionaries preach are made up of women and children, and such men as are either too old or infirm to take the field. Rev. Mr. Reid mentions that at one of his places of preaching only two men are left, one is blind and the other suffering from the infirmities of age. No attempt has yet been made to re-establish the boarding schools, and in the present state of the country, it is deemed neither practicable nor desirable to do so.

Most of the Choctaw soldiers have been officered by young men educated at Spencer Academy, and the orderly deportment of their companies is ascribed to the influence of their Christian officers.

It is impossible to tell what will be the result of the war upon the Indians or ourselves. The great body of the Indians are sorely perplexed by the strange and anomalous relation into which they have so suddenly been brought to the people of the North, and especially is it difficult for them to understand how it is that those who have labored earnestly for nearly half a century to promote the cause of education, religion, and civilization among them, have now drawn the sword to destroy them in common with the people of the South.

This is a severe test of their piety, and many of them it is probable would have been led into downright apostasy by it. If God, in his Providence, had not retained among them the older and more experienced missionaries to

sympathize with and fortify their minds against this temptation. All the Indians of the southwest, with the exception of a portion of the Creeks, and a few straggling bands of Seminoles and Cherokees, espoused the cause of the South. The first call for volunteers aroused much of the war spirit in them. War songs, scalp dances, painted faces, and feathered heads, sights and scenes that were scarcely known to this generation, were revived in many parts of the country. These things had a transient existence, and in a few months no traces of them could be found.

But one of the most serious questions connected with this relates to the excessive enlistments carried on among these Indians. Rev. Mr. Copeland estimates that not less than three thousand Choctaws have already entered the Confederate army, and that not more than one thousand able bodied men are left for home protection, and cultivating the soil; and estimates made by missionaries residing in other parts of the country, show that enlistments among the other tribes are nearly as great. It is thus greatly to be feared that during the coming winter much suffering, if not actual starvation, may result.

This seemed to the Committee an evil of such magnitude that they felt it to be their duty to call the attention of the Government to the subject, with the suggestion that some restriction should be put to this excessive enlistment, or that provision be made by the Government to meet the wants that must necessarily arise from the neglect of the soil. No reply has as yet been received to this communication, but it is hoped that a matter of such grave and obvious importance will not be overlooked.

The Committee regret that they are still without any information from Southern missionaries in foreign lands. Any letters from those missionaries may have been sent by the former channels of communication with the South, have no doubt been intercepted. We have sent letters and funds to them through the Bank of Liverpool, England, by way of Tampico and the West Indies.

The Treasurer reports having received from churches and miscellaneous sources, \$10,439 08, balance on hand Dec. 1, 1861, \$4,507 25; total, \$14,946 33. The appropriations have been, including an arrearage due on last year's account of \$856 40, and also including \$1,000 for the salaries of Southern missionaries in foreign parts, in case intelligence is received from them in the meantime to justify such appropriation, are \$8,725 00, the balance is \$7,248 48.

THE OFFICERS AND MEMBERS OF THE COMMITTEE ARE AS FOLLOWS:

J. LEIGHTON WILSON, D.D., *Corresponding Secretary*, Columbia, S. C.  
Rev. JAMES WOODROW, PH.D., *Treasurer*, Columbia, S. C.

*Ministers.*—J. B. Adger, D.D., George Howe, D.D., J. P. Mullaby, Abner A. Porter, and James H. Thornwell, D.D.

*Laymen.*—R. Bryce, — Campbell, Henry Mullen, F. W. McMaster, and Charles S. Venalles.

Rev. CHARLTON H. WILSON, Chairman of the Committee to whom the report was referred, reported a series of resolutions, which were adopted, in which they record: "That they have examined the records of the Committee, and are gratified to find satisfactory evidence of their being diligent, faithful, and earnest in their efforts to discharge their duty, that while there were no funds wanted, they have not stinted the laborers in the field. It was also gratifying to know, that though a ruthless enemy has shut up our seaports, cutting us off from most of the luxuries and many of the comforts of life, they have not yet been able to cut us off from the pleasure of sending the truth of God to our red brethren of the West; and that this Assembly renew their recommendation for a concert of prayer to be held on the first Sabbath of each month, in all our churches, for the Lord's blessing upon the cause of Missions, and that contributions be made at those meetings, when expedient."



ON CHARTER.—The following Resolution was adopted :

“ Inasmuch as it is ascertained that difficulties lie in the way of obtaining Charters for the Board of Trustees in the several states, as contemplated by the last General Assembly, and only one report has been received by the Committee appointed to procure said charter, therefore be it Resolved, That said Committee be requested to investigate the matter thoroughly, and report to the next Assembly.”

This matter was referred to a special Committee, Rev. Dr. JOHN LEYBURN, Chairman.

## Narrative on the State of Religion.

Rev. J. L. GIRARDEAU, Chairman of this Committee, reported as follows :—

It is but a few months since the first General Assembly of the Presbyterian Church in the Confederate States was organized, and our Zion was equipped for her great and distinctive work. We desire at this, our second meeting, to render devout thanksgiving to our Divine Lord and Head for the abundant favour which he has manifested to our Church in entering upon that new and solemn path of our duty to which his Providence has so clearly pointed her. Having, as she conceived, a Divine call to set up her banners as an independent organization, she has not been destitute of the Divine blessing in obeying it, and we trust will be yet more and more richly endowed for prosecuting as well the enterprises peculiarly entrusted to her as the general labours which are assigned to every church of the Redeemer.

We have to regret that in consequence of the distracted condition of the country, but few reports of our Presbyteries, touching the state of religion, have come up to us. All the Presbyteries which have reported, dwell upon the war in which we are now engaged, and its influence upon the religious interests of the Church. In the first place, we notice the relation of our congregations to the great struggle in which we are engaged. All the Presbyterial narratives, without exception, mention the fact that their congregations have evinced the most cordial sympathy with the people of the Confederate States in their efforts to maintain their cherished rights and institutions against the despotic power which is attempting to crush them. Deeply convinced that this struggle is not alone for civil rights, and property, and home, but also for religion, for the Church, for the gospel, and for existence itself, the churches in our connection have freely contributed to its prosecution of their substance, their prayers, and above all of their members and the beloved youth of their congregations. They have parted without a murmur with those who constitute the hope of the Church, and have bidden them go forth to the support of this great and sacred cause with their benedictions and with their supplications for their protection and success. The Assembly desire to record with its solemn approval this fact of the unanimity of our people in supporting a contest to which religion, as well as patriotism, now summons the citizens of this country, and to implore for them the blessing of God in the course which they are now pursuing. In this connection we would notice the fact that some of our ministers have entered the army as chaplains, and in the joint capacity of chaplains and soldiers, and are thus discharging a most important and useful office. One of these, a member of South Alabama Presbytery, is now a prisoner in the hands of the enemy; and another, Rev. Dabney Carr Harrison, a member of East Hanover Presbytery, a chaplain and an officer, fell mortally wounded at Fort Donelson, Tenn., while leading his men in one of the bloodiest battles fought in this war. His name will be embalmed in the hearts of his countrymen,

and will be held in veneration by the Church of which he was an ornament. In the second place, the spiritual condition of the Church as affected by the war. In some Presbyteries a number of congregations have been disbanded, and their members driven from their homes as refugees, seeking an asylum among strangers. In other places prayer meetings are held, and in one or two Presbyteries, revivals of religion have been manifested. The different denominations of Christians have been drawn together by a common danger, and union prayer meetings have been abundant. In the third place, the efforts made to extend the kingdom of Christ have been preserved in some churches. The collection for Foreign Missions and other objects of benevolence have been increased, and the Church were about taking up the subject of Domestic Missions with vigor, when the assault of the enemy upon the City of New Orleans, and the consequent removal of the seat of operations of the Assembly's Committee, has delayed the prosecution of their plans. Nearly all the Presbyteries make special mention that religious instruction is faithfully imparted to the colored people. We cannot but rejoice in this intelligence. We have the motives to the discharge of a great missionary work, springing from the bosom of every family and the cabins of every plantation.

ON FOREIGN CORRESPONDENCE.—Rev. J. O. LINDSAY, Chairman of the Committee, reported, That this General Assembly need scarcely re-assert its earnest desire to cultivate friendly relations with churches professing the same doctrines and practicing the same polity. When this is not practicable, this Assembly is ready to do all that is consistent with truth to promote peace, and hopes that the charity, which is the "bond of perfectness," will ever characterize its intercourse with other ecclesiastical bodies. The following appointments were made to *The United Synod of the Presbyterian Church*, J. A. Lyon, D.D., *Principal*, W. J. Hoge, D.D., *Alternate*; to *The Cumberland Presbyterian Church*, Rev. R. S. Gladney, *Principal*, J. O. Stedman, D.D., *Alternate*; to *The Associate Reformed Presbyterian Church of the South*, Rev. David Wills, *Principal*, D. McNeill Turner, D.D., *Alternate*; to *The German Reformed Synod of the South*, R. H. Morrison, D.D., *Principal*, Rev. D. A. Penick, *Alternate*; to *The Convention of Independent Presbyterians*, Rev. Wm. Banks, *Principal*, and Rev. A. A. James, *Alternate*.

A PASTORAL LETTER to the ministers and members of our churches, and the young men of our congregations in the *Confederate Armies of America*, was reported by E. Thompson Baird, D.D., Chairman of the Committee on that subject, which, on motion of John Leyburu, D.D., was ordered to be published by the Publication Committee of the Assembly for general distribution among the classes to whom it is addressed.

A communication from Rev. Dr. James A. Lyon, Chairman of Committee, appointed by last Assembly to prepare a pastoral letter on the "religious instruction of the colored people" was read, asking to be excused for his failure to report said letter to this Assembly. He was excused.

On motion, the thanks of the Assembly were returned to the citizens of Montgomery for their cordial and abundant hospitality, also to the churches of the city for the use of their pulpits, and on motion, this Assembly was dissolved, and another General Assembly chosen in the same manner be required to meet in the Presbyterian Church, Columbia, S. C., (or wherever else the Moderator of this Assembly may authorize the Stated and Permanent Clerk to convene it,) on Thursday, May 7, 1863, at 11 A. M.

J. L. KIRKPATRICK, D.D.,  
*Moderator.*

## THE REFORMED PROTESTANT DUTCH CHURCH.

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THE GENERAL SYNOD of the Reformed Protestant Dutch Church, met in the Reformed Dutch Church, Syracuse, New York, on Wednesday June 4th, 1862, and was opened with prayer by Rev. Cornelius Van Cleef, the retiring Moderator.

JOHN GARRETTSON, D.D., was elected Moderator, Rev. IRA C. BOICE, Adressor, and Rev. Messrs. J. McC. HOLMES and G. H. MANDEVILLE, Clerks.

**THEOLOGICAL SEMINARY.**—The Committee on the Seminary report that during the year the whole number of students was fifty-five. The faculty stated that the conduct of the students had been consistent with all their relations to the church of God. That none of the graduating class are expecting to go to the Foreign Missionary field, is doubtless owing to the fact that means are not provided for sending such as are already waiting to be sent out. All the students were interrogated in obedience to the injunction of General Synod on the subject of preaching, when it was found that there had been no violations of the law of Synod. The Committee notice with great satisfaction the efforts of the Faculty to procure portraits of all the deceased Professors of the Seminary, and we cordially recommend this praiseworthy tribute of affection to our sainted dead, to the co-operation of all the friends of the church and the “School of the Prophets.” An admirable likeness of the late Professor Van Vranken has been presented by the First Church, in Freehold, N. J., of which for twenty years he was pastor.

**STATISTICS.**—The Committee report the following as the returns from the various Classes: Ministers, 429; Churches, 419; candidates, 8. Communicants added on examination, 2,034; added on certificate, 1,590. Total number of communicants, 51,528. Infants baptized, 3,086; adults baptized, 387. Students in Bible Classes, 12,557; in Sabbath Schools, 40,517. Amount contributed for benevolent causes, \$101,641.69; for congregational purposes, \$357,907.77. Total contribution, 459,549.46.

**TRI-CENTENARY.**—The Committee to whom was referred the overture from Westchester Classis, on the subject of celebrating the three hundredth anniversary of the adoption by our church of the Belgic Confession of Faith, it was resolved, that the second Sabbath in September, 1862, be appointed as the day for a tri-centennial celebration, and that all our churches be requested to hold a special service at the usual hour of morning worship, on which occasion every pastor be requested to preach a sermon appropriate to the commemoration of that historical event.

And that on that day collections be taken up to be paid into the Treasury for the Church Building Fund of Synod.



ON THE STATE OF THE COUNTRY.—The following preamble and resolutions were adopted:—

*Whereas*, Our beloved country is distracted by an unjustifiable and atrocious rebellion, involving consequences of the greatest magnitude ; therefore

*Resolved*, That not only the natural obligations of love and gratitude and obedience which, as Christian citizens, we owe to a free and beneficent government, but also loyalty to Jesus Christ and to his cause of truth and righteousness on the earth, demand of us an earnest and unqualified support of our government in its efforts to suppress this disastrous and most wicked rebellion.

*Resolved*, That we humbly recognize our dependence upon the good help of our God for the success of our armies and triumph of our cause, and therefore our prayer shall continually be, that He will grant all needed grace to our rulers ; that He will bless our armies and go forth with them ; that He will prosper the right ; that He will eradicate all the causes of this rebellion ; that He will soon restore us peace and harmony ; that He will in infinite wisdom guide us in a way by which, in the best manner, every yoke may in His own time be broken, and the oppressed go free ; that He will bring rich spiritual blessings to all parts of our nation out of these temporal sorrows ; that He will turn the hearts of all our people in penitence and faith toward Himself, and thus in Christian love toward each other ; and thus, according to His word, the work of righteousness may be peace, and the effect of righteousness quietness and assurance for ever, and that in the unity of the Spirit we may have the bonds of peace.

*Resolved*, That we gratefully acknowledge the goodness of God in all the blessings, civil, social and religious, which we have enjoyed under this government, the best enjoyed by the sons of men ; that we humbly thank Him for the many blessings which crown us even now in the midst of these sorrows, for the excellent spirit which He has given our rulers, and for the many instances of signal success which He has given to our generals and armies.

*Resolved*, That we have full confidence in the patriotism, fidelity, wisdom, and prudence of the President of the United States ; that we bless God for the guidance he has given him in his perplexing and critical duties ; that as our churches have given many sons to the armed service of the country, so we pledge him, as the head and representative of our government, the cooperation of our prayers and of every form of influence, effort and sacrifice which duty may demand ; and in testimony of all this, we respectfully send him an official copy of these resolutions.

The claims of the Colonization Society and the Bible Society were commended to the attention of the churches under the care of Synod. It was also resolved that collections should be taken up for the Boards of Mission and Publication.

The thanks of Synod were voted to the families of Syracuse for their generous hospitality. The Synod adjourned to meet in the Reformed Protestant Dutch Church, Newburgh, New York, (Rev. G. H. Mandeville, pastor,) on Wednesday June 3d, 1863, at 10 o'clock, A. M.

JOHN GARRETTSON, *Moderator.*

DAVID D. DEMAREST, *Stated Clerk.*

## In Memoriam.\*

THEREFORE ARE THEY BEFORE THE THRONE OF GOD, AND SERVE HIM DAY AND NIGHT IN HIS TEMPLE; AND HE THAT SITTETH ON THE THRONE SHALL DWELL AMONG THEM.—*Revelation* vii. 15.

BETHUNE, D.D., GEORGE W.,—Was born in New York City in 1805. He was a grandson of Mrs. Isabella Graham, whose praise is in all the churches. His father and mother were also eminent in their day and generation. The former, Divie Bethune, was born in Scotland in 1771. In early life he emigrated to the Island of Tobago, but finding the habits of West India society ungenial to his views, he removed to New York in 1792, where he settled as a merchant, and connected himself with the Scotch Presbyterian Church under the care of Dr. Mason, and became prominent for his efforts in the cause of religion. Before a Tract Society was formed in this country he printed 10,000 tracts at his own expense, and began their distribution. He also imported Bibles for gratuitous distribution, and from 1806 to 1816 he supported several Sabbath Schools. He devoted to such works one-tenth of his gains. He was extensively and prosperously engaged in business, and was greatly respected in the commercial world for his intelligence and probity. He died in September, 1824. His widow survived him for more than a quarter of a century. She emulated her husband in every good word and work. Her name is inseparably associated with the cause of Infant and Sabbath School instruction, which she was the chief means of introducing into this country. She prepared several works for this purpose which, in many respects, stand at the head of that department of literature. Left by her husband with a liberal income, she devoted her whole time to works of active Christian charity. Chiefly among the memorials of her persevering energy is the New York Orphan Asylum, of which she was a most devoted patron. She died a few years ago under the roof of her only son. Of her two daughters, one of whom married Rev. Dr. McCartee of New York, the other, Rev. Dr. George Duffield of Detroit, Michigan, only the latter survives. A memoir of this most estimable woman was prepared by her son, and since his death, it has been published.

Dr. Bethune was prepared for College in New York. He entered Dickinson College, Carlisle, Pa., at that time under the Presidency of Dr. Mason. After graduating, he entered the Theological Seminary, at Princeton, N. J., and in 1826, he was licensed by New York Presbytery and ordained to the ministry. His first pastoral charge was the Reformed Protestant Dutch Church, at Rheinbeck, where his labors, while in the dew of his youth, are still graphically remembered. From this charge he was called to the Reformed Protestant Dutch Church at Utica, N. Y., in 1830, where he pursued a ministry of unusual success. In 1834, he was called to succeed Dr. Gilbert Livingston, in the Crown Street Church, Philadelphia, from which, in 1836, he led out a colony which was known as the Third Reformed Protestant Dutch Church. His varied and brilliant gifts here, under the blessing of God, gathered around him an attached people to whom he ministered with great acceptance until the year 1849, when he resigned his charge and removed to Brooklyn, New York. In 1850, he accepted the charge of the Central Reformed Protestant Dutch Church, Brooklyn, which soon gave way to a new organization called the "Church on the Heights." A handsome edifice was erected on Pierpont Street, which was filled with an intelligent congregation, to whom he ministered until 1859, when a severe illness compelled him to break off the connection, and spend a year in Europe in search of health. On his return, he became associated with the Rev. Dr. Van Nest in the charge of the church in Twenty-first Street, N. Y. His health continued to decline, and in the summer of 1861, he was compelled to turn his face for the fourth time to the old world in search of health. He journeyed

\* During the year the following ministers died (whose memoirs have not yet been recorded in the Almanac) as per report of the Committee on the "Narrative of Religion:"—W. R. Bogardus, Peter Allen, J. T. M. Davie, Paul Weidman and Jeremiah Searle.

through France, spending the winter in the Pyrenees, and in the spring of 1862, reached Florence, Italy, where he soon after died of congestion of the brain, April 27th, 1862.

JOHN R. McDOUGALL, D.D., pastor of the Scotch Presbyterian Church in Florence, speaks of his death as follows: "He had preached for me in our Scotch Presbyterian Church in the forenoon without complaining of illness, though it was apparent during the discourse that he was laboring under headache. He went home, and after a few words with his wife, soon became unconscious, and died before midnight from another (the third I believe) attack of congestion of the brain. The Doctor was not only ready for the great change, but of late had been very specially under an impression that death was at hand. He had everything in order, frequently referred to the subject, asked friends to be kind to Mrs. Bethune, and desired, as really happened, to spend his latest breath in preaching the glorious gospel."

His remains were brought home, and on Wednesday, September 3d, 1862, they were placed beside those of his sainted mother in the family vault in Greenwood Cemetery, New York.

His funeral was one of the most impressive character. The clergy of all evangelical denominations were largely represented, and this, with the presence of many other distinguished persons, rendered the scene unusually dignified and imposing. But there was no attempt at anything in the nature of a pageant; and as the deceased was known, and loved, and honored by every one present, an unaffected sorrow pervaded every heart, which was visible not only in the expression of countenance, but many an eye was dimmed with tears.

At one o'clock the relatives of the deceased, the Consistory of the Twenty-first Street Reformed Dutch Church, the clergy, the members of the American Philosophical Society and of the New York Historical Society, the Council of New York University, Professors of the Theological Seminary at New Brunswick, with representatives from churches over which Dr. Bethune had presided, assembled in the Twenty-first Street Church. The pulpit was muffled in crape, and the organ-gallery was also heavily draped in the same sad livery. The coffin containing the remains of him so loved and cherished, rested in front of the pulpit. The plate on the coffin-lid bore the following inscription:

**GEORGE W. BETHUNE,**

BORN IN NEW YORK,

March, 1805.

DIED AT FLORENCE, ITALY,

April, 1862.

The Rev. THOMAS E. VERMILY, D.D., offered prayer, asking of God that they might bow submissively to this dispensation of Providence—to his will who raiseth up his servants, and when he has done with them on earth, calls them to himself, and who is sufficient to support his saints in every time of trial. And for the widow going through her earthly pilgrimage, he prayed that God would graciously comfort and sustain her soul, until she should meet him who has gone before, where they shall go out no more for ever.

After the prayer, the procession of relatives, with the clergy and societies above enumerated, was formed, and proceeded to the Collegiate Church, corner of Twenty-ninth Street and Fifth Avenue. The following gentlemen, each wearing a white sash with black rosette, officiated as pall-bearers:—The Rev. Drs. Van Nest, Hutton, Storrs, Van Dyke, Adams, Prime, Cox, Vinton, Kennedy and Smith. The officiating clergy were: The Rev. Drs. Ferris, Quackenbush, Hutton, Willits, Taylor and Thompson.

The procession entered the Collegiate Church to solemn music from the organ. The coffin was placed in front of the pulpit, which was draped in black. The church was filled with a sympathizing audience.

First in the order of exercises, was Braun's funeral chant, executed with great purity and sweetness by the choir of twelve voices.



The Rev. Isaac Ferris, D.D., Chancellor of the New York University, then read an appropriate portion of the Liturgy, commencing, "It is better to go to the house of mourning than to go to the house of feasting; for that is the end of all men, and the living will lay it to heart."

The Rev. D. M. L. Quackenbush then offered a very appropriate and impressive prayer, at the conclusion of which Rev. Dr. Ferris read from the church collection the 744th Hymn, written by Dr. Bethune—

"It is not death to die," &c.

Rev. M. S. HUTTON, D.D., delivered an address, in which he speaks of him as follows:—

"As I recall our pleasant intercourse, I think that no signal expression so frequently dropped from his lips, welling up from his heart, as the grateful, reverend words, '*Thank God!*'—and in this expression you have my theme to-day; for while it points out our duty, the duty which I think he would urge, we have *in it* also a clue to many of the excellencies which characterized our departed brother. He lived near to God, ever tracing events to his hand, and mindful of his dependence on him.

"It is to this I ascribe his retention of that Christian humility which was a marked feature in his character, which lies at the foundation of so many virtues, and which, I may add, was under the circumstances very remarkable.

"His parentage, the worldly advantages which surrounded him from his infancy, his powerful and sturdy frame, all conspired to give him a bold, fearless and independent spirit. I do not believe that physically or morally he ever knew what the 'fear of man' was. But in addition to this, endowed as he was with a large heart and genial nature—a fertile, cultivated and richly-stored mind—a wit keen, and yet playful—full of humor and with great colloquial powers, his society was much sought for and enjoyed, while his ability as a platform speaker, in which he had few equals, brought him incessantly before the public only to receive their admiring plaudits, so that his whole life may justly be styled an ovation even from his childhood. An only and almost idolized son, he hardly knew, even in early life, any restraint save only that of divine grace on his heart; and when he entered on his public career, he sprang at once into popularity, and retained it to the last.

"Now, all this required no small degree of divine grace and self-culture, to prevent his being injured spiritually, but his grateful heart was his safety. He gave God the glory and the thanks. I can say with perfect confidence, I know that he was in truth an humble, child-like man, with no overweening self-esteem. This trait was equally and beautifully manifested in his treatment and utterance of divine truth as a preacher of the gospel.

"With the utmost independence of thought and entire freedom from the trammels of human opinion, he always sat at the feet of Jesus like a little child, and his sermons were characterized by simplicity of style—a clear exhibition of what he considered the mind of the Spirit, and an exaltation of Christ as man's only hope. He was in these respects a model preacher. Shall we not say with him gratefully, as we recall this trait in his character to-day—'*Thank God!*'"

Rev. A. A. WILLITS spoke as follows:—"He was a humanitarian in the true if not in the technical sense. He turned his back upon nothing that he believed would truly benefit his race. His broad and generous nature embraced, in its comprehensive sweep, 'whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report.'

"His was no 'nutshell' Christianity, and (incidental to the proclamation of the gospel, which was his great work) his eloquent tongue and pen were ever ready to aid whatever else related to the happiness and progress of his kind. And whether it was the annual assembly of scholars at the great seats of learning, or the social convocation for the promotion of fraternity, or the public jubilee over the introduction of pure water into the great city, or a meeting of sympathy for some suffering servant of God, or the assembly of his brethren for the promotion of any of the great interests of the church

of God, or the great upheaving of the masses of his countrymen when the nation was imperiled—whatever the occasion or cause that related to the welfare of mankind, his heart was always there, and, if possible, his personal presence; and no presence was more welcomed and no tongue more gladly heard, for few tongues had such power to charm or to move the hearts of men. Oh! can we ever forget that eloquent voice—as musical and gladdening, on joyous occasions, as the laugh of childhood; but stirring the soul like the bugle of battle, when the interests of his country or humanity were at stake!

“And yet all this was subordinate to his proclamation of the gospel. Those who heard him only on these incidental occasions, and not in his constant ministrations in the house of God, knew not the man; for it was in the pulpit his “bow abode in strength.” Here he brought to bear all the powers of his mind and all the fervor of his soul; for here, in *preaching the gospel*, he felt he was laying the axe at the root of the tree of all human wrongs, and introducing the divine leaven into humanity that was ultimately to elevate, sweeten, lighten the whole mass from bottom to top.

“Who can forget his manner? What dignity, and yet what suavity in his bearing! what music in his voice! what grace and fitness in his gesture! How that ponderous body moved to the emotions of the soul within! how light, how elastic, how aerial it seemed to be, when his mind and heart were all aglow with his great theme! When he read the Scriptures, what reverence in his manner, what simplicity and naturalness in his tones, what justice and force in his emphasis! How luminous the word seemed as it came from his lips! His reading in itself was a commentary; it was better than many a sermon. When he preached, how grand the theme, how sensible and logical the arrangement, how pure and holy the thought, how chaste and simple the language! But above all, what earnestness, what fervor, what unction! The train of thought had come, indeed, in a path of light through his mind; but it started from his heart—a heart glowing with love to God and man.

“But, my brethren, we must not complain. ‘It is the Lord; let him do as seemeth him good.’ ‘Surely the Judge of all the earth shall do right.’ ‘The Lord reigneth; let the earth rejoice.’ God reigns, and he will take care of his own cause. Our brother did his work, did it long and well, and God has called him to his reward; we will not murmur, but say, as we have been taught to-day, ‘Thank God!’ Thank God for his beautiful life! Thank God for his beautiful death! for it *was* a beautiful death.

“In that lovely land of Italy, in that charming city of Florence, on the sweet eve of the Sabbath, after having ‘preached the gospel,’ to clasp the hand of his dear wife in his, and then gently leaning his head on Jesus’ breast, and breathe his life out sweetly there, without a pain or a groan—that was a beautiful death. Only the day before, in looking out of the window at a glorious sunset, with its brilliant reflections in the placid Arno, he exclaimed to his beloved wife: ‘Oh! how glorious! Surely, Mary, Florence is the most beautiful place on God’s earth—pleasant to live in, pleasant to die in.’ The next sunset he passed away to behold the sunrise of heaven.”

The Rev. W. J. R. TAYLOR then offered prayer.

Following the prayer, Homman’s great Doxology, “Now unto Him that loved us,” was performed by the choir.

The Rev. ALEXANDER R. THOMPSON then rose and said:—

“According to the request of our father and friend, his precious dust will now be conveyed to Greenwood, to be deposited by the side of his sainted mother, till the morning of the resurrection.”

ISAAC FERRIS, D.D., Chancellor of the University of the city of New York, preached a discourse in commemoration of his life, from which the following extract is taken:—“Whilst all the boards of the church received his co-operation, he threw himself very strongly into the support of the Board of Publication. He felt that a sound religious literature, doctrinal as well as practical, was needed, and must be brought down to the means of the masses: that treatises on special doctrines, which general societies could not publish, should be prepared and issued. To show his interest in this work, he made over to the Board several of his own works of high character, which

have become parts of the literature of our church. One of his greatest services done to the church was his successful effort in leading the General Synod to decline receiving the classis of North Carolina into the body. No man could charge him with want of interest in the South, yet he saw how certainly the evils involved in the slavery discussion would come upon us.

"His country was always dear, and his travels abroad, where he saw the workings of other governments, and contrasted them with what he left behind, only made his native land the dearer to him. He thanked God that he was an American, a native of the United States of America, and every development of his country's resources and strength gave his heart new joy. He was not an abolitionist, nor was he a pro-slavery man. He knew well the evils of slavery and its enormities, for he had often spent months under the southern sky, and he noted with pain the encroachments of the slave power. During the Presidential campaign of 1856, when the Kansas troubles filled the land with unusual excitement, he was the victim of the deepest anxiety. After the vote had determined that James Buchanan was to be the next President, he wrote a long, earnest and eloquent letter to that gentleman, with whom he had personal friendship, imploring him, as he loved his country, and would prevent the calamity of a civil war, to use his great influence, when in the Presidential chair, to arrest the march of the slave-power and arrest its reckless propagandism. When Fort Sumter fell, he was stung to the quick. He rose above all questions of policy; every thing was involved, in his view, in vigorous, unanimous resistance to the most wicked rebellion in our world's history, which disappointed ambition had begun, and lust of power had been planning, for twenty-five years.

Rev. JOHN FORSYTH, of New Brunswick, N. J., in a letter, writes thus:

"Dr. Bethune was for many years, confessedly, one of the most distinguished ornaments of the American pulpit. Preaching the gospel of Christ he regarded as the great business of his life, and upon it he concentrated all his manifold resources. How rich and various these were, his numerous academic orations abundantly attest. From a child he had enjoyed the best advantages for intellectual culture which his native city could furnish, and the scholarly tastes formed in early life, he was enabled to strengthen and develop. He had the means of collecting a noble library, and his books were not allowed to stand idle upon his shelves. He had a large acquaintance with modern and ancient literature. His works show that he was a master in the arts of rhetoric. He thus had ample opportunity to gain a high position among the classical scholars and the literary men of his times, but his ambition was to shine in another and far nobler sphere, and therefore, all his attainments, whether in classical or in general literature, were made subsidiary to his success as a minister of the gospel.

"On the platform and before a lyceum he was exceedingly effective and always popular. Not one of his cotemporaries was more so. But the place in which above all others he loved to appear, was the pulpit; and the themes on which he delighted to expatiate—the themes which were the staple of his discourses from the beginning to the end of his ministry, were the distinctive doctrines of the "olden theology" of Scotland and Holland. He never evinced the least fondness for new speculations. He stood in the "old paths," and while his sermons had all the literary finish which the most refined taste could demand, they were so simple in structure, so clear in statement, so evangelical in tone; in a word, they had such a rich gospel unction, that Christians of all classes heard them with profit and delight.

"Dr. Bethune was one of those men who are understood the moment you become acquainted with them. He was so open and demonstrative, that a first interview revealed to you the weak and the strong points of his character. Few ministers have a wider acquaintance with persons in all ranks of society, and few can count a larger number of warmly attached friends. But I am in danger of giving too free a rein to my pen, when writing of one for whom I felt so warm an affection. I will only add, that neither among the native nor the adopted sons of the Dutch Church can one be named as in all respects worthy to take the place left vacant by the departed and beloved Bethune."



## THE CANADA PRESBYTERIAN CHURCH.

THE Second Synod of the Canada Presbyterian Church was held in the Knox Presbyterian Church, Toronto, C. W., June 3d, 1862, and was opened with a discourse by William Taylor, D.D., the retiring Moderator, from Mark XVI., 15th: "Go ye into all the world and preach the gospel to every creature." After the sermon the clerks reported the ministers present.

The Moderator stated, that at the last meeting of Synod a committee was appointed to send official information of the union effected between the synods and churches now forming the Canada Presbyterian Church,\* to the following churches, viz., The Free Church of Scotland, The United Presbyterian Church in Scotland, The Presbyterian Church in England, The Presbyterian Church in Ireland, The Presbyterian Church of the Lower Provinces, The Presbyterian Church of New Brunswick, to open a friendly correspondence with the said churches, and to send to each a copy of the Basis of Union; that the committee, in accordance with their instructions, had prepared and forwarded letters to said churches, and replies of a cordial kind had been received from three of them. The Moderator also stated that an address of condolence to her Majesty the Queen, on the death of the Duchess of Kent, had, according to instructions of last Synod, been prepared and forwarded, and that a letter had been received from his Grace the Duke of Newcastle, conveying the information that the address had been presented to her Majesty, and had been most graciously received.

The Moderator then thanked the Synod for the honor they had conferred upon him by placing him in the chair, and for their uniform kindness during his term of office.

The Synod then proceeded to elect a Moderator.

The following nominations were made by Presbyteries, viz. :—Rev. Dr. Burns, Rev. Robert Ure and Rev. Alexander Topp. Mr. Topp not being present, his name was withdrawn, and Dr. Burns was elected.

Dr. Burns addressed the Synod, thanking them for the honor which they had done him, but that owing to the infirm state of his health he earnestly and respectfully asked to Synod to accept his declination of the Moderatorship. This the Synod did. On motion of Dr. Burns, Rev. ROBERT URE, of Toronto Presbytery, was unanimously elected Moderator.

**BILLS AND OVERTURES.**—Rev. Alexander F. Kemp, chairman of this committee, reported the following overtures which were adopted:

**OVERTURE No. I.** Presbytery Rolls—Certified Rolls of Presbyteries, together with Reports of Moderations, Inductions, Licensure, Deaths, Demis-

\* A full account of this union is published in *The Presbyterian Historical Almanac* for 1862, pages 307-324.

sions and Depositions, within their respective bounds, shall be sent up by their respective clerks, so as to be in the hands of the Clerk of Synod, at least eight days before Synod meets.

No. II. The second diet of the Synod's meeting shall be chiefly spent in devotional exercises, and such portion of the time of other diets as the Moderator of Synod shall think proper.

No. III. There shall be a standing Committee on Business, consisting of the clerks of the Synod and of Presbyteries, who shall arrange all such business as may be requisite prior to the first diet of the annual meeting of Synod; and such Committee, together with a minister and elder from each Presbytery, appointed by the Presbytery itself, shall constitute the Committee of Bills and Overtures; but in the event of no such appointment being made, such representatives shall be appointed by the Synod. The Synod Clerks shall be joint Conveners (chairmen) of the said Committee. The following addition as to this Overture was adopted:—That after the arrangement of business has been reported by the Committee on Bills and Overtures, and disposed of by the Synod, the Engrossing Clerk shall write out a legible copy of the business, according to the order in which it is to be taken up from time to time, and shall fix up the same in the vestibule of the place of meeting for the due information of all parties.

No. IV. All papers for the Synod or notification of the same, shall be transmitted to the Convener of the Committee on Business, at least eight days before the meeting of Synod; and all such papers shall pass through the Committee on Bills and Overtures before presentation to Synod.

No. V. Every motion, whether original or amended, shall be given to the Clerk in writing, as soon as it shall have been made to the house.

No. VI. When a motion is duly seconded, and in possession of the house, it shall not be altered without permission of the Synod.

No. VII. No member shall be allowed to speak more than once on the same subject, unless it be in explanation or by permission of Synod.

No. VIII. The mover of the first motion shall be entitled to the privilege of giving a reply, in which new matter must not be introduced; thereafter the debate shall be held to be definitely closed, and no person shall be entitled to speak, excepting with regard to the manner of putting the vote.

No. IX. All motions after the first shall be considered as amendments on the first, and shall be disposed of accordingly.

No. X. When there are only two motions before the house, the amendment shall be put first, and the motion afterwards; but if the roll be called, the question shall be "Amendment" or "Motion," and the motion which so carries shall then be put to the house, the question being "aye" or "no."

No. XI. When there are more than two motions, the last shall be put against that immediately preceding it, and so on till only two remain, when they shall be disposed of as in No. X.

No. XII. The vote shall be ordinarily taken by a show of hands; but at the call of any member, the roll shall be called and votes marked.

No. XIII. Dissents, when taken, must be given immediately after the decision in the case is announced from the chair. Reasons of dissent may be given in not later than the next sederunt, and such reasons shall be recorded in the minutes, if required.

No. XIV. No Committee or Presbytery shall continue to sit, after the Moderator shall have taken the chair at any diet of the Synod's meeting, unless special permission of the Synod shall have been obtained to that effect.

No. XV. The Committee on Bills and Overtures shall have the power of printing the reports of Standing Committees of Synod, or such portions or abstracts of them, as they shall see fit, in order to their circulating among members of Synod, before such reports are taken up by the Synod.

No. XVI. The Conveners of the Standing Committees shall give in their reports to the Committee on Bills and Overtures, not later than the second sederunt of the meeting of Synod, and the Synod shall appoint a small committee to suggest the names of members for the Standing Committees.

No. XVII. The Moderator shall be appointed in the manner following;

that is to say, each Presbytery shall nominate for the Moderatorship a minister, either one of their own number or a member of any other Presbytery of the church, and the Presbytery Clerk shall return the name of the minister, so nominated, to the Clerk of Synod, together with the Presbytery Roll, prior to the annual meeting of Synod. A list shall be formed of the members thus nominated; and the Synod shall, from such list, by open vote appoint the Moderator. In the event of no nomination being made, the Synod shall elect the Moderator by the usual process of Motion.

No. XVIII. From Hamilton Presbytery, anent the Constitutions of Kirk-sessions in cases in which two or more congregations are under the charge of one minister. It was agreed to dismiss this overture for the present.

No. XIX. From Ottawa Presbytery, on the observance of the Lord's supper by the Synod during its annual sessions. It was resolved that this holy ordinance be dispensed on the Lord's day in connection with the meeting of Synod, in Hamilton, in 1863, and that a committee be appointed to mature a plan, to be submitted at an early diet of next Synod, for the carrying out of this desirable object. Dr. Ormiston is chairman of said committee.

ADDRESS TO THE QUEEN.—May it please your Majesty, "We, the ministers and elders comprising the Supreme Court of the Canada Presbyterian Church, and now met in Synod, desire, in common with all classes of your Majesty's subjects, to express, on the earliest opportunity available to us, our heartfelt sympathy with your Majesty and Royal Family, on the death of your Royal Consort, Prince Albert. Deeply do we feel that the event is no less a national loss than it has been to your Majesty and the Royal Family an unspeakably severe bereavement. It is our sincere prayer, that by the blessing of God on the instructions and example by which it was the care of the distinguished and lamented Prince Consort to form the minds of the youthful circle so dear to your Majesty's heart, your Majesty may experience all the solace that is to be found in witnessing the development in your Royal offspring, of each Christian grace. And it is with a satisfaction well warranted by our observation of your Majesty's course, as well as of that of your lamented Royal Consort, that we recognize the good Providence that has spared your Majesty, as the head of a family so interesting to the nation, and as the occupant of a throne which your Majesty's virtues have adorned.

"May the God and Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort, sustain your Majesty by the faith of that glorious gospel which enables the deeply sorrowing to be yet 'always rejoicing.' May he guide your Majesty's councils, and may it please him to continue peace in your Majesty's days to every portion of the extended realms that own with unabated contentment and increased gratitude to the British sceptre.

"Signed in the name and by the appointment of Synod."

ADDRESS TO HIS EXCELLENCY THE GOVERNOR GENERAL.—*Unto his Excellency, the Right Honorable Charles Stanley, Viscount Monck, Governor of British North America, &c.*—May it please your Excellency, We, the ministers and elders of the Canada Presbyterian Church, on this the first occasion of our meeting in Synod, since the arrival of your Excellency in the Province, beg leave respectfully to present to your Excellency our sincere congratulations on your assuming the honorable and responsible position which you occupy, as the Governor General of this great and growing Province.

"We have just united in transmitting to our beloved Sovereign, the Queen, an expression of our sincere sympathy in the bereavement with which it has pleased God to visit her Majesty and the Royal Family; and we now feel it due to you, as her Majesty's representative, to tender our hearty congratulation, and our most earnest wishes for the success of your Excellency's Government, and for the happiness and comfort of your Excellency in all the relations which you sustain, whether public or private.

"Representing, as we do, no considerable portion of the people throughout the whole of Canada, we rejoice to be able to assure your Excellency of the sympathy of our people with the sentiments which we express, of respect for your Excellency, affection and loyalty to our Sovereign the Queen, and sincere attachment to the British throne.



"It is our earnest prayer to Almighty God that he may guide and direct you in the discharge of your important public functions, and bless you and your family with all spiritual and heavenly blessings in Christ Jesus.

"In name and by appointment of the Synod of the Canada Presbyterian Church.  
Signed, &c., &c."

**OBSERVANCE OF THE SABBATH.**—Rev. Dr. Burns, chairman of the committee appointed to take into consideration the propriety of preventing the Street Railway Cars, in Toronto, from running on Sabbath days, reported the following paper, which was ordered to be sent to the Mayor of the city:—

"The ministers and elders forming the Synod of the Canada Presbyterian Church, met in Synod in the City of Toronto, would respectfully but earnestly represent to the Corporation their conviction, gathered from experience elsewhere, of the very serious injury which may be apprehended to arise, in regard to the interests of religion and morality, from liberty being given to run the street cars on the Lord's Day, even under regulations which the Council may impose, and therefore would implore them to refuse the prayer of the petition in question; and further, to employ all means which the laws of the land give them for preserving, in its entirety, an institution so specially connected as is the Sabbath, with the best interests of the whole community."

**STATE OF THE WEATHER.**—On motion of Principal Willis, it was resolved, that in the opening devotion of the afternoon, special reference should be made to the state of the weather; and prayer offered to God that he would send seasonable rain upon the earth. The Moderator appointed Rev. James Skinner to conduct the service.

**CONGREGATIONAL UNION IN CANADA.**—Rev. Wm. Clarke appeared as a delegate from this body, and addressed the Synod. He was responded to, on behalf of the Synod, by Rev. Dr. Burns, who expressed the great pleasure with which the Synod received the gratulations of their Congregational friends and fellow Christians. The Synod appointed Dr. Burns and Mr. Hugh Young as a deputation to the Congregational Union of Canada, which was to meet in Hamilton, C. W., the following week.

**WIDOW'S FUND.**—Rev. John M. King, chairman of this committee (composed of members of the late United Presbyterian Church in Canada,) reported, that they had been successful in securing the amount of contributions requisite to accomplish the object of their appointment.

**INTEMPERANCE.**—The following resolutions were adopted on the subject:—

*Resolved, I.* That the Synod deeply deplore the sad ravages of Intemperance in the Church and in the world, and earnestly entreat all office-bearers of the Church to use their utmost endeavors, by precept and example, to restrain and remove this widely extended and destructive vice.

*II.* That the liquor-traffic, as now legally conducted, tends directly to promote and perpetuate the evils deplored, and that all legitimate efforts be employed to prevent the wider extension, and to bring about the ultimate extinction of this great and growing evil.

*III.* That the several Presbyteries and sessions of the churches are hereby recommended to take such steps, as in their judgment they may deem most expedient and efficient for the suppression of intemperance, and for the maintenance of a pure and scriptural discipline in this matter, in each of the respective congregations.

*IV.* That a standing committee be appointed to take charge of this subject.

UNIVERSITY OF TORONTO.—On motion of Rev. Alexander F. Kemp, it was resolved that the Synod resolve to petition the Legislature and Governor in Council against any appropriation of funds of the University of Toronto, or further the appropriation of the public funds for the maintenance or endowment of denominational colleges in Canada West, it being the decided opinion of this Synod, that such appropriation would lead to the destruction of an unsectarian system of education in this portion of the Province, and be a grievous injustice to a large and influential portion of the community who cannot conscientiously participate in such grants of money; and that a committee be appointed to watch over any proposed legislation in regard to the above matters, and to use their utmost efforts, by petition or otherwise, through the Presbyteries and sessions of the church, to prevent any such legislative proceedings.

ON A GENERAL ASSEMBLY.—It was proposed that the Synod be divided into *three* Synods, to be named respectively, The Synods of *London, Toronto* and *Montreal*, and to form a General Assembly of the Canada Presbyterian Church, to be composed of one-fourth of the members of the several Presbyteries. On motion of Rev. Arch. Cross, this overture was sent down to the Presbyteries.

THE STATISTICS OF THE CHURCH.—These were referred to a committee who reported the items which have been arranged in the table of statistics under their appropriate heads. The Committee suggest the propriety of adding at least one-sixth to the returns, as that number of congregations failed to report. This would make the membership reach 36,000; the elders, 1,350; the deacons, 400; and so on. The returns are also made concerning MANSES. Only seventy-two congregations report that they possess that necessary adjunct to a minister's comfort and usefulness, a *Manse*. The Committee expressed a hope that this matter will be carefully considered, and that soon a comfortable home for a Presbyterian Minister will be found beside each church.

Reports were received from the Committees of Home and Foreign Missions, Knox College, &c.

THANKS were voted to the Committee of Accommodation for their kindness and courtesy; to the Trustees of Knox Church and congregation; to the ladies of the congregation for their very marked kindness in connection with the evening entertainments, which have contributed so much to the comfort and convenience of the Synod; and to the community of this city for their hospitable reception accorded to this Synod, on the occasion of its first meeting after our memorable union.

At the request of the Moderator, Rev. Dr. Burns offered prayer, and then, after singing Psalm CXXII. 6-9, the Moderator dissolved the Synod, and announced that next Synod would be held in the Central Church, Hamilton, C. W., (Wm. Ormiston, D.D., pastor,) on Tuesday, June 1863, at 7 o'clock, P. M.

ROBERT URE, *Moderator*.

WM. REID, }  
WM. FRASER, } *Clerks of Synod.*

PERSONAL AND FINANCIAL STATISTICS OF THE CANADA PRESBYTERIAN CHURCH—REPORTED 1862.

PRESBYTERIES.		STATED CLERKS.	
1 Brockville.....	James K. Smith, A. M. ....	10	24
2 Cobourg.....	James Bowie, .....	14	28
3 Grey.....	William Park, .....	13	18
4 Guelph.....	James Middlemiss.....	16	30
5 Hamilton.....	John Porteus.....	18	39
6 Huron.....	A. D. McDonald.....	10	22
7 Kingston.....	Patrick Gray.....	10	24
8 London.....	David Walker.....	25	47
9 Montreal.....	Alexander F. Kemp.....	28	44
10 Ontario.....	Robert H. Thornton, D.D., .....	13	27
11 Ottawa.....	S. C. Fraser, A. M., .....	12	25
12 Paris.....	John Gillespie, .....	17	20
13 Stratford.....	William Desk, .....	12	20
14 Toronto.....	William Gregg, A. M., .....	27	55
<b>TOTAL, 14.</b>		<b>225</b>	<b>423</b>
Number of Ministers.		3671	460
Number of Churches and Preaching Stations.		3530	203
Number of Elders.		349	144
Number of Deacons.		317	337
Additions to the Church by Examination and Certificate.		289	224
Total Number of Communicants.		6183	460
Number of Baptisms.		689	145
Amount of Salary actually Paid the Ministers.		6163	1261
Congregational purposes		2496	469
Contributions for College.		6189	247
Contributions for Home Missions.		2496	469
Contributions for Foreign Missions.		2496	469
Contributions for Widow and Orphan and Aged Ministers, Fund.		290	137
Contributions for Synod Fund.		290	137
Contributions for French Cana. Missionary Fund.		290	137
Contributions for Miscellaneous Objects.		290	137
TOTAL CONTRIBUTIONS.		182,339	72
Number of Churches with MANSES.		2	1



## OFFICERS AND MINISTERS

OF

## The Canada Presbyterian Church.

Moderator.

REV. ROBERT URE, *Streetsville, C. W.*

Joint Clerks of the Synod.

REV. WILLIAM REID, A.M.,

REV. WILLIAM FRASER.

REV. WILLIAM REID, A. M., *General Agent and Treasurer of the Church.*R. H. THORNTON, D.D.,  
*Chairman of Home Missions Committee.*REV. R. F. BURNS,  
*Chairman of Foreign Missions Committee.*M. WILLIS, D.D.,  
*Chairman of Theological Education Committee.*J. OSBORNE, Esq., *Hamilton.*  
*Chairman of Widows' Fund Committee.*

Anox College, Toronto.

M. WILLIS, D.D., *Principal.*ROBERT BURNS, D.D., *Professor.*REV. GEO. P. YOUNG, *Professor*

MINISTERS.	PRESBYTERIES.	POST-OFFICE.	MINISTERS.	PRESBYTERIES.	POST-OFFICE.
Adams, James	Toronto.	Nobleton.	Doak, William	Stratford.	Stratford.
Aitken, William	Ottawa.	Smith Falls.	Donald, William	Paris.	Norwichville.
Alexander, A.M., J.	Toronto.	Norval.	Douglass, James	Cobourg.	Millbrook.
Alexander, T.	Cobourg.	Norham.	Dunimond, A. A.	Stratford.	Shakespeare.
Allan, Alexander	Montreal.	St. Eustrache, C.E.	Duff, John	Guelph.	Elora.
Allan, Daniel	Stratford.	Stratford.	Dunbar, John	Paris.	Glenmorris.
Anderson, John	Montreal.	Lancaster.	Duncan, James	Huron.	Bayfield.
Andrews, F.	Cobourg.	Keene.	Duncan, J. B.	Ottawa.	Perth.
			Duncan, Peter	Cobourg.	Colborne.
Baird, M.A., John	Ontario.	Claremont.	Ewing, John	Cobourg.	Mt. Pleasant.
Ball, W. S.	Paris.	Woodstock.			
Balmer, S.	London.	Detroit, Mich.	Fayette, A.M., J.F.A.S.	Toronto.	Tottenham.
Barr, Matthew	Huron.	Harpurhay.	Ferguson, James	London.	Lobo.
Barrie, William	Guelph.	Guelph.	Findlay, James	Hamilton.	Waterdown.
Beattie, David	Stratford.	Millbank.	Fletcher, D. H.	Toronto.	Toronto.
Binnie, Robert	Montreal.	New Glasgow, C.E.	Fletcher, William	London.	Falkirk.
Black, David	Montreal.	Chateauguay, C.E.	Forrest, William	London.	Ridgetown.
Black, James	Hamilton.	Seneca.	Fotheringham, J.	Stratford.	Cromarty.
Blain, William	Cobourg.	Springville.	Fraser, John	London.	Thamesford.
Bowie, James	Cobourg.	Norwood.	Fraser, William	Toronto.	Bond Head.
Boyd, James	Stratford.	Cross Hill.	Fraser, A.M., S. C.	Ottawa.	White Lake.
Boyd, D. D., Robert	Brockville.	Prescott.			
Bremner, George	Grey.	Paisley.	Gillespie, John	Paris.	Princeton.
Burns, D. D., Robert	Toronto.	Toronto.	Glassford, Peter	Toronto.	Coleraine.
Burns, R. F.	Hamilton.	St. Catharines.	Gordon, Daniel	Montreal.	Athol.
			Gordon, Henry	Kingston.	Gananoque.
Cameron, C.	Grey.	Priceville.	Gourlay, A.M., J. L.	Ottawa.	Aylmer, C. E.
Cameron, D.	Montreal.	Lochiel.	Graham, William	Huron.	Egmondville.
Cameron, J.	Grey.	Sullivan.	Grant, Alexander	Grey.	Owen Sound.
Campbell, H.	Brockville.	Cornwall.	Gray, Patrick	Kingston.	Kingston.
Cassie, John	Cobourg.	Port Hope.	Gray, John	Toronto.	Orilla.
Caven, William	Stratford.	St. Mary's.	Greenfield, J.	Montreal.	Martintown.
Caw, David	Paris.	Paris.	Gregg, A.M., William	Toronto.	Toronto.
Chambers, T. S.	Kingston.	Battersea.			
Chestnut, J. W.	London.	Oban.	Hall, Robert	Stratford.	St. Mary's.
Cheyne, A. M., Geo.	Hamilton.	Tapletown.	Hamilton, Robert	Stratford.	Avonbank.
Christie, Thomas.	Hamilton.	Flamboro.	Harris, James	Toronto.	Eglington.
Christie, Wm. M.	Hamilton.	Chippewa.	Henderson, Arch.	Montreal.	St. Andrews. C E
Clark, W. B.	Montreal.	Quebec, C. E.	Henry, Thomas	Montreal.	Lachute, C. E.
Corbett, John	Toronto.	Mono Centre.	Holmes, A.M., A. T.	Toronto.	Brampton.
Conthard, W.	Montreal.	Valleyfield, C. E.	Hume, James	Kingston.	Melrose.
Coutts, David	Toronto.	Mayfield.	Hume, M.A., R.	Paris.	St. George.
Craigie, William	Hamilton.	Port Dover.			
Craw, George	Toronto.	Craighurst.	Inglis, David	Hamilton.	Hamilton.
Crombie, A.M., John	Montreal.	Inverness, C. E.	Inglis, Walter	Huron.	Kincardine.
Cross, Archibald	Paris.	Ingersoll.	Inglis, William	Paris.	Woodstock.
Cuthbertson, G.	Guelph.	Winterbourne.	Irvine, D.D., Robert	Hamilton.	Hamilton.
Currie, Archibald	Huron.	Blythe.			
Currie, Peter	Montreal.	Vanleekhill.	James, John	Guelph.	Galt.
			Jamieson, R.	Toronto.	York Mills.
Deas, William	London.	Wisbeach.	Jennings, D.D., J.	Toronto.	Toronto.
Dewar, Robert	Grey.	Leith.			
Dick, James	Toronto.	Richmond Hill.			

MINISTERS.	PRESBYTERIES.	POST-OFFICE.	MINISTERS.	PRESBYTERIES.	POST-OFFICE.
Keup, A. F.	Montreal.	Montreal. C. E.	Omiston, D. D., Wm.	Hamilton.	Hamilton.
Kennedy, Alexander	Ontario.	Dunbarton.	Park, William	Grey.	Bentinck.
King, William	London.	Buxton.	Paterson, A. M., D.	Montreal.	St. Andrews, C. E.
King, John M.	Ontario.	Columbus.	Paterson, J.	Cobourg.	Lindsay.
Laing, John M.	Cobourg.	Cobourg.	Paterson, N.	Brockville.	Merrickville.
Lawrence, George	Ontario.	Orono.	Peattie, William	Paris.	Mohawk.
Lees, John	Hamilton.	Ancaster.	Porteous, John	Hamilton.	Kirkwall.
Lees, A. M., Archibald	Brockville.	Farmersville.	Pringle, James	Toronto.	Brampton.
Lochead, William	Brockville.	Kars.	Proudfoot, J. J. A.	London.	London.
Lochead, William	Ottawa.	Renfrew.	Quin, J. C.	Brockville.	Kemptville.
Logie, John	Huron.	Rodgerville.	Reid, A. M., William	Toronto.	Toronto.
Lowry, Thomas	Stratford.	West's Corners.	Rennie, John	Hamilton.	Dunville.
Macalister, William	Montreal.	Metis, C. E.	Riddell, George	Ontario.	Clarke.
Mackay, John	Montreal.	Milbourne, C. E.	Robertson, A. M., Wm.	Paris.	Chesterfield.
Mackie, John	Montreal.	Lachute, C. E.	Roger, John M.	Cobourg.	Peterboro'.
Matherson, A.	Brockville.	Lunenburg.	Ross, John	Huron.	Brucefield.
Meldrum, William	Stratford.	Harrington.	Scott, James R.	Cobourg.	Perrytown.
Melville, Andrew	Brockville.	Spencerville.	Scott, John	London.	London.
Middlemiss, J.	Guelph.	Elora.	Scott, John	Kingston.	Napanee.
Millican, William	Guelph.	Garafraxa.	Scott, Robert	Ottawa.	Pakenham.
Milroy, John	Montreal.	Gould, C. E.	Scott, William	Montreal.	St. Sylvester, C. E.
Mitchell, James	Toronto.	Milton.	Sharp, Thomas	Ontario.	Ashburn.
Moffatt, Robert C.	Grey.	Walkerton.	Skinner, James	London.	Birr.
Monteath, Robert	Ontario.	Prince Albert.	Smart, W.	Kingston.	Lansdowne.
Montgomery, A. M., D. E.	Brockville.	South Gower.	Smellie, George	Guelph.	Fergus.
Morrison, John	Stratford.	Wadlington, N. Y.	Smith, A. M., Jas. K.	Brockville.	Brockville.
Murray, J. G.	Hamilton.	Grimsby.	Smith, John	Ontario.	Bowmanville.
McArthur, R.	Ontario.	Wick.	Smith, John	Cobourg.	Grafton.
McAuley, A. J.	Guelph.	Nassageweya.	Stark, M. Y.	Hamilton.	Dundas.
McCoil, Angus	London.	Chatham.	Stewart, James	Toronto.	Oro.
McConechy, J.	Montreal.	Leeds, C. E.	Stewart, John	Huron.	Kincardine.
McCusig, Finlay	Hamilton.	Port Dalhousie.	Stevenson, Thomas	Grey.	Owen Sound.
McDiarmid, Peter	Cobourg.	Bowmantown.	Straith, John	London.	Ingersoll.
McDiarmid, A.	London.	Wallacetown.	Strauss, Julius	Paris.	Agincourt.
McDiarmid, D.	Paris.	Woodstock.	Sutherland, W. R.	Toronto.	Strathburn.
McDonald, A. D.	Huron.	Clinton.	Swinton, R. C.	London.	Pictou.
McEwen, John	Ottawa.	Cumberland.	Taylor, D. D., William	Montreal.	Montreal, C. E.
McFaul, Alexander	Toronto.	Caledon.	Thom, B. A., James	Brockville.	Morrisburg.
McIntosh, James	Kingston.	Annerst Island	Thompson, J. A.	Guelph.	Erin.
McKay, Alexander	Huron.	Tiverton.	Thomson, D. D., John	Guelph.	Salt.
McKenzie, Robert	Brockville.	Lyn.	Thornton, D. D., R. H.	Ontario.	Oshawa.
McKenzie, Donald	London.	Embro.	Tolmie, Andrew	Paris.	Innerkip.
McKenzie, W. J.	Cobourg.	Baltimore.	Topp, A. M., Alexander	Toronto.	Toronto.
McKenzie, W.	Ottawa.	Almoute.	Torrance, Robert	Guelph.	Guelph.
McKinnon, J.	Ottawa.	Carlton Place.	Troup, William	London.	Broll.
McKinnon, N.	London.	Wardsville.	Tweedie, M. D., George	Paris.	Dereham.
McLachlan, J.	Ontario.	Beaverton.	Ure, Robert	Toronto.	Streetsville.
McLaren, William	Kingston.	Belleville.	Waddell, Alex. W.	London.	Ridgetown.
McLean, Alexander	Guelph.	Morrison.	Walker, David	London.	Sarnia.
McLean, Andrew	Guelph.	Puslinch.	Walker, William	London.	Chatham.
McLean, A. M., Alex.	Hamilton.	Kilbride.	Wardrope, D.	Ottawa.	Bristol, C. E.
McLean, Donald	Grey.	Mount Forest.	Wardrope, T.	Ottawa.	Ottawa.
McLean, Ewen	Montreal.	Stornoway, C. E.	Watson, A. M., James	Montreal.	Huntingd'n, C. E.
McMechin, John	Guelph.	Berlin.	Whyte, James	Ottawa.	Osgoode.
McMeekiu, H.	Ottawa.	Pembroke.	Wightman, Thomas	Toronto.	Lefroy.
McMillan, Duncan	London.	Aldboro.	Willis, D. D., M.	Toronto.	Toronto.
McMillan, John	London.	Fingal.	Wilson, Andrew	Kingston.	Kingston.
McMullan, W. T.	Paris.	Woodstock.	Windell, W. C.	Ontario.	Ballyduff.
McPherson, L.	London.	Williams.	Wishart, D.	Kingston.	Madoc.
McPherson, T.	Stratford.	Stratford.	Young, Alexander	Montreal.	Howick, C. E.
McQueen, A. F.	Montreal.	Skye.	Young, George P.	Toronto.	Toronto.
McRobie, John	Hamilton.	Jarvis.	Young, Joseph	Paris.	Brantford.
McRuar, Duncan	Paris.	Ayr.	Young, W. C.	Huron.	Morrisbank.
McTavish, J.	Ontario.	Woodville.			
McVicar, D. H.	Montreal.	Montreal, C. E.			
Nisbet, James	Toronto.	Oakville.			

THE PRESBYTERIAN CHURCH OF CANADA  
IN CONNECTION  
WITH THE CHURCH OF SCOTLAND.

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THE Synod met in the St. Andrew's Presbyterian Church, Toronto, C. W., on Wednesday, May 28th, 1862, and was opened with a discourse by the Rev. William Bain, M. A., the retiring Moderator, from 1st Timothy v. 15: "The house of God which is the Church of the living God, the pillar and ground of the truth."

After the sermon, the roll of the Synod was made up. WILLIAM LEITCH, D.D., of Kingston Presbytery, Principal of Queen's College, Kingston, C. E., was elected Moderator.\*

\* Dr. Leitch was born at Rothesay, in the Island of Bute, Scotland, in the year 1814. He received the elements of his education at the Parish School of his native town, and completed his preparatory studies at the Grammar School of Greenock, under the superintendence of the distinguished scholar, Dr. Brown. In the year 1832, he entered the University of Glasgow, and in the year 1835, proceeded to the degree of B. A. In the following year he proceeded to the degree of M. A. In the year 1838, after a curriculum of four years in the Divinity Hall of Glasgow, he received his license as a preacher of the Church of Scotland from the Presbytery of Dunoon. During the curriculum of Arts, he devoted special attention to mathematics and physical science, in which departments he received the highest honors of the University. While a student at the University, he lectured in the University on astronomy, and on mathematics in the Andersonian Institution. For several years he acted as assistant to Dr. Nichol in the observatory connected with the University, and ever afterwards entertained an ardent love for astronomical pursuits. In the year 1839, he was appointed assistant to the minister of the Parish of Arbroath, and, in 1841, received a similar appointment to the Parish of Kirrkden, in the Presbytery of Forfar. In 1843, he was presented to the Parish of Monimail by the Earl of Leven and Melville, and was ordained in the same year to the ministerial office by the Presbytery of Cupar in Fife. He continued minister of this Parish till he removed to his present office of Principal of the University of Queen's College, Kingston. During his ministry in the Parish of Monimail, he devoted much attention to the connection of science and religion, and contributed largely to various periodical works. The periodicals to which he chiefly contributed, were "Kitto's Journal of Sacred Literature," "McPhail's Magazine," "The Edinburgh Christian Magazine," "The Scottish Quarterly Review," and "Good Words." In these works the most important theological questions of the day were discussed. For several years he conducted a series of investigations on the subject of parthenogenesis and alternate generations, as illustrated by the phenomena of sexual development in Hymenoptera. The result of these researches, which conflicts with that of the German physiologist, Siebold, in the same field, is given in the transactions of the "British Association for the Advancement of Science," and in the "Annals of the Botanical Society of Canada." Dr. Leitch took an active part in the educational controversy which has long agitated Scotland. Several separate publications appeared from his pen on the subject of national education in Scotland and India. He was for several years Convener of the General Assembly's Committee on Sabbath Schools, and in that capacity, took an active part in organizing Sabbath Schools, Bible Classes, and Young Men's Christian Associations. On his leaving Scotland for Canada, the University of Glasgow conferred upon him the degree of D.D. His latest work recently announced is "God's Glory in the Heavens; or, Contributions to Astrotheology." In this work astronomical discovery up to the most recent time is given with special reference to the theological questions. The institution over which Dr. Leitch presides, was incorporated by Royal Charter in 1841. It now embraces the Faculties of Theology, Arts, Law and Medicine, with a staff of eighteen Professors and Lecturers. In the Theological Hall, the candidates for the ministry, in connection with the Church of Scotland in Canada, are trained. There is an Astronomical Observatory, which, when its equipment is completed, will assume a national importance. The meetings of the Botanical Society are held at Kingston. The annals of the Society of which Dr. Lawson, the Professor of Natural History, is editor, are also published there. Dr. Leitch was elected Moderator of the Synod of the Church of Scotland in Canada, at its last meeting in Toronto. In the *Presbyterian*, published at Montreal, the missionary and other proceedings of the church are recorded monthly.





*Engraved by Samuel Sartain Phil<sup>a</sup>*

*W Leitch*

PRINCIPAL OF QUEEN'S COLLEGE, KINGSTON, CANADA WEST  
MODERATOR OF THE SYNOD OF THE PRESBYTERIAN CHURCH OF CANADA IN CONNECTION WITH  
THE CHURCH OF SCOTLAND. 1862.

*Published by Joseph M. Wilson, Philadelphia.*



**BILLS AND OVERTURES.**—An overture, asking whether the collection of Hymns published by authority of the General Assembly of the Church of Scotland, does not supply the want felt by the Synod, when appointing a Committee on Psalmody, it was

*Resolved*, To refer this matter to Presbyteries to consider and report thereon to the next meeting of Synod. Also concerning collections, the form of judicial process, &c., which were referred to Presbyteries.

**INSTRUMENTAL MUSIC.**—A memorial from St. Andrew's Church, Toronto, C. W., praying for a reconsideration of the decision of Synod, in 1860, on the subject of instrumental music, it was

*Resolved*, That inasmuch as the deliverance of Synod of 1860, respecting instrumental music, is expressed in language that reflects uncharitably on all Christian Churches, who use instrumental music to awaken and solemnize their devotional sentiments, and professes to be founded on historical facts which are questionable, said deliverance be modified; and inasmuch as instrumental music has been for a long period of years in use as an aid in conducting the psalmody of St. Andrew's Church, Toronto, and as the congregation, which has had long experience of the same, are agreed in opinion as to the good effects produced on their devotional feelings by such aid as testified by the representatives of the congregation, this court do not interfere in the arrangement. The Synod, moreover, in the exercise of its legitimate jurisdiction, issues their injunction to Presbyteries to take order, that no change of any kind be introduced into the exercises of public worship, in any congregation, which are likely to distract its peace and harmony.

**SELLING A GLEBE.**—Application was made by the congregation of Pickering for the privilege of selling their glebe of one hundred acres. Also an extract minute from Toronto Presbytery, acceding to the prayer thereof, on condition that such portion of the proceeds of sale as may be used to aid in building a MANSE shall be limited to two-fifths of the expense of building said house, and that the balance be permanently invested in trust so as to increase the salary of the minister. The Synod granted permission.

**ADDRESS TO THE QUEEN.**—"Unto the Queen's Most Excellent Majesty. Most Gracious Sovereign, We, the ministers and elders of the Presbyterian Church of Canada in connection with the Church of Scotland, now assembled at the annual meeting of Synod, avail ourselves of the opportunity thus afforded of again addressing your Majesty the expression of those deep feelings of warm affection and devoted loyalty which we and those we represent cherish to your Majesty's Person and Government. Though engaged in the peaceful pursuits of our calling as office bearers in a branch of the Christian Church in this land, and regarding it as our chief duty to interest ourselves in whatever concerns the moral and religious well-being of those more immediately under our spiritual oversight, we are not insensible to the importance of whatever affects the honor and interest of this great Empire over which your Majesty bears rule. Since we last addressed your Majesty—as is our wont at our Annual Assembly—our apprehensions have been painfully aroused, by the tidings of an unexpected aggression committed by a National Vessel of a foreign power, on that flag which is the badge of your Majesty's authority and the emblem of the national dignity, and to which your Majesty's subjects in all parts of the world are wont to look for protection in every just and lawful enterprise. We joined in the public indignation at the unprovoked insult, and experienced the most anxious solicitude respecting the consequences likely to result from so wanton an outrage. It was therefore with the most lively satisfaction we learned that through the firm and dignified assertion of national rights, and by a temperate appeal to the principles of in-



ternational law, the wrong was rectified and the offence voluntarily atoned for, without any further breach of the amicable relations which have so long subsisted between your Majesty's Government and that of the kindred Nation on our borders.

We have observed with great interest the departure of H. R. H. the Prince of Wales on a visit to the Holy Land. Interesting to himself as must be a temporary sojourn in a country so intimately connected with the most striking of historic events in the annals of the world, and so closely associated with the holy memories of the doings and teachings of "*the Holy One and the Just,*" who there "went about doing good," when, as "the man of sorrows," he dwelt on earth, we fondly hope that His Royal Highness may enjoy the Divine protection, and in due time return in safety to his native land with additional stores of information, which may the better fit him for the discharge of the duties of the exalted station to which, in the Providence of God, he may at some distant day be called.

That your Majesty may be long spared to preside over the destinies of this great Empire, and that Almighty God may encompass you with his favor, and bestow upon you all spiritual and heavenly blessings in Jesus Christ, is our earnest prayer.

ADDRESS TO THE GOVERNOR GENERAL.—*To His Excellency the Right Honorable Viscount Monck, Governor General of British North America, &c., &c., &c.*—May it please your Excellency:—We, the ministers and elders of the Presbyterian Church of Canada in connection with the Church of Scotland now assembled in annual session at Toronto, respectfully approach your Excellency to offer our congratulations on your assuming the Government of this Province, and to express a hope that your Excellency's administration may, under the guidance and blessing of Heaven, be productive of the highest advantage to the community.

We thankfully acknowledge the great privileges we enjoy in this important dependency of the British Crown; and, while we would endeavor to use wisely and temperately the free institutions we have received, we rejoice in the connection which secures for us, at so great a distance, the protection and care of the Parent Government, and permits us to entertain for a Sovereign so universally esteemed and beloved, sentiments of pure and unswerving loyalty.

We can never forget the important part which a Christian church has to perform in the government of the people. It is her duty to teach those divine principles of the Word of God on which all human government ought to be based, and, while pointing the way to heaven, to inculcate upon her people their duty to each other and to their fellow men. It is our prayer to the Almighty that the work of the Christian church, so far as it has been intrusted to us, may be faithfully performed, and that our people may be true to their profession as the servants of God.

We have to express our gratitude to God for a measure of prosperity, which could scarcely have been anticipated with civil war raging on our borders, for the continuance of peace, and for a sense of security which the willing and ready protection of the Imperial Government, as well as the spirit of the people themselves, imparts. We are confident that the inhabitants of this Province will be ready to make every sacrifice for the defence of their country and for the honor of the British name, should events, which God forbid, call for this proof of attachment to the Government under which they live.

The thanks of Synod were voted to the Minister, elders and members of St. Andrew's Church, Toronto, for their generous hospitality to the members of Synod during its session.

The Synod adjourned to meet on Wednesday, June 3d, 1863, in St. Andrew's Church, Montreal, (Rev. Andrew Mathieson, D.D., Pastor,) at 11 o'clock, A. M.

WILLIAM LEITCH, *Moderator.*

W. SNODGRASS, *Synod Clerk.*

OFFICERS AND MEMBERS OF THE PRESBYTERIAN CHURCH IN CANADA,  
IN CONNECTION WITH THE CHURCH OF SCOTLAND.

WILLIAM LEITCH, D.D., *Moderator.*

REV. WILLIAM SNODGRASS, *Stated Clerk.*

MINISTERS.	PRESBYTERY.	POST-OFFICE.	MINISTERS.	PRESBYTERY.	POST-OFFICE.
ANDERSON, Dun.	Quebec.	Point Levi West.	McFutchison, W.	Bathurst.	Franktown.
Anderson, Jas.	Montreal.	Orurstown.	McKay, Wm. E.	Toronto.	Orangeville.
Anderson, Jos.	Bathurst.	Heck's Corners.	McKee, William	Toronto.	Bradford.
Bair James	Toronto.	Woburn.	McKerras, John	Toronto.	Bowmanville.
Bain, Wm.	Bathurst.	Perth.	McKid, Alex.	London.	Goderich.
Barclay, D. D., Jno.	Toronto.	Toronto.	McLaren, Robt.	Glengary.	.....
Baridon, Louis	.....	Moer's Junc., N.Y	McLennan, Ken.	Hamilton.	Paisley.
Barr, Wm.	Toronto.	Horuby.	McMorine, John	Bathurst.	Ramsay.
Bell, George	Hamilton.	Clifton.	McMurphy, John	Toronto.	Eldon.
Bell, William	London.	Shakspeare.	McPherson, Thos	Glengary.	Lancaster.
Borthwick, H. J.	Kingston.	Kingston.	McVicar, Peter	Glengary.	Martintown.
Brown, John	Toronto.	Newmarket.	Meir, William	Montreal.	Chatham, C. E.
Duchan, Alex.	Kingston.	Stirling.	Mann, Alexander	Bathurst.	Pakenham.
Burnet, Robt.	Hamilton.	Hamilton.	Massan, Wm.	Hamilton.	Hamilton.
Campbell, John	Toronto.	Bowmore.	Mathieson, Alex.	Montreal.	Montreal.
Campbell, John	Toronto.	Wick.	Merlin, John	Montreal.	Hemmingford.
Campbell, Chas.	Hamilton.	Niagara.	Miller, Wm.	London.	Stratford.
Canning, W. T.	Bathurst.	.....	Moffat, John	Montreal.	Laprairie.
Clarke, W. C.	Bathurst.	Lanark.	Monro, Donald	Glengary.	South Finch.
Cleland, Wm.	Toronto.	Uxbridge.	Mowat, John B.	Kingston.	Kingston.
Colquhoun, Arch.	Toronto.	Mulmur.	Morrison, Dun.	Bathurst.	Brookville.
Cook, D.D., John	Quebec.	Quebec.	Muir, D.D., J. C.	Montreal.	N. Georgetown.
Davidson, John	Glengary.	N. Williamsbu'h.	Murray, James C.	Bathurst.	Bathurst, N. B.
Dobie, Robert	Glengary.	Dickenson's Lan.	Mylne, Solomon	Miramichl.	Smith's Falls.
Douglass, J. S.	Toronto.	Peterboro.	Nell, Robt.	Kingston.	Burnbrae.
Epstein, Eph. M.	.....	.....	Nicol, Francis	London.	London.
Evans, David	Bathurst.	Kitley, Toledo.	Niven, Hugh	Hamilton.	Mount Albion.
Evans, Joseph	Bathurst.	Oxford Mills.	Patterson, James	Montreal.	Hemmingford.
Ferguson, Peter	Kingston.	Kingston.	Paul, James T.	Montreal.	St. Louis de Gon.
Ferguson, Geo. D.	Quebec.	Three Rivers.	Porter, Samuel	Toronto.	Port Hope.
Forbes, Alex.	Quebec.	Leeds.	Rannie, John	Montreal.	.....
George, D. D., Jas.	Kingston.	Kingston.	Ross, Walter	Toronto.	.....
Gibson, Hamilton	Hamilton.	Galt.	Scott, Thomas	Glengary.	W. Williamsburgh
Gordon, James	Toronto.	Markham.	Shanks, David	Quebec.	Valcartier.
Gregor, Colin	Glengary.	Plantagenet.	Sieveright, Jas.	Quebec.	Richmond.
Haig, Thos.	Montreal.	.....	Simpson, Wm.	Montreal.	Lachine.
Hay, John	Hamilton.	.....	Sinclair, James	Bathurst.	Carp. Huntly.
Herald, James	Hamilton.	Dundas.	Skinner, D. D., J.	Hamilton.	Watertown.
Hogg, John	Hamilton.	Guelph.	Snodgrass, Wm.	Montreal.	Montreal.
Jardine, Thos.	Halifax.	Halifax, N. S.	Spence, Alex.	Bathurst.	Ottawa.
Johnson, Thos.	Toronto.	Norval.	Stevenson, Robt.	London.	Nairn.
Johnson, Wm.	Glengary.	Lorigual.	Stewart, A. C.	Toronto.	.....
Lewis, Alexander	Toronto.	Mono.	Story, Robt. H.	Montreal.	Montreal.
Lindsay, Peter	Bathurst.	Cumberland.	Stott, David M.	Hamilton.	.....
Livingston, M. W.	Hamilton.	Simcoe.	Stuart, James	London.	Woodstock.
McCaughy, S. G.	Toronto.	Pickering	Sym, Frederick	Montreal.	Russelstown.
Macdonald, Don	Glengary.	Lochiel.	Tawse, John	Toronto.	King.
Macdonald, John	Montreal.	Norton Creek.	Thom, James	Hamilton.	Winterbourne.
Macdonald, Geo.	Hamilton.	Fergus.	Thomson, George	Bathurst.	Renfrew.
McEwen, James	London.	London.	Urquhart, Hugh	Glengary.	Cornwall.
McEwen, Wm.	London.	London.	Walker, Arch.	Kingston.	Belleville.
Machar, D. D., J.	Kingston.	Kingston.	Wallace, Alex.	Montreal.	Huntingdon.
			Watson, David	Toronto.	Beaverton.
			White, William	Bathurst.	Richmond.
			Whyte, John	Hamilton.	Arthur.
			Williams, LL D., J	Kingston.	Kingston.

NAME.	PUBLISHER.	PRICE.	PLACE.	TIME.
<i>The Presbyterian.</i>	JOHN LOVEL.	.50	Montreal, C. E.	Monthly.
<i>Juvenile Presbyterian.</i>	"	.25	"	"
<i>Presbyterian Historical Almanac.</i>	JOSEPH M. WILSON.	\$2 00	Philadelphia,	Annual.

## THE PRESBYTERIAN CHURCH

### OF THE

## LOWER PROVINCES OF BRITISH NORTH AMERICA.

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THE Synod of the Presbyterian Church of the Lower Provinces of British North America met in the James Presbyterian Church, New Glasgow, Nova Scotia, and was opened with a discourse by James Smith, D.D., the retiring Moderator, from 2d Corinthians viii. 9: "For ye know the grace of the Lord Jesus Christ."

The sessions of Synod were constituted with prayer.

HUGH McLEOD, D.D., of Cape Breton Presbytery, was elected Moderator.

COLPORTAGE.—The report of this Committee was read, showing that very little had been done during the past year, owing to the dullness of the times and the scarcity of money; and that the work, as at present conducted, must either cease or receive pecuniary support. It was resolved that the Committee be directed to continue their operations.

FOREIGN MISSIONS.—The report was read giving an account of the death of Rev. Mr. Johnson, and the murder of Rev. Mr. and Mrs. Gordon by the savages of Erromanga. (Memoirs of these brethren are published in *The Presbyterian Historical Almanac* for 1862, page —). They also reported the expulsion of Rev. Messrs. Paton and Matheson from the Island of Tana. It was resolved that the Board be authorized to take the necessary steps to provide a vessel such as the missionaries have requested, of about one hundred tons burthen, and to appeal to the children of the church for the sum required.

SEMINARY.—Rev. E. Ross, Secretary of the Board of Superintendence, read the report, showing that forty-two students had attended the Seminary in Truro, five being from New Brunswick, three from Prince Edward Island, three from Cape Breton, and thirty-one from Nova Scotia proper. Also that sixteen students prosecuted the study of theology at Halifax. The report recommended greater strictness in requiring adherence to a proper standard of admission, and the appointment of a Synodical Committee to consider the question of the consolidation of our educational establishments in one locality and under one roof.

CORRESPONDENCE WITH PARENT CHURCHES.—Rev. Professor King reported, that he had sent a letter to the General Assembly of the Free Church of Scotland, informing that body of the Union, (a full account of the Union is published in *The Presbyterian Historical Almanac* for 1862, pages —,) and furnished them with a copy of the basis of Union. Also a letter to Rev. Dr. Bonar, Chairman of the



Colonial Committee of the Free Church of Scotland, acknowledging obligation for past kindness and aid, especially in the advancement of ministerial education, and soliciting for a time the continuance of this aid. A reply from Dr. Bonar was received, expressing the deep interest felt by the Committee in the welfare of the United Church, and their regret, that the increasing demand upon their funds, shut them up to the necessity of discontinuing, at the end of their financial year, the aid hitherto granted.

CONSTITUENT MEMBERS OF CHURCH COURTS.—On motion of Rev. George Patterson, it was

*Resolved*, That this Synod, having received the opinions of Presbyteries on the question sent down for consideration, and finding that there is not a majority in favor of granting seats in the higher church courts to any but those who have hitherto been regarded as holding a constitutional right to seats, viz., Professors of Theology, Ordained Ministers having pastoral charges, and representative elders. The Synod recognize only those as constituent members of Presbyteries and Synod, but this shall have no *ex post facto* reference to Professors Ross and Lyall (who were recognized in the respective bodies now united, as constitutional members of the Higher Church Courts), so long as they shall hold professorship under this Synod.

WIDOW'S FUND.—It was proposed to raise a capital fund of \$4,000 and increase it by collections in each church, and it was further agreed, "That for the present year, the chief effort shall be the raising of the capital fund, and that the details for the management and distribution of funds be a matter of future consideration."

APPEAL of Mr. and Mrs. John Fraser, who were suspended by the session of Prince Street Church, Charlottetown, from church privileges, for keeping a public house where intoxicating liquors had been for a time vended, contrary to law, and in which, when the sale was subsequently legalized, disorderly practices were allowed. Pictou Presbytery sustained the session. It was resolved to sustain the appeal on the ground that the proceedings of the session have been vitiated by the want of any meeting of the parties with the session, and of any citation to the parties to meet the session; but on sustaining the appeal, and in reversing the decision of session and Presbytery, the Synod declare, that in their opinion, the keeping of a house in which liquors are illegally sold, or which is disorderly in its character, is a good ground of suspension, and if persevered in, of exclusion from church membership.

ON TEMPERANCE.—It was Resolved; 1st, That in view of the state of our church and community in these Lower Provinces, as now brought under our notice, we regard ourselves as under special obligation to advocate by persuasion and example the principles of Total Abstinence. 2d, That the members of this Synod be earnestly recommended to co-operate with the friends of Temperance in their several fields of labor, in all judicious efforts for the success of the cause—to preach at least one sermon each year on Temperance, and to refer to the subject occasionally in their public discourses. 3d, That the Synod do strictly enjoin on sessions and Presbyteries greater fidelity and diligence in carrying out the discipline of the church against those who continue in the liquor traffic, wherever evil consequences to morality are clearly traced to it.

ON SABBATH OBSERVANCE.—The Committee on this subject report, that owing to the efforts made by this Synod, the co-operation of the

other protestant ministers was obtained, and a united application was presented to Major General Sir Charles Hastings Doyle, asking that military music on the streets of Halifax, N. S., on the Sabbath be discontinued. This application was favorably considered and the practice discontinued. And the thanks of Synod were voted to Major General Doyle for his promptness in this matter.

**SATURDAY MARKET.**—A Committee was appointed to make a strong representation to the City Council of Charlottetown, against the continuance of the Saturday market in Charlottetown, as leading to much Sabbath desecration.

**ADDRESS OF CONDOLENCE TO HER MAJESTY.**—At the suggestion of the Moderator, it was agreed to address her Majesty in the deep affliction with which it has pleased the Allwise Ruler to visit our revered and beloved Queen.

**TO THE QUEEN'S MOST EXCELLENT MAJESTY.**—*The Humble Address of the Synod of the Presbyterian Church of the Lower Provinces of British North America.*—May it Please your Majesty,—We, your Majesty's dutiful and loyal subjects, the Ministers and Elders of the Presbyterian Church of the Lower Provinces of British North America, convened in Synod, humbly beg leave to approach your Majesty with the expression of our warm attachment to your Majesty's Person and loyalty to your Majesty's Throne.

We desire to express to your Majesty, the sentiment of deep solemnity and sorrow, with which we have received the death of your Majesty's illustrious Consort. We feel the pain and suddenness of the stroke, which has removed from his career of usefulness, in the very vigor of his days, in the beauty and strength of his manhood, one so conspicuous among Princes for his virtues and talents, one so eminently respected and so universally beloved.

While we thus deplore the irreparable loss which the nation has sustained, we would also express our sense of the greatness of the bereavement, which has deprived your Majesty of the presence and support of a kind husband and enlightened adviser; your Majesty's children of the counsel and training of an affectionate father; and the community at large, of a benefactor who was peculiarly able and disposed to devote his high attainments to the best interests of his adopted country.

It is our earnest and sincere desire that He who sent the affliction, may supply to your Majesty true consolation, that He may abundantly bless your Majesty with all "spiritual blessings in heavenly places in Christ Jesus," that He may sanctify to your Majesty, to His Royal Highness the Prince of Wales, and to the Royal Family, all His providential dealings, that he may long spare your Majesty to reign over us, and finally receive your Majesty into His rest.

**THANKS** were voted to the people of James Church, Knox Church, and Primitive Church for their great hospitality during the protracted but most pleasant meeting of Synod.

On motion the Synod agreed to meet on Wednesday, June 24th, 1863, in Prince Street Church, Charlottetown, (Rev. James Bayne, Pastor,) at 11 o'clock, A. M.

Session closed with prayer and benediction.

HUGH McLEOD, D.D., *Moderator.*

PETER G. MCGREGOR, *Synod Clerk.*

## In Memoriam.

THEREFORE ARE THEY BEFORE THE THRONE OF GOD, AND SERVE HIM DAY AND NIGHT IN HIS TEMPLE; AND HE THAT SITTETH ON THE THRONE SHALL DWELL AMONG THEM.—*Revelation vii. 15.*

MILLER, REV. WILLIAM—Was born in 1786, in Ayrshire, Scotland, where he received his early education. He studied theology under Rev. Dr. Lawson, of Selkirk, and emigrated to the British Provinces in 1820, and in the following year he was ordained, at West River, Pictou. When he landed at Cape Breton, he was in the full vigor of manhood, and nobly did he enter upon his arduous duties. At that day there were but few families in the neighborhood of Mabow and Port Hood. A handful of Protestants arrived amid a large Roman Catholic population. When he commenced his ministry there, he had to make his way in summer's heat and winter's cold and snow through pathless forests. There were no public highways or conveyances, and no comfortable homes, everything was rugged and cheerless; but with the true spirit of the martyr, he pressed on in his holy calling. He labored long and arduously, and not in vain. To him is owing, in no small degree, the existence of thriving Protestant settlements in the midst of the surrounding darkness of Romanism. With how many adverse influences had he to contend: what heavy burdens to bear: what discouragements on every hand! So void of worldly ambition, so unassuming, modest, and retiring was this veteran worker, that his name had well nigh dropped from the recollection of the church; and only those who knew him intimately, could tell what he had done and suffered for the sake of God's cause on earth. Not highly gifted as an orator, he possessed the rare gift of common sense, a plain, practical, earnest man, and over and above all, he was richly endowed with that grace which comes from God alone.

He was not a man of pen or books, his library was scanty, as he was a child of poverty and unable to procure recent publications. He kept no diary, wrote no sermons, but he studied the Bible, that "book of books."

The occasion and circumstances of his death are thus set forth in *The Presbyterian Witness* whence this narrative is prepared.

On Sabbath, November 7th, 1861, he preached in the Presbyterian church in Mabow, Cape Breton, his last text being, "And if the righteous scarcely be saved, where shall the ungodly and sinner appear?" The day was cold, wet and stormy, and he had rode five miles to be at his post. When urged to remain at home, in consequence of the inclement weather, his reply was, "Perhaps this is the last time I shall be able to preach: I must go." The storms and sunshine of seventy-five years had found him faithful, and he was faithful to the end.

When service was over, the rain was falling furiously, and the wind had risen to a gale. On being urged to lodge near the church, he said, "No, I must go home." On reaching home, he was numb with cold, scarcely able to articulate a word or move a limb. He retired to bed from which he never rose. A fever set in which soon assumed a fatal type. He died, November 16th, 1861, at his residence. Living at a distance from Mabow, in a thinly settled district, his nearest neighbors were Roman Catholics, who through all the trying scenes of his sickness and death, showed an amount of kindness, attention, and sympathy that could not be surpassed. He died as he lived, in peace.

His aged widow survives him, who will doubtless receive proper attention from the church.



## OFFICERS AND INSTITUTIONS

## OF THE PRESBYTERIAN CHURCH

## OF THE LOWER PROVINCES OF BRITISH NORTH AMERICA.

## Moderator.

HUGH McLEOD, D.D.

## Clerk.

P. G. MCGREGOR.

## Clerk.

WM. DUFF.

## Home Missions.

REV. H. D. STEEL, *Chairman.*  
REV. A. MCKNIGHT, *Secretary.*

## Foreign Missions.

REV. J. STEWART, *Chairman.*  
REV. J. BAYNE, *Secretary.*

## Theological Seminary has two Departments.

## Theological, at Halifax, N. S.

## Classical and Philosophical, at Truro, N. S.

ANDREW KING, D.D., *Prof. Sys. & Pas. Theology.*  
JAMES SMITH, D.D., *" Biblical Literature.*  
REV. A. MCKNIGHT, *" Hebrew.*REV. W. McCULLOCH, *Prof. Classics and Math.*  
REV. WM. LYALL, *" Mental & Mor. Phil.*  
REV. JAS. ROSS, *" Logic, Rhetoric, &c.*

## List of Ministers.

All this list are Pastors, unless designated as w. c., Without Charge; M, for Missionary in foreign lands; PRF, for Professor; and L. for Licentiate; all live in Nova Scotia, except those designated N. B., for New Brunswick; P. E. I., Prince Edward Island; Ber., Bermuda; N. F., Newfoundland.

MINISTERS.	PRESBYTERY.	POST OFFICE.	MINISTERS.	PRESBYTERY.	POST OFFICE.
Allan, James	Charlottetown	Cove Head, P. E. I.	McCurdy, John	Truro.	Chatham, N. B.
Baxter, J. J.	Truro.	Onslow.	McDonald, A., L.	.....	.....
Bayne, James	Pictou.	.....	McGilvray, A.	Pictou.	Springville.
Blair, D. B.	Pictou.	Barney's River.	McGilvray, J. D.L.	.....	.....
Byers, Jas., w. c.	.....	Tatamagouchee.	McGregor, P. J.	Halifax.	Halifax.
Campbell, John	Pictou.	Glencel.	McKay, Jas. G.	Truro.	Economy.
Campbell, Alex.	Pictou.	Lochaber.	McKinnoy, John	Pictou.	Hopewell.
Crope, Thos. S.	Truro.	Noel.	McLean, James	Halifax.	Stenbenacadle.
Christie, Geo.	Halifax.	Yarmouth.	McIntosh, A.	Victoria.	St. Ann's.
Cameron, John	Halifax.	Douglas.	McKay, A. W.	Halifax.	W. Cornwallis.
Cameron, Alex.	Truro.	M. Stewiacke.	McKay, Neil	Georgetown.	Murray II., P. E.I.
Clarke, G. M.	Halifax.	Shelburne.	McKenzie, K.	Victoria.	Baddeck.
Crawford, H.	Georgetown.	St. Peter's, P. E. I.	McKinnon, J., L.	.....	.....
Currie, John	Truro.	Maitland.	McKnight, Alex.	Halifax.	Dartmouth.
Constantinides, M.	.....	Constantinople, T.	McLeod, Hugh	Cape Breton.	Sydney.
Downie, Thos.	Pictou.	Antigonish.	McLeod, J. M.	Halifax.	Newport.
Darragh, W. S.	Truro.	Goose River.	McLellan, Jacob	.....	.....
Duff, William	Halifax.	Lunenburg.	McMillan, J., L.	Truro.	Maitland.
Fraser, Allan	Princetown.	Cascumpque.	McNiel, Donald	Georgetown.	Woodville, P. E. I.
Fraser, James	Cape Breton.	Boulevarderie.	Patterson, R. S.	Princetown.	Bedeque, P. E. I.
Forbes, W. G.	Richmond.	Plaister Cove.	Patterson, Geo.	Pictou.	Green Hill.
Forlong, Wm.	Halifax.	S. Cornwallis.	Roy, David.	Pictou.	New Glasgow.
Forrester, A., w. c.	.....	Truro.	Roddick, Geo.	Pictou.	West River.
Geddie, John, M.	.....	Aneiteum, N. Heb	Ross, James, PRF.	Truro.	Truro.
.....	.....	Erromanga, N. II.	Ross, Ebenezer	Truro.	Londonderry.
.....	.....	.....	Ross, Alexander	Cape Breton.	Har. Grace, N. F.
Grant, Robt., L.	.....	.....	Ross, C. L.	Victoria.	Whycomah.
Gunn, John.	Victoria.	Broad Cove.	Ross, James	Richmond.	Grand River.
Hunter, John	Halifax.	Halifax.	Ross, William	Charlottetown	West River.
Harvey, Moses	Cape Breton.	St. John's, N. F.	Ross, Alexander	Pictou.	Pictou.
Honeyman, D.	.....	.....	Sedgwick, Robt.	Halifax.	Musquodoboit.
Johnston, Saml.	Truro.	Harvey, N. B.	Sedgwick, Thos.	Pictou.	Tatamagouchee.
.....	.....	New Hebrides.	Smith, D.D., J., PR.	Truro.	Upper Stewiacke.
.....	.....	Halifax.	Steele, H. D.	Halifax.	Bridgewater.
King, And., PRF.	Halifax.	Halifax.	Stewart, John	Pictou.	New Glasgow.
Laird, Robert	Princetown.	Princetown, P. E. I.	Stewart, Mur.	Richmond.	West Bay.
Lyall, Wm., PRF.	.....	Truro.	Stuart, Alex.	Halifax.	Porter's Lake.
.....	.....	Mabou.	Sutherland, A.	Pictou.	Earltown.
.....	.....	Merigomish.	Sutherland, G.	Charlottetown	Charlottetown, PRF
Miller, A. P.	Pictou.	Strath Albyn.	Sutherland, Don.	Victoria.	Cape North.
Morrison, Donald	Charlottetown	Windsor.	Sprott, J., w. c.	.....	Musquodoboit.
Murdoch, J. L.	Halifax.	Tana, N. Hebrides	Thomson, Jas.	Pictou.	Durham.
Matheson, J. W.	.....	Cavendish, P. E. I.	Thornburn, W.	Halifax.	Hamilton, Ber.
Murray, Isaac	Princetown.	Annapolis.	Waddell, J., w. c.	.....	River John.
.....	.....	.....	Walker, George	Pictou.	New Glasgow.
Murray, Robt., L.	.....	.....	Watson, Jas.	Pictou.	New Annan.
Murray, Wm.	Halifax.	N. Cornwallis.	Wilson, Matthew	Cape Breton.	Sydney Mines.
Munro, Alex.	Georgetown.	Brown's C., P. E. I.	Wyllie, A. L.	Truro.	Londonderry.
Munro, John	Pictou.	Wallace.	.....	.....	.....
McCulloch, W. PRF	Truro.	Truro.	.....	.....	.....
McCully, S., L.	.....	.....	.....	.....	.....

## PERIODICALS.

NAME.	PUBLISHERS.	TERMS.	PLACE	TIME.
<i>The Presbyterian Witness,</i>	JAMES BARNES,	\$1.00	Halifax, N. S.	Weekly.
<i>Ecclesiastical and Missionary Record,</i>	R. MURRAY.	.50	Halifax, N. S.	Monthly.
<i>Presbyterian Historical Almanac,</i>	J. M. WILSON,	\$2 00	Philadelphia, U.S.	Annual.

THE SYNOD OF NOVA SCOTIA AND PRINCE EDWARD ISLAND

IN CONNECTION WITH

THE CHURCH OF SCOTLAND.

THE Synod met in St. Andrew's Church, New Glasgow, June 25th, 1862, and was opened with a discourse by the retiring Moderator.

The usual business was transacted.

The statistics are as follows: ministers, 20; churches, 26; communicants, 2,100. Manses, 8; number of acres attached to said manses for glebes, 141.

MINISTERS.	PRESBYTERY.	POST-OFFICE.	MINISTERS.	PRESBYTERY.	POST-OFFICE.
Boyd, George	Halifax.	Halifax.	Martin, John	Halifax.	.....
Cameron, James	Missionary.	.....	McCoudy, D	Missionary.	.....
Christie, James	Pictou.	Wallace.	McGillivray, D.D., A.	Pictou.	MoLenan's Mt.
Duncan, Thomas	P. Ed. Island	Charlottetown.	Mackay, Alex.	Pictou.	Salt Springs.
Grant, Geo. M.	Missionary.	.....	McLean, Alex.	Pictou.	Belfast, P. E. I.
Herdman, And. W.,	Pictou.	Pictou.	McMillan, W.	Pictou.	Barney's River.
Jardine, Thomas	Halifax.	Halifax.	McRae, Donald	Halifax.	St. Johns, N. F.
Lochead, Andrew	P. Ed. Island	Georgetown.	Pollock, Allan	Pictou.	New Glasgow.
Macgregor, Simon	Pictou.	Earlton.	Scott, John	Halifax.	Halifax.
			Sinclair, John	Missionary.	.....
			Stewart, G. W.	Missionary.	.....
			Talloch, Thomas	Missionary.	Pugwash.

PRESBYTERIAN CHURCH OF NEW BRUNSWICK.

THE Synod met in Woodstock, New Brunswick, June 25th, 1862, and was opened with a discourse by the retiring Moderator.

The usual synodical business was transacted.

The statistics are as follows: ministers, 21; churches, 27; communicants, 1,600; elders, 79.

MINISTERS.	PRESBYTERY.	POST-OFFICE.	MINISTERS.	PRESBYTERY.	POST-OFFICE.
Alves, A. M., Wm.	St. John.	St. John.	Jack, Lewis	St. John.	Springfield.
Baird, A. M., Jas.	St. John.	Carleton.	Johnston, T. G.	Miramichi.	Blackville.
Bennet, A. M., Jas.	St. John.	St. John.	Law, A. M., Jas.	Miramichi.	Richibucto.
Brown, George	Missionary.	.....	Millen, Wm.	St. Stephen.	Bocabee.
Donald, Andrew	St. John.	Londonderry.	McMaster, Angus	Miramichi.	New Mills.
Dunlap, J. Irvine	Missionary.	.....	Nicholson, Thos.	Miramichi.	Campbelltown.
Elder, William	St. Stephen.	St. Stephen.	Salmon, James	York.	Richmond.
Farquharson, A.	Missionary.	.....	Smith, Alexander	York.	Prince William.
Fowler, James	Miramichi.	Kouchibouquac.	Stirling, Alex.	York.	Fredericton.
Glass, J. G.	York.	Woodstock.	Turnbull, John	St. Stephen.	St. James.
Gray, A. M., James	St. John.	Norton.			

PERIODICALS.

<i>Colonial Presbyterian,</i>	REV. WM. ELDER.	\$2.00	<i>St. John. N. B.</i>	<i>Weekly.</i>
<i>Presbyterian Historical Almanac,</i>	JOSEPH M. WILSON.	\$2.00	<i>Philadelphia.</i>	<i>Annual.</i>

## THE PRESBYTERIAN CHURCH OF NEW BRUNSWICK.

IN CONNECTION

## WITH THE CHURCH OF SCOTLAND.

THE Synod met in St. James' Church, Newcastle, N. B., August 13th, 1862, and was opened with a discourse by the retiring Moderator, Rev. Henry J. McLardy, B. A., from 1st Corinthians i. 21: "For after that in the wisdom of God, the world by wisdom knew not God."

Rev. CHARLES S. OGG, A. M., of Miramichi Presbytery, was elected Moderator.

The thanks of Synod were voted to Mr. McLardy, the retiring Moderator, for the very excellent and appropriate sermon delivered at the opening of Synod, and he was requested to prepare the same to be printed in *The Monthly Record*.

The Synod congratulated Rev. Wm. Henderson, D.D., of Miramichi Presbytery, on his having the degree of Doctor of Divinity conferred on him by the Senatus of Queen's College, Canada.

An Address to his Excellency the Governor of the Province was adopted, as follows:

TO HIS EXCELLENCY, THE HONORABLE ARTHUR HAMILTON GORDON, C. M. G., *Lieutenant Governor and Commander in Chief of the Province of New Brunswick, &c.*—May it Please your Excellency,—We, the ministers and elders of the Presbyterian Church of New Brunswick in connection with the Church of Scotland, now in Synod assembled, take the opportunity of our first meeting, after your arrival in this Province, of offering to your Excellency our congratulations on your entrance on the high and important office to which you have been appointed, as the Representative of our beloved Queen.

As the Church of Scotland has ever been most faithfully attached to the British Throne, we beg to assure your Excellency, that the branch of our beloved church existing in this Province, yields to none in loyalty to her Majesty and love to the British Constitution. We rejoice that the son of that illustrious nobleman, who took so lively an interest in the Church of Scotland, and who studied so earnestly to promote her welfare, has been appointed to administer the Government of this Province. It is our earnest prayer, that in discharging the important duties devolving on you, your Excellency may be enabled, by the Divine blessing, to promote the best interests of the inhabitants of this land; and that you may enjoy health, happiness, and every blessing during your continuance with us.

THE MONTHLY RECORD.—It was resolved to raise a fund to enable the publishers to continue the Record, and at the same time the ministers were enjoined to use their most earnest exertions to increase its circulation.

TEMPORALITIES FUND.—It was Resolved, That a fund, to be called the "Temporalities Fund" be raised by subscriptions, to be paid either at once or by instalments, extending over a period of not more than *five* years; the sums thus raised to be funded, and not drawn upon (unless the church at home withdraw all support), until a sum shall have accumulated, the interest of



which will enable the church to carry on their operations without aid from the Parent Church ; the interest to be annually added to the principal, until such sum has accumulated—the sum desiderated being \$20,000.

REV. JOHN McCURDY, of the Presbyterian Church of the Lower Provinces, being present, was cordially invited to take his seat among the members of Synod.

A LETTER was read from the Rev. William Elder, of the Presbyterian Church of New Brunswick, concerning the union of Presbyterian bodies. It was resolved by the Synod,

That they have heard with satisfaction that resolution now read, wherein a desire is expressed to cherish a friendly intercourse with the ministers of this Synod, and shall be extremely glad to see this desire carried out into practical operation on both sides.

The thanks of Synod were voted to Rev. Dr. and Mrs. Henderson, and other families about Newcastle, for the generous hospitality shown by them to members of Synod.

The statistics are, ministers, 14; churches, 16; communicants, 1,500.

The Synod adjourned to meet in St. Andrew's Church, St. Johns, N. B., (W. Donald, D.D., Pastor,) on Wednesday, August — 1863.

CHARLES S. OGG, A. M., *Moderator.*

JOHN M. BROOKE, D.D., *Stated Clerk.*

## History of New Brunswick St. James Church, Newcastle.

THE first Presbyterian minister who visited the settlers on the Miramichi River, was the Rev. Dr. McGregor, from Pictou, N. S., who, in the year 1797, preached and baptized at Baie du Vin, and on both sides of the Miramichi up as far as Beaubair's Point, at the junction of the north-west and south-west branches. He visited the Miramichi a second time, in 1807, and was present at the induction of the Rev. Mr. Thompson, in Chatham, in 1817.

The first Presbyterian minister settled on the Miramichi, was the Rev. Mr. Urquhart. He was an ordained minister of the Church of Scotland, and a native of Rosshire. He arrived first in the United States in the end of last century, and from that went to Cumberland in Nova Scotia. After continuing a short time there, he went to Prince Edward's Island, in 1800; but in October, 1802, he removed to Miramichi, where he continued till his death, which took place in May, 1814. He was a sound and interesting preacher of the doctrines of grace, and his labors were of great use among the scattered settlers. He preached in the church at Beaubair's Point, which was built in his time, but is now in ruins; also in the shell of a church, built at Moorfields, about six miles below Newcastle, but burnt down by the great fire of 1825; also every seventh Sabbath at Baie du Vin, and occasionally around the country.

The next Presbyterian minister settled here was the Rev. Mr. Thomson, who came out in the fall of 1816, from the antiburghers, in

Scotland. He was inducted by the Presbyterian Church of Nova Scotia and preached in Chatham, and at Beaubair's Point and Moorfields. He died in 1830 or 1831.

During this time Newcastle, the county town of Northumberland, having increased greatly, and a considerable settlement having been formed at Douglastown in connection with the extensive establishment of Messrs. Gilmour, Rankin & Co., a number of Presbyterians residing in these places were desirous of having a building erected in Newcastle for the worship of God, and accordingly the foundation stone of the first Presbyterian Church was laid by Sir Howard Douglas, the Lieutenant Governor of the Province, in the spring of 1825; and the building was so far proceeded with, that the outside was completed and the steeple raised, when it was burnt down in the great fire of Miramichi, which produced such devastation on the 7th of October, 1825. This awful calamity, though it greatly reduced the means of the inhabitants, did not diminish their desire to obtain the privilege of having Christian ordinances regularly observed among them, and therefore they speedily set about rebuilding their church, though of smaller dimensions than the one they had lost. The present building was erected on part of the former foundation, but made twenty feet shorter than the original edifice had been. The frame was raised in 1828, and a bond for the minister's salary was signed at Newcastle, on the 26th of December, 1829, and transmitted to the Glasgow Society for promoting the religious interests of the Scottish settlers in British North America, authorizing that Society to select and send out for them a minister in connection with the established Church of Scotland.

The Directors of the Glasgow North American Society did, in consequence of this application, appoint the Rev. James Souter, A. M., to be the minister of St. James' Church, Newcastle, in the month of April, 1830.

The Rev. Mr. Souter was a native of the Parish of Kinnethmont, in Aberdeenshire, and was educated at King's College, Aberdeen. Soon after his appointment to this Province, he was ordained by the Presbytery of Aberdeen, and commenced his labors in Newcastle on the 19th of September, in the same year.

In the summer of 1831, James Gilmour and John Frazer, Esquires, with Messrs. George Henderson and Robert Leslie were ordained to the eldership, previous to the dispensation of the Lord's supper, which took place, for the first time, about midsummer in that year. Mr. George Henderson having died early in 1837, and John Frazer, Esq., having ceased to act as an elder, Messrs. Christopher Wishart and Tavis McTavish were added to the session in 1837.

In the summer of 1843, the Rev. Mr. Souter paid a visit to his native land, and having soon after obtained an appointment in Scotland, he resigned his charge as minister of St. James' Church, and his resignation was accepted by the Presbytery of Miramichi, on the 7th of November, 1843. He was for one year editor of the Home and Foreign Missionary Record of the Church of Scotland, after which he became minister of the Parish of Borthwick, near Edinburgh.

But he had not been long in this latter situation, when he lost his health, and returned to Aberdeen, where he died on the 6th of April, aged forty-four years.

Mr. Souter was very zealous and active in the discharge of his duties, was greatly beloved by the people of his charge, and highly respected by his brethren in the ministry. He exerted himself much to promote the extension of the Church of Scotland in the Province, personally visiting many of the destitute settlements from Restigouche to Westmorland, and endeavoring to obtain ministers wherever congregations could be formed. He took a very lively interest in the religious education of the young; and through his instrumentality, Sabbath Schools were begun and carried on in Newcastle and Douglstown. He was very zealous in recommending immigration into this Province, and did much to promote the agricultural pursuits of the country.

Soon after Mr. Souter's resignation was accepted, a call was given to the present pastor, the Rev. William Henderson, D.D.

Mr. Henderson is a native of the Parish of Newhills, near Aberdeen, and studied at King's College there. Having received an appointment by the General Assembly's Colonial Committee, as minister of the Presbyterian congregation at Salisbury, Moncton, and Shediac, in the county of Westmorland, in the Province of New Brunswick, he was ordained by the Presbytery of Aberdeen in the end of July, and began his labors as the first Presbyterian minister settled in these districts, in the beginning of October, 1841. After laboring there for two years and a half, he accepted the call to St. James Church, Newcastle, and was inducted by the Presbytery of Miramichi to the pastoral charge of that congregation, on the 21st of February, 1844.

James Gilmour, Esq., having returned to Scotland, in 1842, and Mr. Robert Leslie being confined to his house through the infirmities of age, Messrs. Christopher Wishart and Tavis McTavish were the only acting elders at the time of Mr. Henderson's appointment. Since then several additions have been made to the session, and several deaths have taken place. The session now contains six members, namely, Messrs. William Henderson, John Brander, William Scott, John Scott, James Harper and William Russell.

A prayer meeting was begun by the Rev. Mr. Souter, and is still continued every alternate Wednesday in St. James' Church. Sabbath Schools are still taught both in Newcastle and Douglstown. The number of scholars attending the Sabbath School in St. James' Church, is between eighty and ninety. The teachers' names are: Allan A. Davidson, Esq., Messrs. John Brander, Roderick Mackenzie, Charles Marshall, John Wattling, Elijah Parsons, John Brander, Jr., Alexander Murray; Mrs. Henderson; Misses Jane Mitchell, Jane Brander, Mary Ann Fish and Sophia Fish.

In January, 1856, the children attending the Sabbath School in St. James' Church, began to make collections for maintaining an orphan girl in the Orphanage at Bombay. A girl named Margaret Daily, then aged eleven years, was consigned to their care. She having continued five years at school, left it in the end of last year, and en-



tered the service of Mrs. Forjett, who was formerly her teacher, and took a great interest in her carrying with her an excellent moral and religious character.

In the beginning of January last, another Hindoo orphan, named Mingie, lately received into the Orphanage at Bombay, was appointed to this school, but she having been soon removed, another little orphan, named Helen Chinamai, has just been appointed to their charge.

There is a library connected with the church, numbering about 400 volumes. An excellent manse and glebe has been provided for the minister. The number of communicants on the roll is about 200.

LIST OF MINISTERS WITH COLLEGE, SEMINARY, PRESBYTERY AND  
POST-OFFICE ADDRESS.

	NAMES OF MINISTERS.	NAME OF COLLEGE WHERE EDUCATED.	NAME OF SEMINARY WHERE THEOLOGY WAS STUDIED.	LICENSED BY THE PRESBYTERY OF	
1	Brook, D.D., John M.	Glasgow, Scotland.	Glasgow, Scotland.	Linlithgow, Scot.	1
2	Donald, A. M., D.D., William	Aberdeen, Scotland.	Aberdeen, Scotland.	Strathbogie, Scot.	2
3	Henderson, A. M., D.D., W.	Aberdeen, Scotland.	Aberdeen, Scotland.	Aberdeen, Scot.	3
4	Keay, A. M., Peter	Aberdeen, Scotland.	Aberdeen, Scotland.	Alford, Scotland.	4
5	Kidd, A. M., James	Aberdeen, Scotland.	Aberdeen, Scotland.	Deer, Scotland.	5
6	Mackie, A. M., James	Aberdeen, Scotland.	Aberdeen, Scotland.	Kincaidine O'Neil, S	6
7	Murray, James	St. Andrews, Scotland.	Edinburgh, Scot'd	Dalkeith, Scotland.	7
8	Murray, Jas. A.	Durham, Nova Scotia	Halifax, Nova Scot.	P. E. Island.	8
9	Murray, A. M., Wm.	St. Andrews, Scotland.	St. Andrews, Scot.	Selkirk, Scotland.	9
10	McLardy, B. A., H. J.	Fredericton, N. Brun'k	Edinburgh, Scot.	Mull, Scotland.	10
11	Ogg, A. M., Chas. A.	Aberdeen, Scotland.	Aberdeen, Scotland.	Cairston, Scotland	11
12	Ross, John	Aberdeen, Scotland.	Aberdeen, Scotland.	Aberdeen, Scotland	12
13	Steven, James	Glasgow, Scotland.	Glasgow, Scotland.	Stranraer, Scotland	13
14	Wells, A. M., John	Glasgow, Scotland.	Glasgow, Scotland.	Glasgow, Scotland.	14

	NAMES OF MINISTERS.	ORDAINED BY THE PRESBYTERY OF	YEAR OF ORDINATION.	AT PRESENT A MEMBER OF THE PRESBYTERY OF	POST-OFFICE ADDRESS.	
1	Brook, D.D., John M.	Linlithgow, Scotland.	1839	St. John.	Fredericton.	1
2	Donald, A. M., D.D., William	Strathbogie, Scotland	1849	St. John.	St. John.	2
3	Henderson, A. M., D.D., W.	Aberdeen, Scotland.	1841	Miramichi.	Newcastle, Mirami.	3
4	Keay, A. M., Peter	St. John, N. Bruns'k.	1854	St. John.	Fredericton.	4
5	Kidd, A. M., James	Turriff, Scotland.	1861	St. John.	Woodstock.	5
6	Mackie, A. M., James	..... Scotland.	1859	St. John.	Moncton.	6
7	Murray, James	Miramichi, N. Bru'k.	1852	Miramichi.	Tabusintac.	7
8	Murray, James A.	Halifax, Nova Scotia.	1858	Restigouche.	Bathurst.	8
9	Murray, A. M., Wm.	Miramichi, N. Bru'k.	1856	Restigouche.	Dalhousie.	9
10	McLardy, B. A., H. J.	St. John, N. Bruns'k	1859	St. John.	Woodstock.	10
11	Ogg, A. M., Chas. A.	Cairston, Scotland.	1860	Miramichi.	Chatham, Mirami.	11
12	Ross, John	Aberdeen, Scotland.	1838	St. John.	St. Andrews.	12
13	Steven, James	Stranraer, Scotland.	1831	Restigouche.	Campbelltown, Res	13
14	Wells, A. M., John	Kintyre, Scotland.	1861	Restigouche.	N. Richmond, B du C	14

## THE CHURCH OF SCOTLAND.

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THE General Assembly of the Church of Scotland met, according to appointment, in the Assembly Hall, Edinburgh, Scotland, on Thursday, May 22d, 1862, and was opened with a discourse by the retiring Moderator, Colin Smith, D.D.

JAMES BISSETT, D.D., of Garioch Presbytery, was elected Moderator.

THE QUEEN'S COMMISSION, appointing the Right Hon. Robert Montgomery, Lord Belhaven, her Majesty's Representative in the Assembly, was read and recorded.

THE QUEEN'S most gracious letter to the Assembly, announcing the usual grant of \$10,000 for missions in the Highlands and Islands of Scotland, was read and recorded.

CHURCHES IN INDIA.—The Committee on Indian Churches, stated that where there was no Presbyterian Military Chaplain, the Presbyterian soldiers were marched to the Episcopal chapel, but in similar circumstances Roman Catholics and Episcopalians were not required to attend other chapels than their own. The Committee was desirous that all should be treated alike.

COLONIAL SCHEME.—The Committee reported the operations of their scheme in various parts of the world, and referred to the success of Queen's College, Kingston, Canada, under the Principalship of Wm. Leitch, D.D. The number of theological students, last year, being twenty-two, just double the number of 1859.

SABBATH SCHOOLS.—Mr. McKie, of Erskine, read the report of Sabbath Schools, showing that there is no part of the church's machinery, that excites more interest and activity. Of 1215 churches, 1040 have reported their Sabbath Schools as in a flourishing condition, whilst others, from which no reports were received, are known to have them, so that only forty churches are without these useful schools.

SYNOD OF THE SCOTCH CHURCH IN ENGLAND.—A deputation was heard from this Synod, in which the progress of the church in the north of England was set forth. Attention was called to their Manse scheme, and assistance desiderated to complete said scheme. At the suggestion of Dr. Muir, a collection was taken up by the Assembly for this purpose.

Rev. Dr. Cook, of St. Andrews, read the report of the Committee on Parochial School Masters and Schools, detailing the operations of the Committee in regard to the Parochial Schools Bill which had passed through Parliament.

Dr. Cook, of Haddington, read the report of the Committee on Education. Reports were read from the Endowment Committee, Foreign Correspondence, On Aids to Devotion, Trustees of Widows' Fund, &c., &c.

STATISTICS.—Ministers, 1,189; churches, 1,215; communicants are not recorded in the minutes of the Assembly.

JAMES BISSETT, *Moderator.*

A. L. SIMPSON, *Stated Clerk.*

## THE FREE CHURCH OF SCOTLAND.

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THE General Assembly of the Free Church of Scotland met, according to appointment, in the Assembly Hall, Edinburgh, May 22d, 1862, and was opened with a discourse by the retiring Moderator, R. S. Candlish, D.D.

THOMAS GUTHRIE, D.D., of Edinburgh Presbytery, was elected Moderator.

THE REPORT OF THE WIDOWS' FUND stated, that during the year \$6,690 had been dispensed to thirty-two widows and forty-nine children.

THE REPORT OF THE AGED AND INFIRM MINISTERS' FUND stated that it amounts to \$220,000, yielding an annual interest of \$7,500.

THE COMMITTEE ON SOCIAL MORALITY.—Houses for the working classes and bothies reported. Various opinions were expressed respecting bothies, and Professor Miller declared it as his conviction, that the only means by which the working classes in towns could procure proper accommodation, was by abstaining from "drink and tobacco."

THE MANSE BUILDING COMMITTEE reported, that their funds were \$10,670, and that they had applications for about \$3,750 beyond that sum.

THE CHURCH DEBT EXTINCTION COMMITTEE reported, that they had received \$15,660, and had paid \$19,660 to forty-one congregations, the whole amount paid by this Committee is upwards of \$400,000.

R. S. Candlish, D.D., was elected Principal of New College, and Rev. Robert Rainey, Free High Church, Professor of Church History.

The Committee on the endowment of the New College, reported that they had not succeeded in raising the proposed sum of \$50,000, but had only raised \$25,330.

A deputation from the English Presbyterian Synod was received. Mr. Chalmers, of London, said, the number of their communicants was rather less than 20,000. He also spoke hopefully of a union with the United Presbyterian Church in England.

The Committee on Fund for pre-disruption ministers, stated, that the amount at their disposal last year was \$15,570, and that they had distributed \$14,415.

THOMAS GUTHRIE, *Moderator.*



## In Memoriam.

THEREFORE ARE THEY BEFORE THE THRONE OF GOD, AND SERVE HIM DAY AND NIGHT IN HIS TEMPLE; AND HE THAT SITTETH ON THE THRONE SHALL DWELL AMONG THEM.—*Revelation* vii. 15.

CUNNINGHAM, D.D., REV. WILLIAM—Was born in October, 1805. He was one of the brightest lights of the Free Church of Scotland, and was fully identified with all the movements and controversies which led to the disruption of the Church of Scotland. He received at the hands of the Free Church all the honors in their gift, being Moderator of the Assembly in 1859. At the time of his death he was Principal of the College of the Free Church of Scotland.

The *Scottish Guardian* speaks of him thus:—"It is known that for some years Dr. Cunningham's health has not been robust, and again and again it has been a matter of concern to his friends; but the unsatisfactory symptoms had disappeared, and of late he has appeared like himself in other days. At the recent Conference on Missions, probably the last time where many of his friends saw him, he took part in the business, and delivered an admirable address with all his wonted clearness and vigor. Little could any anticipate that he was so near the close of his honored and most useful career."

Dr. CANDLISH referred to his departed friend as follows:—"The man we mourn was a man indeed; every inch a man. His manly form will be missed in our city's streets; his manly voice in our meetings. Our citizens will feel a blank in the community; and it will be long before the echoes of his manly eloquence die away within the halls that used to resound with loud applause at his appeals. For long years he has been the champion of every good and righteous cause. The general public, and the Christian brotherhood, in Edinburgh, have sustained a serious loss. Our own church may well lie low; like Israel of old, hanging her harp on the willow. Many a lesson has she got, teaching her to cease from man. The roll of her departed worthies has from year to year been lengthening with terrible rapidity. And now a name is added that will never have another written after it so noble or so dear. To me personally the stroke comes very near; so near that it may well take away my breath. My equal in age, only a few months between us; my close companion from the beginning of my ministry; my frequent counsellor and helper, on whose strength of judgment and exhaustless store of ever ready learning I have been wont to draw; my brother in arms; can I see him fall before me and not stand appalled? It is but as yesterday when we had to fight together the great battle of the church; of the church's principles, and the honor of her great Head."

Dr. GUTHRIE spoke of him thus:—"Among his last words were, 'I have done with fighting, I am going quietly home.' Suffering as he did from inflammation of the pleura, his mind wandered, and at one time he fancied he was Calvin, the man he loved and revered above all the Reformers, which led him to say, 'I did not kill Servetus.' His last hours and breath, as it were, were spent in defending the fame of that great founder of our church and confessor of the faith. Then, when yesterday I saw him lie stretched on the bed, with the peace in which he died—for he died in blessed peace—imprinted, as it were, on his solemn countenance, I could not but look on him as a warrior that was taking his rest. He had hung up his sword, he had laid by his shield, the battle was fought, the victory was won; and now he had laid himself down to sleep till that trumpet—not the trumpet of battle, which he always rose to answer, but the trumpet of Christ's coming—should sound, and he should hear the words that were the last he sought to be read to him on earth, 'Servant of God, well done.' May God enable us to follow in his steps!"

After the disruption, he visited the United States of America, where his eloquence and intellectual power enabled him to enlist the sympathies of a large portion of the churches and to secure an amount of material aid at that time greatly needed by the Free Church. He died at his house in Edinburgh, Scotland, December 14th, 1861.

## UNITED PRESBYTERIAN CHURCH OF SCOTLAND.

THE Synod met according to appointment in Edinburgh, May 4th, 1862, and was opened with a discourse by the retiring Moderator, John Robson, D.D., from Isaiah, LII. 1, "Put on thy strength, O Zion."

DAVID SMITH, D.D., of Biggar Presbytery, was elected Moderator.

CHURCH STATISTICS.—Rev. M. MacGill, the chairman of the committee on this subject, reported as follows: Presbyteries, 31; Ministers, 539; Churches, 551; Elders, 4036; Communicants, 167,558. The total amount for congregational and benevolent purposes, \$1,025,835.

GENERAL ASSEMBLY.—The committee having the matter of a General Assembly and Provincial Synod under their care, made a report, when, after a full discussion, it was decided not to press the subject on the attention of the church.

MANSE SCHEME.—Rev. M. MacGill, chairman of this committee, reported, that inquiries had been submitted to 441 congregations, and of that number 285 had sent in returns. Of these 285, only 172 had MANSES. The committee, finding their returns were incomplete, had recourse to other efforts, and as a result of their investigations, it was found that of the 441 congregations giving a salary of less than \$1,000, 164 had no MANSES. They also discovered that of the 277 Manses already in existence, about eighty would require to be repaired, altered, or enlarged. Taking these repairs into consideration, it will require as much money to make them as would build thirty-two Manses. This will make the number of Manses 196. The committee recommend a MANSE FUND of \$225,000 to be distributed in grants on the principle of stimulants as well as aid. That the raising of this fund be spread over five years at the average rate of \$45,000 a year, unless a shorter period will suffice.

That the fund be mainly raised in the first instance in the form of subscriptions, by a system embracing the entire church; that subscriptions be commenced no later than January, 1863, and that the young men of the church be requested to specially charge themselves with the work.

That the committee (under the name of *The Special Board for Manses*) shall not be viewed as one of the ordinary standing committees of Synod, but shall continue under such regulations and changes of membership as the Synod deems suited to its special object; and that previous to the meeting of Synod, in 1863, the committee shall endeavor to raise but not distribute funds; and shall submit to Synod such a general statement of principles as ought to be kept in view in the prosecution of the scheme.

Reports were received from the Church Extension, Home Mission, and various other committees, &c., &c.

The Synod adjourned to meet in Edinburgh, May, 1863.

DAVID SMITH, D.D., *Moderator*.

## THE MANSE; OR, COMFORTABLE HOMES FOR PRESBYTERIAN MINISTERS.

I PUBLISHED my first article on the MANSE in *The Presbyterian Historical Almanac* for 1862, in which is set forth the present condition of the Churches in the United States, in regard to the Domestic comfort of Presbyterian Ministers.

The facts set forth in that article were obtained by direct inquiries of the various Presbyteries comprising the Presbyterian Church. These facts become important, as they enable us to understand the question under consideration, showing as they do the relative, as well as absolute, condition of the Church in this matter. By thus seeing what *has* actually been done, we can also see what is yet to *be* done. The article referred to shows that in the various branches of the Presbyterian Church, to which special reference is made, there are over (5,800) five thousand eight hundred ministers; about (600) six hundred live in MANSES or comfortable *Homes* provided for them by the churches to which they minister, whilst over (5000) five thousand must rent *houses* for themselves and families.

Whilst there is no comparison between the comforts of a MANSE (involving in its very name a *permanent abiding place* for the Pastor) and the chilling accommodations of a rented house, the pecuniary view of the subject is worthy of careful attention.

The average rent for a dwelling house is shown to be \$130; thus, over (\$650,000) six hundred and fifty thousand dollars is paid annually out of the very small salaries of the ministers. The six hundred who live in MANSES save (\$78,000) seventy-eight thousand dollars. The article also sets forth the advantage of a Glebe, with each MANSE, in a rural district. As most of my readers are in possession of the Almanac for 1862, it is unnecessary to make any further reference to it.

Still keeping to my plan of laying a foundation of facts, for the mind is thereby strengthened as food strengthens the body, I have taken up the *second* branch of the subject by analyzing the present numerical condition of the Church. These returns are made up from the last reports of the Presbyteries to the General Assemblies, and they are set forth by Presbyteries so that the members of said Presbyteries can understand their exact condition.

When it is understood that a church is a body of believers organized, not only for the mutual comfort and edification of the saints, but to make aggressive warfare against the powers of sin, there is nothing conservative in its organization; it is to disturb the repose and indolence of sinners, to root out of the heart the vices which "flesh is heir to," and to break down all opposition to the truth, whilst the preacher is called upon to proclaim the liberty of the gospel throughout the land, the people must sustain him; to preach the gospel of peace, good-will to men, his people must hold up his hands and practice what he teaches. To do this effectively, numbers are needed. A church must have its minister, its elders, deacons and members; but, alas! such is the present condition of the Churches



that many are without any Minister, with few Elders, fewer Deacons, and in many instances *without* members, being only churches in name; for, strange as it may appear, there are in the different branches of the Presbyterian Church reported in the following Tables the names of (348) three hundred and forty-eight churches destitute of members. It is not necessary to discuss the propriety (which is surely not apparent) of retaining the names of said churches upon the Minutes of the Assemblies, being literally vacant churches which swell up the number of churches without increasing the number of members, thereby reducing the *average* membership as well as contributions for benevolent purposes. I only introduce it to call attention to this fact: if the Presbyteries, when said churches were organized, had insisted upon the erection of a MANSE for the comfort of the Pastor, each of them would now be vigorous churches.

Let the men, not conservatives who love their ease, but the earnest men who "act within the living present," in each Presbytery, see to it that the idea of a MANSE for their Minister be woven into the very "warp and woof" of the next church organization erected by them, or it would be well to keep them as "preaching stations" until grace and ability enabled them to erect MANSES for their ministers.

A further examination of these Tables show that (2,375) two thousand three hundred and seventy-five churches have less than fifty members; this certainly is a large number of weak churches. It has been ascertained by a careful analysis of the returns made by the various Presbyteries of the amount contributed to the support of the minister, that a fair average is (\$2 40) two dollars and forty cents per member, per annum; and there is another feature of these returns which must not be overlooked, which is, they include the large churches with the smaller ones; but it is a well understood fact that the smaller in numbers churches are the less they proportionately give. I mention this to show that the sum of \$2 40 is near the mark. It will thus be seen that 2,375 churches cannot give more than (\$120) one hundred and twenty dollars for the support of the minister.

It will also be seen that (1417) fourteen hundred and seventeen have less than (100) one hundred members, so they cannot give more than (\$240) two hundred and forty dollars to their minister. These *three* classes of churches number (4,140) four thousand one hundred and forty, leaving (1687) sixteen hundred and eighty-seven having over (100) one hundred members. Of this number, however, (1,089) one thousand and eighty-nine have less than (200) two hundred members who therefore cannot pay more than (\$480) four hundred and eighty dollars to their minister.

This reduces the number of churches to (598) five hundred and ninty-eight, having a membership of (200) two hundred and upwards. This may be deemed a melancholy picture, but it is a true one. As evidence, I ask an examination of the following Tables: the first one refers to the Presbyterian Church, (o. s. ;) the second, to the Presbyterian Church, (n. s. ;) the third, to the United Presbyterian Church of North America. These three afford a reliable basis for calculating the exact condition of the whole Presbyterian Church.

THE NUMERICAL CONDITION OF THE CHURCHES ACCORDING TO PRESBYTERIES.

[NOTE.—It will be observed that these columns refer to the number of members in the churches; the first column shows the number of churches with over 400 members; the second column, the number of churches with between 300 and 400 members, and so on.]

PRESBYTERS.	PRESBYTERS.										Total number of churches.							
	Over 400 members.	Between 400 and 300 mem.	Between 300 and 200 mem.	Between 200 and 100 mem.	Between 100 and 50 mem.	Less than 50 mem.	Number not given.	Total number of churches.	Over 400 members.	Between 400 and 300 mem.		Between 300 and 200 mem.	Between 200 and 100 mem.	Between 100 and 50 mem.	Less than 50 members.	Number not given.	Total number of churches.	
Albany.....	2	1	6	11	7	6	1	34	Milwaukee.....	...	...	1	4	3	1	9		
Allahabad.....	...	...	...	...	...	...	...	32	Mississippi.....	...	1	1	4	5	8	19		
Allegheny.....	...	1	3	15	6	5	2	31	Missouri.....	...	...	...	5	6	7	21		
Allegheny City..	...	3	2	4	3	4	...	16	Missouri River..	...	...	...	1	16	...	17		
Arkansas.....	...	...	...	...	...	...	...	21	Mohawk.....	1	...	1	2	3	...	7		
Baltimore.....	1	2	1	5	10	9	3	31	Montgomery.....	...	1	2	12	12	...	27		
Beaver.....	1	1	2	5	5	1	...	16	Monmouth.....	...	2	1	3	2	5	14		
Bedford.....	...	...	...	...	...	...	1	13	Muhlenburgh.....	...	...	...	2	4	18	26		
Benevia.....	...	...	...	...	...	...	...	6	Muncie.....	...	...	1	2	2	...	14		
Bethel.....	...	1	4	4	7	11	...	27	Nassau.....	2	3	3	2	4	...	17		
Blairstown.....	...	...	7	8	2	1	5	23	Nashville.....	...	1	1	2	6	6	1	17	
Bloomington.....	...	...	...	...	2	2	9	32	New Albany.....	...	...	...	5	4	10	20		
Brazos.....	...	...	...	...	2	7	6	17	New Brunswick...	3	4	3	10	...	...	20		
Buffalo City.....	1	...	...	...	2	5	1	10	New Castle.....	1	4	3	4	4	2	25		
Burlington.....	...	...	1	2	3	5	1	12	New Lisbon.....	...	1	2	8	7	8	28		
California.....	...	1	1	...	...	1	1	4	New Orleans.....	1	...	...	2	4	8	15		
Canton.....	...	...	...	...	...	...	...	...	New York.....	6	4	3	7	2	5	27		
Carlisle.....	...	3	8	9	8	8	15	51	New York 2d.....	1	...	2	4	5	...	12		
Cedar.....	...	...	...	4	3	18	1	26	Newton.....	...	1	6	7	8	4	26		
Cent. Mississippi	...	...	...	2	3	14	...	19	Winapo.....	...	...	...	1	1	...	2		
Central Texas.....	...	...	...	1	1	12	...	14	N. Mississippi...	...	...	...	2	5	19	1	27	
Charleston.....	3	...	3	4	1	3	2	16	North River.....	...	1	3	4	3	...	1	42	
Cherokee.....	...	...	...	4	7	22	...	33	Northumberland..	...	1	3	12	14	10	1	41	
Chicago.....	1	1	1	2	10	9	2	26	Ogdenburg.....	1	2	2	2	2	...	3	32	
Chickasaw.....	...	...	...	7	11	...	...	21	Ohio.....	...	2	6	14	8	...	1	27	
Chillicothe.....	...	2	3	2	10	10	4	31	Orange.....	...	...	2	9	9	24	3	47	
Chippewa.....	...	...	...	...	1	13	...	14	Oregon.....	...	...	...	...	...	7	1	8	
Cincinnati.....	1	...	2	5	8	8	3	27	Oxford.....	...	1	5	3	5	3	...	17	
Clarion.....	...	1	3	9	7	9	...	29	Quachita.....	...	...	1	5	16	...	22		
Columbus.....	...	...	1	5	5	9	...	20	Owatonna.....	...	...	...	...	5	...	5		
Concord.....	2	1	9	17	10	25	5	69	Paducah.....	...	...	1	2	8	1	12		
Conococticut.....	...	...	...	4	1	...	...	8	Palestine.....	...	1	...	1	5	12	...	19	
Corisco.....	...	...	...	...	1	...	...	1	Palmira.....	...	...	...	2	6	13	...	21	
Crawfordsville...	...	...	...	5	6	11	...	22	Panama.....	2	2	...	4	5	...	...	13	
Creek Nation.....	...	...	...	...	...	4	...	4	Passaic.....	...	...	1	3	10	6	4	24	
Dane.....	...	...	...	1	6	9	2	18	Philadelphia.....	2	5	2	7	3	...	...	19	
Des Moines.....	...	...	...	2	1	12	1	16	Philadelphia. Cent.	2	2	4	2	6	2	...	14	
Donegal.....	...	...	6	7	5	4	4	25	Philadelphia 2d..	...	1	3	8	10	9	1	32	
Dubuque.....	...	...	2	4	29	2	...	37	Platte.....	...	...	...	1	1	12	...	14	
East Alabama.....	...	...	...	6	7	26	9	48	Potomac.....	...	1	...	3	4	4	1	13	
East Hanover.....	...	1	3	2	5	5	...	16	Potosi.....	...	...	...	3	4	9	...	16	
East Mississippi	...	...	...	...	6	16	1	23	Puget Sound.....	...	...	...	6	4	4	...	18	
Eastern Texas.....	...	...	...	...	3	15	...	19	Raritan.....	...	...	...	...	...	...	...	30	
Ebenezer.....	...	...	2	5	7	19	...	33	Redstone.....	...	...	4	12	2	1	10	...	15
Elizabethtown..	1	1	4	9	1	...	...	16	Red River.....	...	...	...	...	...	1	14	...	29
Erie.....	...	1	...	10	8	13	...	32	Richland.....	...	...	1	8	12	8	...	27	
Fairfield.....	...	...	...	...	6	12	...	19	Roanoke.....	...	...	...	6	12	9	...	24	
Fayetteville.....	1	3	8	9	3	11	29	64	Rochester City..	1	1	...	6	2	2	2	14	
Findlay.....	...	...	...	4	4	14	...	22	Rock River.....	...	...	...	6	8	14	6	34	
Flint River.....	...	1	...	5	10	21	6	43	Saltzburgh.....	1	3	3	13	7	6	5	38	
Florida.....	...	...	1	2	1	23	...	27	Saline.....	...	...	...	1	4	16	...	21	
Fort Wayne.....	...	...	1	...	7	20	...	28	Saganon.....	...	1	6	5	9	...	...	21	
Furukhabad.....	...	...	...	...	1	1	...	2	Schuyler.....	...	1	4	16	20	...	...	41	
Genesee River.....	...	...	1	5	3	3	1	13	Shanghai.....	...	...	...	...	...	...	...	1	
Georgia.....	...	...	...	2	2	3	1	8	Siam.....	...	...	...	...	...	1	...	...	1
Greenbrier.....	...	...	2	5	4	13	...	24	Sidney.....	...	1	2	3	8	5	1	20	
Harmony.....	1	1	4	10	7	12	2	37	Sioux City.....	...	...	...	...	...	8	...	8	
Highland.....	...	...	...	...	2	21	2	25	South Alabama...	1	...	7	5	20	1	...	34	
Hillsboro'.....	...	...	...	2	2	13	...	17	South Carolina..	...	1	5	6	18	17	1	48	
Hocking.....	...	...	...	1	...	13	...	14	Steuenville.....	...	1	3	7	15	6	...	32	
Holston.....	...	...	...	...	4	2	1	8	St. Clairsville..	...	1	1	10	8	7	3	30	
Hopewell.....	...	...	3	3	3	19	4	32	St. Louis.....	2	1	...	3	10	11	6	33	
Hudson.....	...	1	1	5	8	4	1	23	St. Paul's.....	...	...	...	...	1	8	...	3	
Huntingdon.....	2	5	6	11	6	10	6	46	Stockton.....	...	...	...	...	...	...	2	3	
Indian.....	...	...	2	5	7	2	...	16	Susquehanna.....	...	...	1	5	16	3	...	25	
Indianapolis.....	...	...	3	2	4	4	...	13	Toledo.....	...	...	...	...	4	6	4	14	
Iowa.....	...	...	...	6	4	8	...	18	Tombekbee.....	...	1	2	6	16	...	...	25	
Kaskaskia.....	...	...	...	...	4	9	...	13	Transylvania.....	2	1	9	10	7	1	30		
Knoxville.....	...	...	...	2	3	4	...	9	Troy.....	1	1	3	3	2	2	...	23	
Lafayette.....	...	...	...	3	6	25	...	34	Tuskaloosa.....	...	...	1	4	10	13	...	24	
Lake.....	...	1	1	6	6	...	...	14	Tuseumbia.....	...	...	1	3	6	1	11	...	15
Lake Superior...	...	...	...	...	3	...	...	3	Upper Missouri..	...	...	...	4	5	11	1	21	
Lewes.....	...	...	2	6	10	...	...	18	Vincennes.....	...	...	...	...	5	9	1	40	
Lexington.....	...	1	2	10	9	14	1	37	Washington.....	...	4	5	12	9	1	...	20	
Lodiana.....	...	...	...	...	5	...	...	5	Western Africa..	...	...	...	...	3	2	...	5	
Logansport.....	...	...	...	4	6	13	...	23	Western District	...	...	2	4	7	8	...	21	
Londonderry.....	...	1	...	7	...	2	1	11	West Hanover...	...	...	3	6	11	...	...	20	
Long Island.....	...	2	3	6	6	3	...	20	West Jersey.....	...	3	6	4	10	...	...	32	
Louisiana.....	...	...	...	3	4	9	1	17	West Lexington..	...	1	...	3	8	20	...	23	
Louisville.....	...	1	3	6	10	8	2	30	Western Reserve	...	...	1	5	3	...	...	9	
Luzerne.....	...	1	3	4	6	12	2	28	Western Texas..	...	...	1	5	8	6	...	20	
Madison.....	...	...	3	8	5	...	...	16	White Water.....	...	...	...	5	3	15	...	20	
Marion.....	...	...	3	14	13	...	...	35	Winchester.....	...	...	...	...	6	13	3	22	
Maumee.....	...	...	...	...	3	10	...	13	Winnobago.....	...	...	...	...	...	...	...	23	
Maury.....	...	...	...	2	3	7	1	13	Wooster.....	...	4	3	4	6	3	...	13	
Meuphis.....	...	1	1	2	9	17	...	30	Wysconda.....	...	...	...	...	1	7	5	20	
Miami.....	...	1	3	4	9	5	...	22	Zanesville.....	...	1	5	9	9	11	2	37	
Michigan.....	...	...	...	1	3	10	...	14										

THE NUMERICAL CONDITION OF THE CHURCHES ACCORDING TO PRESBYTERIES.

[NOTE.—It will be observed that these columns refer to the number of members in the churches; the first column shows the number of churches with over 400 members; the second column, the number of churches with between 300 and 400 members, and so on.]

PRESBYT'RS.	Over 400 members.	Bet. 300 and 400 mem.	Bet. 200 and 300 mem.	Bet. 100 and 200 mem.	Bet. 50 and 100 mem.	Less than 50 members.	Total numbr. of churches.	Number not given.	PRESBYT'RS.								Total numbr. of churches.
									Over 400 members.	Bet. 300 and 400 mem.	Bet. 200 and 300 mem.	Bet. 100 and 200 mem.	Bet. 50 and 100 mem.	Less than 50 members.	Total numbr. of churches.	Number not given.	
Albany.....	1	...	...	4	5	2	12	...	...	...	2	3	3	...	8		
Alton.....	...	1	1	...	5	23	35	...	...	...	...	...	...	6	6		
Athens.....	...	...	...	1	7	8	16	...	...	...	...	4	2	11	17		
Bath.....	...	...	1	2	7	4	14	...	...	...	...	3	...	1	6		
Belvidere.....	...	1	3	...	5	...	9	...	1	1	6	5	3	...	15		
Bloomington.....	...	...	...	1	2	12	15	...	...	2	2	6	6	...	14		
Brooklyn.....	...	3	...	3	2	...	10	...	2	3	3	6	1	15	15		
Buffalo.....	1	1	3	5	12	7	29	...	1	...	6	7	...	14	14		
Catskill.....	...	1	3	5	4	...	13	...	2	...	2	10	2	16	16		
Cayuga.....	1	...	1	9	6	6	22	...	1	1	...	7	...	9	9		
Champlain.....	1	...	3	3	6	8	23	...	...	...	2	7	...	9	9		
Chariton.....	...	...	...	3	4	2	9	...	...	3	...	4	8	...	15		
Chemung.....	...	2	4	8	9	1	24	...	1	3	2	11	15	...	32		
Chenango.....	...	2	5	4	4	1	16	...	3	1	4	9	1	1	24		
Chicago.....	2	1	2	6	6	9	20	...	3	1	1	3	2	3	13		
Cincinnati.....	1	...	6	3	7	2	19	...	7	1	2	7	4	2	23		
Cleveland.....	2	...	3	4	6	...	15	...	1	1	...	5	3	1	16		
Coldwater.....	...	...	3	4	5	...	12	...	...	...	...	2	2	...	4		
Columbia.....	1	...	1	4	...	...	6	...	2	...	4	8	3	3	20		
Columbus.....	...	...	...	3	11	...	14	...	1	2	2	6	4	8	22		
Cortland.....	1	...	2	3	7	4	17	...	...	2	6	2	2	2	12		
Crawfordsville.....	...	...	...	5	7	...	12	...	2	1	1	5	6	1	16		
Dakota.....	...	...	...	7	7	1	8	...	...	1	5	7	3	...	16		
Dayton.....	...	1	2	2	7	...	12	...	...	...	...	3	9	...	12		
Delaware.....	...	...	4	4	5	...	13	...	...	1	6	10	7	...	24		
Des Moines.....	...	...	...	1	9	...	10	...	...	...	1	1	12	...	14		
Detroit.....	...	2	2	8	3	2	17	...	5	3	6	2	6	6	27		
Dist. of Columbia	1	...	2	2	2	...	9	...	2	...	6	6	4	3	22		
Dubuque.....	...	...	1	1	2	...	4	...	...	1	...	1	3	...	6		
Elyria.....	...	...	2	1	11	...	14	...	...	1	1	1	4	...	7		
Erie.....	1	...	4	6	2	...	13	...	2	1	7	3	3	...	16		
Fort Wayne.....	...	...	...	5	7	...	12	...	...	3	10	4	3	...	20		
Fox River.....	...	...	...	2	4	...	6	...	...	1	...	5	9	...	15		
Franklin.....	...	2	2	7	6	...	17	...	...	1	1	4	9	...	15		
Galena.....	...	1	2	9	1	...	13	...	...	3	...	2	...	5	5		
Genesee.....	...	2	2	6	6	...	16	...	...	1	1	1	...	3	3		
Genesee Valley.....	1	...	1	7	3	...	12	...	...	1	2	6	6	...	15		
Geneva.....	1	1	3	4	5	4	18	...	...	1	...	2	...	3	3		
Grand River.....	...	...	3	1	2	...	6	...	...	1	...	7	...	8	8		
G'd. River Valley.....	...	...	1	1	5	1	8	...	...	3	5	13	...	21	21		
Green Castle.....	...	...	2	3	9	1	15	...	1	1	4	5	...	11	11		
Hamilton.....	...	...	1	4	6	...	11	...	...	...	...	5	...	5	5		
Harrisburg.....	1	1	3	1	4	...	10	...	1	1	3	1	4	...	10		
Hudson.....	1	1	6	2	3	...	13	...	1	4	4	3	2	4	18		
Huron.....	...	...	3	8	5	...	16	...	...	2	1	7	3	...	13		
Illinois.....	...	2	1	6	9	2	20	...	1	1	...	10	2	10	25		
Indianapolis.....	...	...	4	3	10	...	17	...	...	...	1	3	7	...	11		
Iowa City.....	...	...	...	8	15	3	26	...	1	1	...	2	2	1	9		
Iowa Valley.....	...	...	...	...	11	...	11	...	...	1	5	8	6	...	21		
Ithaca.....	1	1	4	2	...	...	8	...	1	1	2	5	6	...	15		
Kalamazoo.....	...	2	3	4	4	...	13	...	...	...	...	1	3	...	4		
Kansas.....	...	...	...	...	11	...	11	...	...	...	...	...	...	...	...		
Keokuk.....	...	...	1	1	6	...	8	...	...	...	...	...	...	...	...		
									PRESBYT'RS, 104	38	39	94	262	352	613	38	1466



THE NUMERICAL CONDITION OF THE CHURCHES ACCORDING TO PRESBYTERIES.

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PRESBYT'RS.	Over 400 members.	Bet. 300 and 400 mem.	Bet. 200 and 300 mem.	Bet. 100 and 200 mem.	Bet. 50 and 100 mem.	Less than 50 members.	Number not given.	Total num of churches.	PRESBYT'RS.	Over 400 members.	Bet. 300 and 400 mem.	Bet. 200 and 300 mem.	Bet. 100 and 200 mem.	Bet. 50 and 100 mem.	Less than 50 members.	Number not given.	Total num of churches.
Albany.....	...	1	3	2	...	...	...	6	Mansfield.....	...	...	4	6	9	3	...	22
Allegheny.....	2	1	6	11	...	...	...	21	Mercer.....	...	2	8	7	2	8	...	27
Argyle.....	1	...	3	7	2	2	...	17	Michigan.....	...	...	2	7	9	...	...	18
Big Spring.....	...	...	1	4	3	3	6	17	Monmouth.....	1	...	1	6	5	13	2	27
Bloomington.....	...	...	1	5	7	...	...	13	Monongahela.....	1	3	4	5	4	3	...	20
Boston.....	...	...	2	3	2	...	...	7	Muskingum.....	...	1	2	8	7	7	...	27
Butler.....	...	2	12	12	1	...	...	27	New York 1st.....	...	3	1	1	1	1	...	7
Caledonia.....	...	1	3	4	2	...	...	10	New York 2d.....	1	1	1	3	...	...	...	6
Chartiers.....	...	31	10	3	2	...	...	16	Ohio First.....	...	...	1	5	3	6	...	15
Chicago.....	...	...	2	4	10	...	...	16	Oregon.....	...	...	...	...	...	10	...	10
Chillicothe.....	...	1	3	4	6	...	...	14	Philadelphia.....	1	1	4	2	4	1	...	13
Cleveland.....	...	...	2	3	5	...	...	10	Seakote.....	...	...	...	...	...	...	1	1
Conemaugh.....	...	3	9	13	7	3	35	35	Sidney.....	...	...	2	6	7	...	...	15
Delaware.....	...	...	5	3	2	...	...	11	South. Indiana..	...	1	...	4	7	...	...	12
Des Moines.....	1	...	1	4	11	1	20	20	Stamford.....	...	1	1	1	...	3	6	6
Detroit.....	...	...	1	3	4	...	...	8	Steubenville.....	...	2	3	6	4	5	20	20
Egypt.....	...	...	...	...	2	2	2	2	St. Louis.....	...	...	3	1	1	6	11	11
Frankfort.....	...	1	9	2	2	1	15	15	Vermont.....	...	...	1	2	...	...	3	3
Indiana.....	...	...	5	4	2	...	...	11	Westmoreland...	...	1	8	6	6	2	22	22
Kansas.....	...	...	1	12	...	...	...	13	Wheeling.....	...	2	3	5	10	5	25	25
Keokuk.....	...	1	4	2	3	6	17	17	Xenia.....	...	2	2	3	1	5	13	13
Lakes.....	...	2	7	5	10	...	...	24									
Le Claire.....	...	...	...	6	8	9	23	23	PRESBYT'RS, 44	7	8	46	163	177	197	75	673

In connection with the preceding Tables it will be well to examine those on pages 225 and 319 of this volume. Returns from the Presbyteries comprising those two branches of the Presbyterian Church show that (827) eight hundred and twenty-seven ministers are "without charge," being nearly one-fifth of the whole number. Whilst it could hardly be expected that every minister would be employed, it is a safe statement to make that if Presbyteries when ordaining these men had insisted on each one being provided with a MANSE, it could not be possible that so many would be without charge at this time.

It will also be seen that (1173) eleven hundred and seventy-three are "stated supplies." It is not necessary to express any opinion whether the duties of a minister can be as usefully performed as a stated supply as though he was a pastor, but the relation in itself considered, is not a healthy one, it is not the legitimate fruit of the Presbyterian system, but circumstances control the polity of the church, and necessity which "knows no law" forces the frame work of the church out of joint.

The manifest inconveniences arising from the lack of provision being made for the domestic comfort of the ministers' families prevents many from assuming the Pastoral relation; consequently, this evil would be remedied, if the people of each congregation would be wise enough to erect a MANSE.

It will also be observed that (674) six hundred and seventy-four are employed as Teachers, Foreign Missionaries, Editors, and Agents, and a number of these add occasional preaching to their labors, but (with the exception of the Foreign Missionaries) the main object of their lives has been turned aside.

These reductions bring down the number of Pastors in those branches of the church to (1728) seventeen hundred and twenty-eight, being rather less than forty per cent of the whole number. The trouble does not show itself in this serious disturbance of the pastoral relation, but it acts upon the intellectual

standard of the ministry. Where are the charms to attract the intelligent, the generous, whole-souled, zealous youth to become a preacher of the gospel? All the Christian virtues can be exercised in the private walks of life, and the great truths of Christianity can be taught by the same examples that good men have always shown. But when a young man sees that all the finer feelings of his nature will be chilled in the iron grasp of poverty; all his efforts to do good crippled by his want of support; all the attraction with which God has blessed the domestic circle shadowed by a sable cloud of distress, he feels justified in avoiding such an issue and turns his thoughts in another direction. Whilst a Christian's life must be one of sacrifices, still let the sacrifices have a Providential cast, and not be caused by a gloomy want of foresight on the part of the members of the church. Why *should the people pray* that God would revive his work in their midst and upon their hearts, whilst they *do not make any effort* to provide for God's ministers; thus treating with indifference the just claims of those who have been called through God's mercy to minister to their spiritual necessities? Those who read with carefulness the statements made from time to time in the Presbyterian reports of the hiding of God's face, can easily trace it to the want of sufficient grace to perform the duties implied in the relations of minister and people. In order to exercise those gifts which God has bestowed upon a minister to their fullest extent, he must not only have seasons, but places of repose where he can recuperate; physiology teaches this, as well as experience and observation, and there is no place like Home for this. A MANSE, how suggestive the word! There is the place where all the comforts of life fraternize with all the graces of a ripe Christian experience; the Pastor feels that he treads upon solid ground, surrounded by the evidences of Christian thoughtfulness, his whole heart and mind become deeply absorbed in the welfare of his people, and they receive the benefit in the fulness of his spiritual teachings.

The efforts made by ministers to sustain themselves and families tell with fearful emphasis upon the Mortality of the ministry. Feeling the importance of this branch of the subject, I have carefully recorded the *cause* of death of the ministers whose biographies I have prepared and published in *The Presbyterian Historical Almanac*, (numbering as they do over five hundred,) and the *mortality tables* there published, are entitled to the most profound consideration. They will show that a large per cent of the causes of death can be traced to those corroding cares, superinduced by that want of support which common honesty ought to prompt the people to render to those with whom they hold such tender relations. My own mind has been deeply impressed, whilst writing the memoirs of those who have died, as the evidence of their struggles to sustain their families has appeared, the sacrifices they made, the pains they endured, and the trials they encountered; these could have been borne, as belonging to the "common lot" of humanity, but rising above all other "ills," enshrouding in gloom their whole career, which might have been one of unimpeded usefulness, was for them to find that amid *homes* they

had none, amid scenes of domestic bliss they were deprived of its enjoyment, changing from place to place, hoping to find some church where the grace of God had given visible proof of its presence among the people by their having a MANSE. Thus, their lives have been "like sweet bells, jangled out of tune, and harsh."

It is not necessary to press this matter any farther at this time. A general synopsis of the evils *we*, (that is, "we the people," for I am writing in our own behalf,) suffer; and, consequently, the church at large, from the great need of MANSES are as follows: It drives nearly one-fifth of the ministry into the waste places, known as "without charge;" it forces a still larger number to adopt a plan not congenial to our Presbyterian system, known as "stated supply;" it compels many to make long and continued efforts to sustain their families by following some other occupation, such as teaching, editing, or as agents, at the same time preaching occasionally; and, when amid such discouragements some there are, whose great love for the Pastorate prompts them to abide with one congregation, they are prevented by the rent they pay for the house they stay in from manifesting that large Christian liberality which they would gladly see adopted by their people, and are thus prevented from using that great lever, "teaching by example."

It cripples the Educational interests of the church, it prevents scholarships from being "founded" by liberal churches or individuals, for where is the incentive to educate a young man four years in a College, three years in a Seminary, and after the Presbytery has ordained him to the highest privileges God ever calls upon men to assume, and they are thus fully equipped for their great "life work," it all degenerates into one struggle to live?

It interferes with the Domestic Missionary operations in our own land, for why should new fields be opened to be covered with a sickly growth of weak churches and *homeless* ministers?

It dampens the Foreign Missionary spirit of the church, for what heart can a man have in going to a foreign field, when he knows that a great part of his support must be wrung from congregations who do not pay their own ministers a fair salary, or even enough to live on, but whose families are thankful for boxes of clothing often "second hand," and themselves in debt?

It obliterates the graces of a Christian hospitality, and petrifies the most sensitive and feeling heart; it—but enough has been said to show that whilst there are two sides to all questions, the side *without* MANSES is rather a "shady side."

Viewing the subject in the light which its great importance deserves, I design addressing a communication in behalf of MANSES to the General Assemblies of the Presbyterian Churches to hold their annual sessions in Peoria, Ills., Philadelphia, Pa., and Xenia, Ohio, and The Reformed Presbyterian Synod at Sharon, Iowa, in May, 1863, coming together as they do to consult upon the best interests of the church, possibly some action may be taken, though the troubles of our country are such as to awaken the sympathy of every heart, still there are times for all things, and as we are told to "seek first the



kingdom of God," probably we may be serving the best interests of our country by visibly caring for the Church of God.

It will be clearly understood that a Home to be comfortable must have a Library; this is such a self-evident fact that I will not press it upon the attention of the reader. "The Pulpit and the Press" are the powers by which the world is to be regenerated and enlightened. The Publisher thus becomes one of the moral powers in the world, whose influence is only second to the Minister of the Gospel.

In my first article on MANSES I referred to several publishers of eminence who were deeply interested in the whole subject, but more particularly in this branch of it; so that I will again refer to them. They will cheerfully co-operate with any person or church wishing to provide a Library for their MANSE. They will not only make liberal reductions from their usual prices, but give the benefit of their experience by which such Libraries may truly be called "well selected."

Messrs. HARPER & BROTHERS, of New York, not only stand at the head of the Publishers in these United States, but deservedly so. They fully understand how wise it is for brethren to dwell together in unity. Their publications go over the whole range of Literature; in Theology and kindred subjects it is very full; their catalogue of Books making a 12mo. volume of nearly 300 pages; and I would suggest to all interested the propriety of sending for a copy.

Among their publications I have examined and selected among other volumes during the past year for a Library for a MANSE, ROBINSON'S GREEK LEXICON OF THE NEW TESTAMENT, by (the late) Edward Robinson, D.D., LL.D, Professor of Biblical Literature in the Union Theological Seminary, New York. This is a large octavo volume, and the excellence of this edition of the "Greek and English Lexicon" is found. 1. It embodies the results of the labors of the best lexicographers and grammarians down to the present time, together with the author's own materials, accumulated during his whole professional life, and including his personal explorations in the land of the Bible. 2. It is marked by the presiding influence of a good judgment in the combination and use of these materials. 3. It combines the qualities both of a *Concordance* and *Commentary*.

ALFORD'S GREEK TESTAMENT.—The Greek Testament; a Digest of Various Readings; Marginal References to Verbal and Idiomatic Usage; Prolegomena; and a Critical and Exegetical Commentary, by HENRY ALFORD, B.D., Minister of Quebec Chapel, London. Containing the Four Gospels. This is the most valuable work for the critical study of the New Testament, accessible to the English student or minister.

GIESELER'S ECCLESIASTICAL HISTORY.—A Text-Book of Church History, by Dr. JOHN C. L. GIESELER. Translated from the Fourth revised German Edition, by Samuel Davidson, LL.D., and Rev. John Winstanley Hall, M.A. Revised and edited by HENRY B. SMITH, D.D., Professor in the Union Theological Seminary, New York; in four volumes. In this new edition of this incomparable Church History a thorough revision of the translation has been made with additional references to the English and later German works. The work forms

a complete and authentic history of the Christian church composed with abundant and careful learning.

The civil history of the Middle Ages cannot be understood without some acquaintance with ecclesiastical history, so that this work has an interest for all classes of inquirers. The text is brief and compact, the notes crowded with exact information; this conciseness makes the book of the utmost value for consultation and reference.

THE LAND AND THE BOOK; or, Biblical Illustrations drawn from the Manners and Customs, the Scenes and the Scenery of the Holy Land, by W. M. THOMPSON, D.D., twenty-five years a Missionary of the American Board of Com. for Foreign Missions; with two elaborate Maps of Palestine, an accurate Plan of Jerusalem, and several hundred Engravings, representing the Scenery, Topography, and Productions of the Holy Land, and the Costumes, Manners, and Habits of the people.

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Of the Publications of ROBERT CARTER & BROTHERS, of New York, I can say they doubtless form the reading of at least three-fourths of the Religious Families throughout our land. Making Religious Literature a *speciality*, their catalogue embraces every variety of subjects, and it would be well to obtain a copy, which in itself would be suggestive and valuable.

GOULD & LINCOLN, of Boston, are Publishers of many choice first class works. The importance of their publications may be gathered from the following enumeration of a few of them:—

THE LECTURES OF SIR WILLIAM HAMILTON, Bart., *late* Professor of Logic and Metaphysics, University of Edinburgh; with Notes from Original Materials and an Appendix, containing the author's latest Development of his New Logical Theory. Edited by Rev. HENRY L. MANSEL, B.D., Professor of Moral and Metaphysical Philosophy in Magdalen College, Oxford, and JOHN VEITCH, M.A., of Edinburgh. In two royal octavo volumes.

It is worthy of remark that Messrs. Gould & Lincoln publish these *matchless* Lectures on METAPHYSICS and LOGIC under a special arrangement with the family of the late Sir William Hamilton.

LIMITS OF RELIGIOUS THOUGHT EXAMINED.—In Eight Lectures delivered in the Oxford University pulpit on the "Bampton Foundation;" by Rev. HENRY L. MANSEL, B.D., with copious Notes translated for this edition.

This volume is a defence of revealed religion, equal in ability to the "Analogy" of Bishop Butler, and as fully meets the wants of this age as that great work did in an earlier day.

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THE ANNUAL OF SCIENTIFIC DISCOVERY; being a Year Book of Facts in Science and Art, exhibiting the most important Discoveries and Improvements in Mechanics, Useful Arts, Natural Philosophy, Chemistry, Astronomy, Meteorology, Zoology, Botany, Mineralogy, Geology, Geography, Antiquities, &c.; together with a List of Recent Scientific Publications; a Classified List of Patents; Obituaries of Eminent Scientific Men; an Index of Important Papers on Scientific Journal Reports, &c. Edited by DAVID A. WELLS, A.M.

It would extend this article beyond a reasonable limit to enumerate all the valuable works issued by these publishers. A Catalogue of their publications will be furnished on application, either by mail or in person, and they will gladly co-operate with either the minister or his people to provide every MANSE with a Library.

The experience and observation of any minister fully proves that a Library in a congregation or neighborhood will create a taste for reading. This taste being indulged in will elevate the standard of intelligence among the people, and this will develop a desire to obtain books for themselves and families; reading will produce reflection, reflection will beget thoughts, thoughts will breed desires in the mind, which will thus become stirred up, and the vice of ignorance be cultivated out of it, and then the claims of Christian benevolence will, through the grace of God, be cheerfully acknowledged.

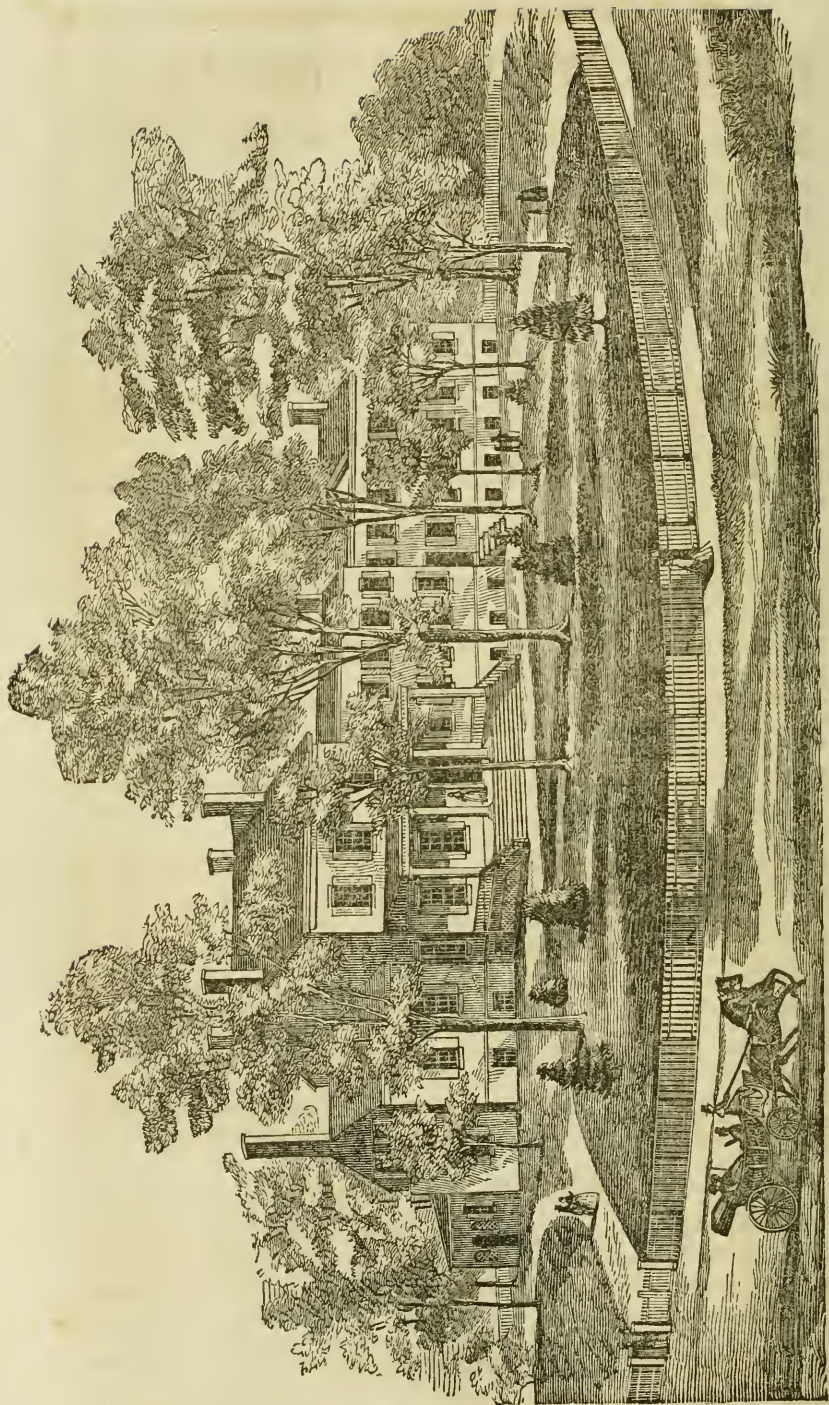
The two articles on the MANSE question show the state of the church in this matter, and its numerical condition. The *third* branch will take up the efforts made by other evangelical churches to provide MANSES for their ministers. This branch of the subject I trust will appear in *The Presbyterian Historical Almanac* for 1864.



SUMMARY OF THE PRESBYTERIAN CHURCH,\* WITH TIME AND PLACE OF MEETING IN 1863.

NAME OF THE CHURCHES.	MODERATOR FOR THE YEAR.	PLACE OF MEETING IN 1863	Pastor of the Church where the Meetings in 1863 will be held.	Date of Meeting in 1863	Number of Presbyters.	Number of Ministers	Number of Elders.	Number of MANSES.	Number of Churches.	Number of Communicants.	Total amount of Contributions.	
<b>UNITED STATES OF AMERICA.</b>												
1 Presbyterian Church in the United States, (o. s.)	C. C. Beatty, D. D.	Peoria, Illinois.	Robert Johnston	May 21	175	2,866	.....	301	3,694	306,954	\$2,743,573	
2 Presbyterian Church in the United States, (N. S.)	George Duffield, D. D.	Philadelphia, Pa.	Albert Barnes	May 21	104	1,556	.....	145	1,466	135,454	253,146	
3 United Presbyterian Church of North America	Joseph T. Cooper, D. D.	Xenia, Ohio	R. B. Ewing	May 27	44	463	.....	34	671	57,514	268,179	
4 Reformed Presbyterian Church (General Synod)	John Douglas, D. D.	Cedarville, Ohio	W. H. Reid	May 18	7	56	.....	116	10,000	10,000	10,000	
5 Reformed Presbyterian Church (Synod)	James Wallace	Sharon, Iowa	J. M. McDonald	May 23	9	59	249	.....	78	6,650	7,500	
6 Cumberland Presbyterian Church	P. G. Rest	Alton, Illinois	J. B. Logan	May 21	97	1,150	.....	1,250	103,000	600,000	600,000	
7 Asso. Ref. Synod of the South; of New York; Asso. Synod, &c.	J. L. Kirkpatrick, D. D.	Columbia, S. C.	.....	.....	34	264	.....	.....	358	27,434	77,161	
8 Confederate General Assembly	J. Garretson	Newburgh, N. Y.	G. H. Mandeville	May 1	31	429	.....	.....	419	51,528	459,949	
9 Reformed Protestant Dutch Church	.....	.....	.....	June 3	.....	.....	.....	.....	.....	.....	.....	
<b>BRITISH PROVINCES IN N. AMERICA.</b>												
10 Canada Presbyterian Church	Robert Ure	Hamilton, C. W.	Wm. Ormiston, D. D.	June 2	14	225	1154	72	423	30,450	182,339	
11 Church of Scotland in Canada	William Leitch, D. D.	Montreal, C. E.	A. Mathieson, D. D.	June 3	9	109	.....	126	18,500	80,000	80,000	
12 Church of the Lower Provinces of British North America	Hugh McLeod, D. D.	Charlottetown, P. E. I.	James Bayne	June 24	3	74	.....	95	9,700	61,000	61,000	
13 Church of Scotland in Nova Scotia and Prince Edward Island	.....	.....	.....	June 25	3	21	.....	8	26	2,190	19,000	
14 Church of New Brunswick	.....	.....	.....	June 25	3	21	.....	27	1,600	18,000	18,000	
15 Church of Scotland in New Brunswick	Charles S. Ogg, A. M.	St. Johns, N. B.	W. Donald, D. D.	Aug. 15	3	14	.....	.....	16	1,500	12,000	
<b>GREAT BRITAIN, IRELAND, &amp;c.</b>												
16 Church of Scotland	James Bissett, D. D.	Edinburgh, Scotland.	Assembly Hall	May 28	83	1,189	.....	1215	1,215	.....	289,730	
17 Free Church of Scotland	Thomas Guthrie, D. D.	Edinburgh, Scotland.	Assembly Hall	May 28	71	790	.....	875	875	.....	1,646,910	
18 United Presbyterian Church of Scotland	David Smith, D. D.	Edinburgh, Scotland.	Synod's Hall	May 3	31	539	403	172	551	167,558	1,025,835	
19 Reformed Presbyterian Church of Scotland	.....	.....	.....	.....	10	87	.....	.....	90	10,000	30,000	
20 Presbyterian Church of Ireland	.....	.....	.....	.....	57	506	.....	530	530	57,000	350,000	
21 Reformed Presbyterian Church in Ireland, &c.	.....	.....	.....	.....	9	45	.....	55	4,000	12,000	21	
22 Presbyterian Church in England	.....	.....	.....	.....	7	91	.....	103	10,000	29,465	22	
23 Presbyterian Church of Victoria, &c.	.....	.....	.....	.....	11	437	.....	.....	150	15,600	40,000	
					801	10,750	5489	2822	12,334	1,026,542	\$8,215,387	

\* In addition to the usual items going to make up a Summary of the Church, I have introduced columns for *Elders* and *MANSSES*. The interest is increasing in behalf of MANSES, and as more light is thrown upon the subject and that great barrier, ignorance, is overthrown, increased efforts will be put forth by the people to have them. The Synod of the Reformed Presbyterian Church of North America, The Canada Presbyterian Church, and the United Presbyterian Church of Scotland enumerate their Elders. This plan will soon be adopted by the other branches of the Church, as its importance will become manifest. It will also be noticed that a number of items are estimated. Though the plan of the *Almanac* requires that each branch shall be fully reported, still, in reference to the churches in the "Old Country," it has not yet been accomplished. This deficiency will be obviated as the work obtains a wider circulation in Great Britain and Ireland. Its scope and comprehensive character will secure that co-operation which will enable me to realize my most earnest desires.



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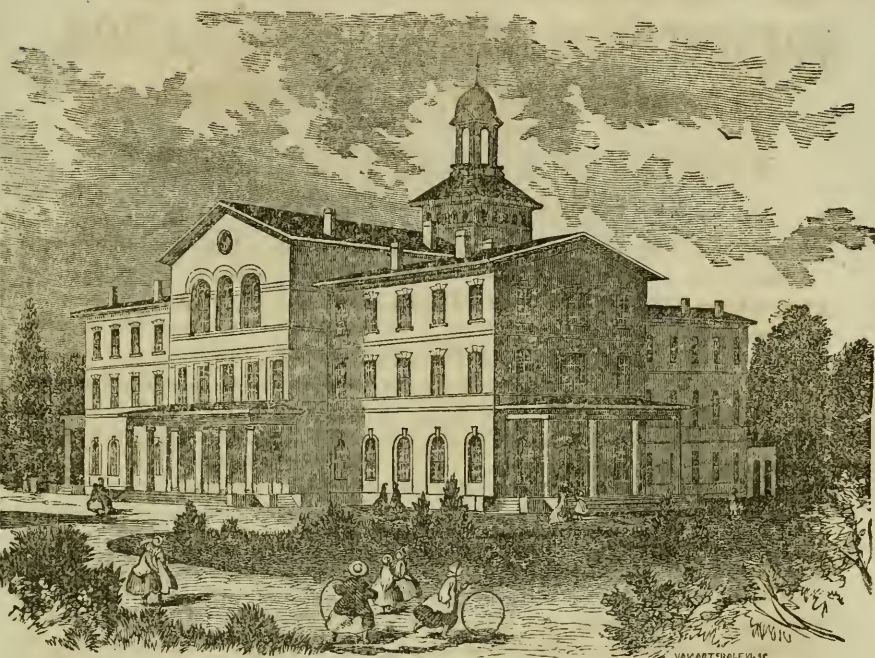
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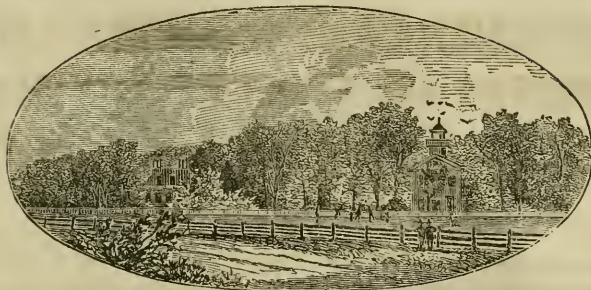
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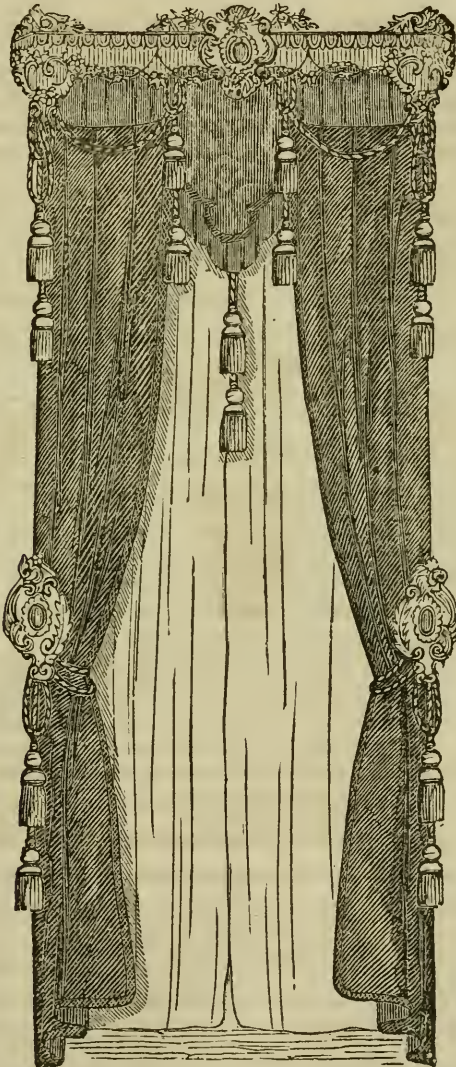
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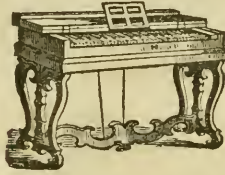
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INTERESTING TO THE DEAF.—For the benefit of our readers who may be afflicted with a partial loss of hearing, we publish the following extract from the pen of an eminent divine of our city. Speaking of the loss of sight and hearing, the two most important senses, he says: "When men find their eyesight failing, they then resort at once to the optician and supply themselves with artificial helps to vision—they are not willing to grope their way in darkness, when science supplies them with the means of seeing clearly. Now it seems strange indeed to us, that this promptitude to remedy the defects of failing vision is not witnessed when the ear is implicated and man's hearing is impaired!

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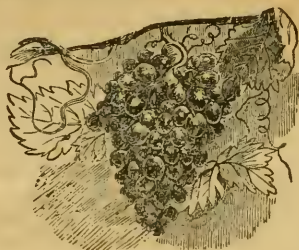
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